THE AUTHENTICITY OF THE HADITHS ON THE DEEDS OF THE UMMAH BEING PRESENTED TO ALLAH'S MESSENGER ﷺ: A REPLY TO SALAFI DETRACTORS

Compiled by:
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PROLOGUE

Praise be to Allāh that is due from all grateful believers, a fullness of praise for all his favours: a praise that is abundantly sincere and blessed. May the blessings of Allāh be upon our beloved Master Muhammad, the chosen one, the Apostle of mercy and the seal of all Prophets (peace and blessings of Allāh be upon them all); and upon his descendants who are upright and pure: a blessing lasting to the Day of Judgment, like the blessing bestowed upon the Prophet Ibrahim (alaihis salam) and his descendants. May Allāh be pleased with all of the Prophetic Companions (Ashab al-Kiram). Indeed, Allāh is most worthy of praise and supreme glorification!

This work presents an analytical examination of a collection of narrations related to some of the special characteristics bestowed upon the Prophet Muhammad (peace and blessings be upon him) by Allāh, drawing from primary Hadith-based textual sources. Both manuscripts and printed editions have been consulted and will be systematically presented to defend the authenticity of certain narrations and rebut the claims of some contemporaries who claim adherence to the methodology of early Hadith masters and the Salaf. These individuals[1] and their claims will be introduced where deemed relevant, along with an appropriate response. In doing so, shortcomings in their research and conclusions will be identified, analysed, and refuted justly utilizing the science of Hadith and quotations from recognized scholars of the past, Allāh willing. The overall aim is to accurately establish the nature of these narrations through a rigorous academic approach grounded in classical Hadith scholarship.

[1] Like the late Muhammad Nasirud-Din al-Albani (d. 1999) and his lesser recognized ardent admirers and defenders who wrote on this matter in English, like **Abu Khuzaimah Ansari, Ali Hassan Khan** and **Farid al-Bahraini.**

Before analysing the authenticity of each known narration, the actual narrations located shall be presented initially and in due course their chains of transmission shall be analysed. Additionally, for the enthusiastic and meticulous readers and researchers the digital images from some of the handwritten manuscripts and printed editions where necessary and possible have been displayed.

1. A NARRATION FROM IBN MAS'UD (RA) AS IN MUSNAD AL-BAZZĀR (d. 292 AH)

The first narration of interest and the most authentic Hadith was recorded in the Musnad of Imām Abu Bakr Ahmed al-**Bazzār** (5/308-309)[2]:

1925 – حَدَّثَنَا يُوسُفُ بْنُ مُوسَى، قَالَ: نا عَبْدُ الْمَجِيدِ بْنُ عَبْدِ الْعَزِيزِ بْنِ أَبِي رَوَّادَ، عَنْ سُفْيَانَ، عَنْ عَبْدِ اللَّهِ بْنِ السَّائِبِ، عَنْ زَاذَانَ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِنَّ لِلَّهِ مَلَائِكَةً سَيَّاحِينَ يُبَلِّغُونِي عَنْ أُمَّتِي السَّلَامَ»

قَالَ: وَقَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «حَيَاتِي خَيْرٌ لَكُمْ تُحَدِّثُونَ وَنُحَدِّثُ لَكُمْ، وَوَفَاتِي خَيْرٌ لَكُمْ تُعْرَضُ عَلَيَّ أَعْمَالُكُمْ [ص:309]، فَمَا رَأَيْتُ مِنْ خَيْرٍ حَمِدْتُ اللَّهَ عَلَيْهِ، وَمَا رَأَيْتُ مِنْ شَرٍّ اسْتَغْفَرْتُ اللَّهَ لَكُمْ» ، وَهَذَا الْحَدِيثُ آخِرُهُ لَا نَعْلَمُهُ يُرْوَى عَنْ عَبْدِ اللَّهِ إِلَّا مِنْ هَذَا الْوَجْهِ بِهَذَا الْإِسْنَادِ

From the printed edition:

[2] Also known as *al-Bahr al-Zakkar*. The published edition shown above was initially edited by Mahfuzur Rahman Zayn Ullah, an admirer of al-Albani's who did not mention the leading scholars who authenticated this narration except the view of al-Hafiz Nurud-Din al-Haythami (d. 807 AH), and its subsequent weakening by al-Albani!

الطرق[1] يبلغون عن أمتي السلام[2].

وهذا الحديث لا نعلمه يروى عن عبدالله إلا من هذا الوجه بهذا الإسناد.

١٩٢٥ ـ حدثنا يوسف بن موسى قال: نا عبد المجيد بن عبد العزيز بن أبي[3] رواد عن سفيان عن عبدالله بن السائب عن زاذان عن عبدالله عن النبي ﷺ قال: «إن لله ملائكة سياحين يبلغوني عن أمتي السلام»، قال: وقال رسول الله ﷺ: «حياتي خير لكم تحدثون ونحدث لكم ووفاتي خير لكم تعرض علي أعمالكم

= والهيثم بن كليب في مسنده، من طريق زيد بن الحباب، وفضيل بن عياض عن سفيان. الحديث رقم ٨٢٥، ٨٢٦.

وابن حبان في صحيحه، من طريق وكيع. الإحسان ١٣٤/٢ (٩١٠).

والطبراني في الكبير، من طريق فضيل بن عياض عن الثوري. ٢٧١/١٠ (١٠٥٣٠).

وأيضاً من طريق الأعمش عن عبدالله بن السائب. ٢٧٠/١٠ ـ ٢٧١ (١٠٥٢٨).

والحاكم في المستدرك، في تفسير سورة الأحزاب، من طريق أبي إسحاق الفزاري عن الأعمش وسفيان. ٤٢١/٢.

وأبو نعيم في أخبار أصبهان، من طريق أبي إسحاق الفزاري، عن الأعمش وسفيان. ٢٠٥/٢.

والبيهقي في الدعوات الكبير، من طريق عبيدالله وأبي نعيم عن سفيان. ١٢٠ (١٥٩).

والبغوي في شرح السنة، من طريق عبيدالله وأبي نعيم عن سفيان. ١٩٧/٣ (٦٨٧).

(١) في (غ) «الأرض».

(٢) أخرجه الخطيب في تاريخه، في ترجمة سعيد بن الحسن الروزبهان، من طريق سعيد بن الحسن بن علي حدثنا يوسف بن موسى. ١٠٤/٩.

(٣) صدوق يخطىء، وكان مرجئاً، وأفرط ابن حبان فقال: متروك، تقدم في الحديث رقم ١٥٢٥.

فما رأيت من خير حمدت الله عليه وما رأيت من شر استغفرت الله لكم»[1].

وهذا الحديث آخره لا نعلمه يروى عن عبدالله إلا من هذا الوجه بهذا الإسناد.

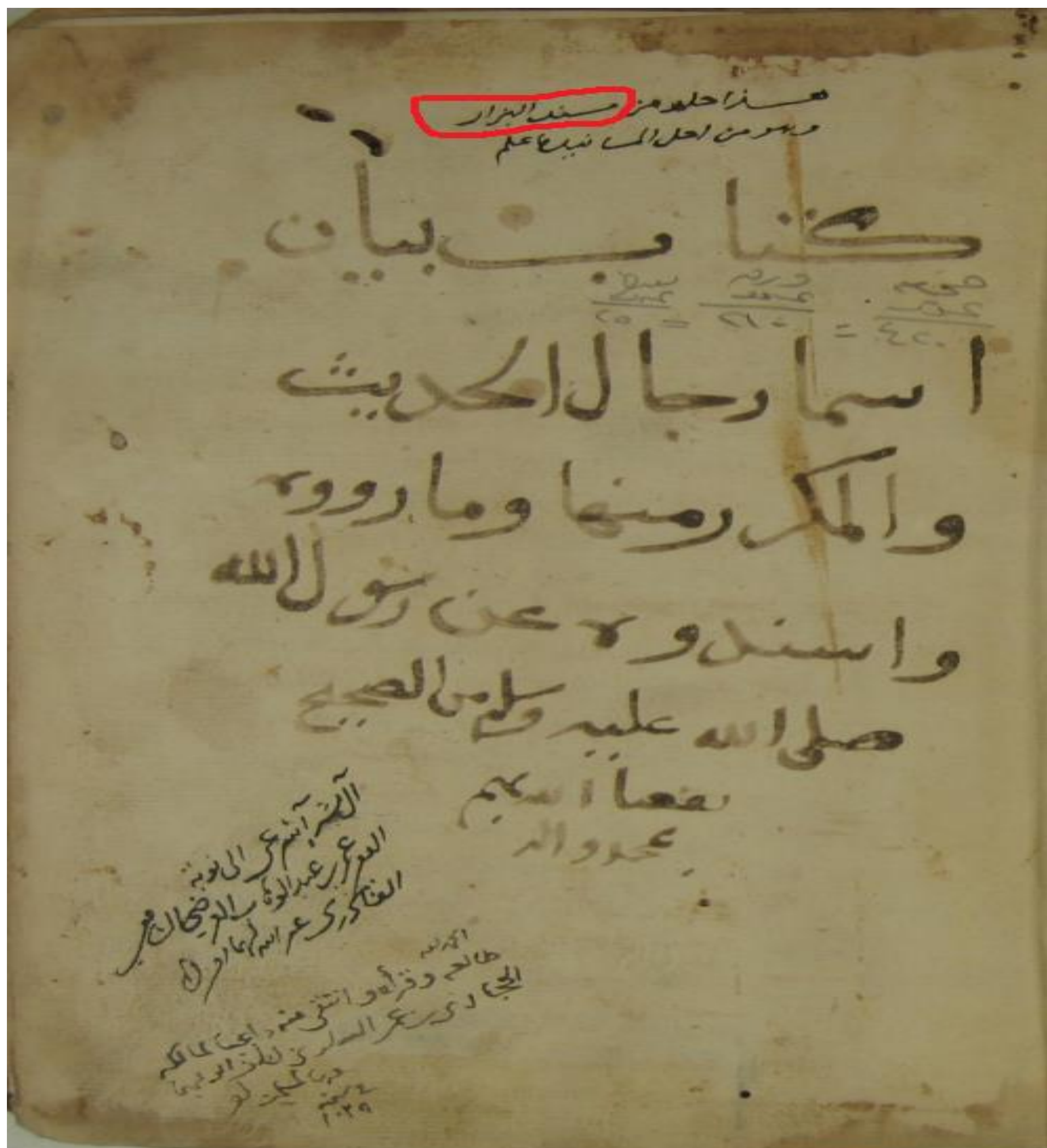
(١) أورده الهيثمي في كشف الأستار، كتاب الجنائز، باب ما يحصل لأمته منه في حياته، وبعد وفاته. ٣٩٧/١ (٨٤٥).
وقال الهيثمي: رواه البزار ورجاله رجال الصحيح. مجمع الزوائد ٢٤/٩.
قال الألباني في سلسلة الأحاديث الضعيفة، بعد ذكر الطرق لهذه الزيادة، وهي: حياتي خير لكم الحديث. وجملة القول: أن الحديث ضعيف بجميع طرقه، وخيرها حديث بكر بن عبدالله المزني، وهو مرسل وهو من أقسام الضعيف عند المحدثين ثم حديث ابن مسعند وهو خطأ، وشرها حديث أنس بطريقيه. ٤٠٦/٢ (٩٧٥).

Manuscripts of Musnad al-Bazzār with the narration from Ibn Mas'ud (ra)

There are at least two available manuscripts of the Musnad of Imām Abu Bakr al-Bazzār available with the narration at hand. Here follows two examples:

a) Musnad al-Bazzār from the Murad Molla collection (no. 572), Süleymaniye Kütüphanesi (Sulaymaniye library), Istanbul, Türkiye:

Title page:

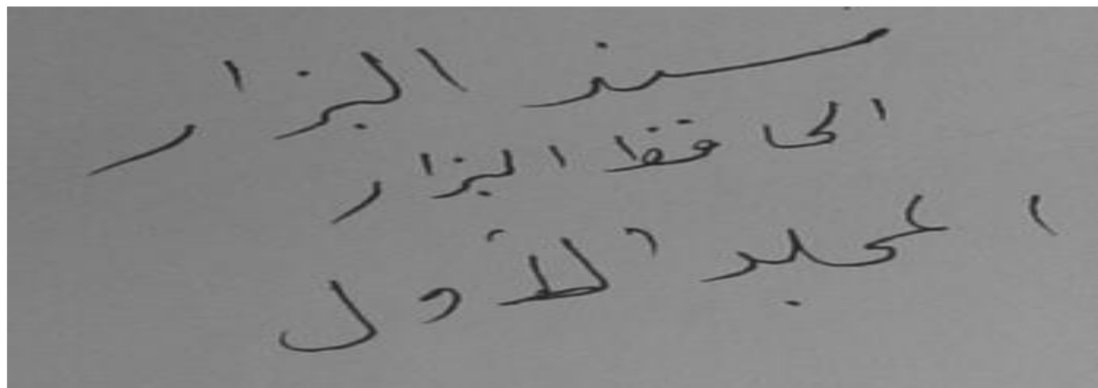

كتاب بيان
اسما رجال الحديث
والمكثرين منها وما رووه
واسندوه عن رسول الله
صلى الله عليه وسلم من الصحيح

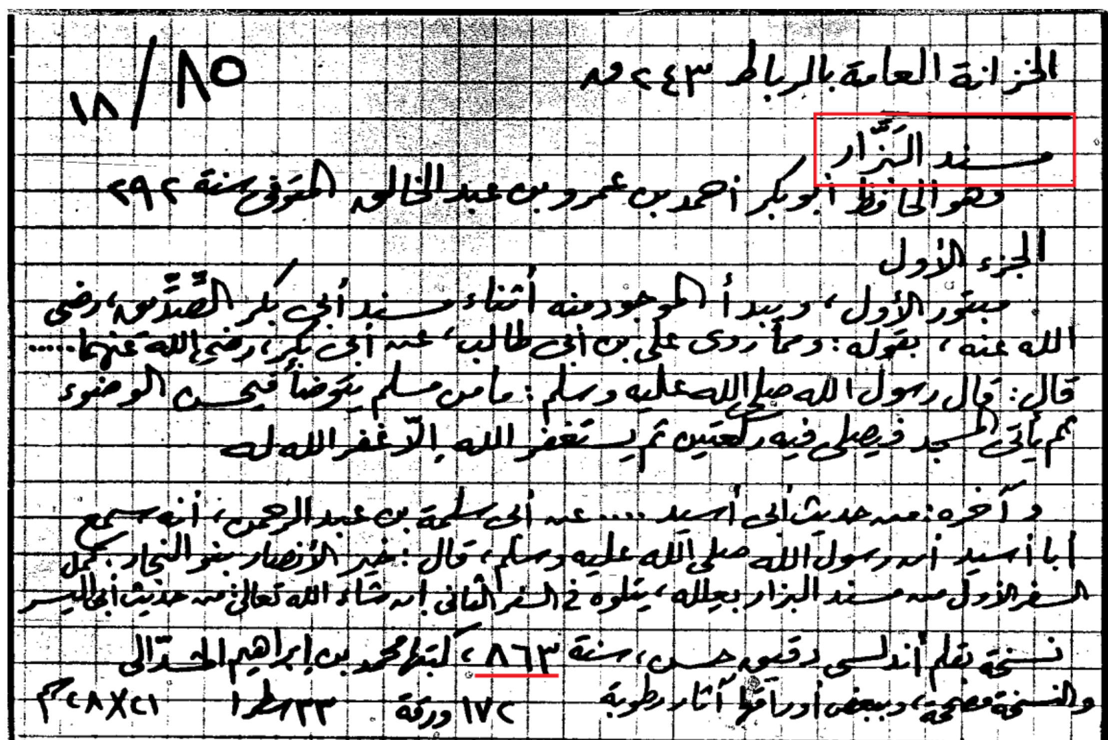
On folio 198b the narration[3] is available to see:

[3] This image is the one used in the front cover design of this work.

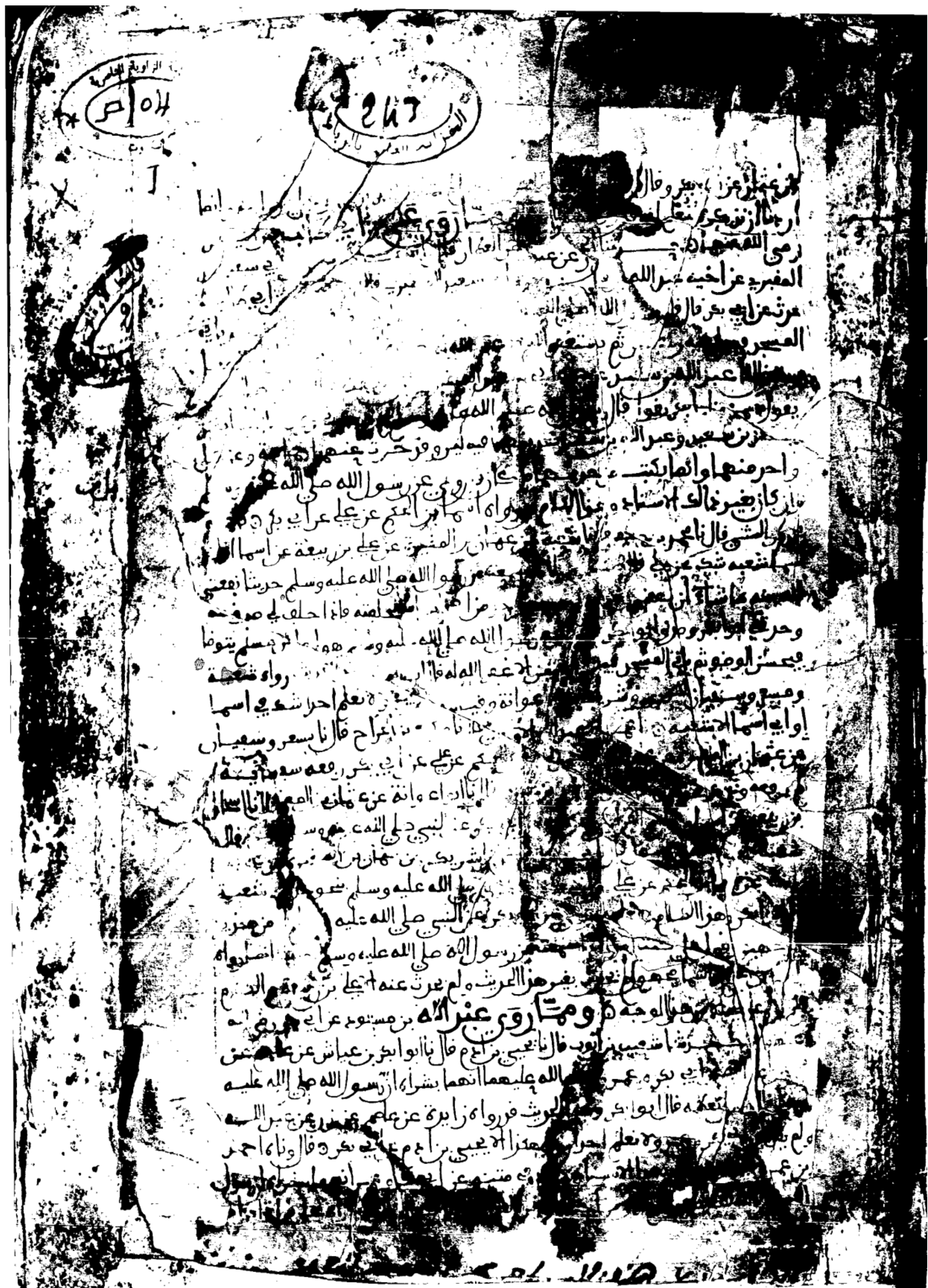
The above copy was dated to have been scribed in the 5th century after Hijra by the late Turkish manuscript expert known as Fuat Sezgin (d. 2018) in his *Tarikh al-Turath al-Arabi* (1/316).

b) Musnad al-Bazzār from the Khizana Aāma library (no. 243) in Rabat, Morocco. This copy was dated to 863 AH also by Fuat Sezgin in the above *Tarikh al-Turath al-Arabi* (1/316), as well as by the cataloguer from the named Khizana in Rabat. The original title page seems to be missing so the library has written it at the beginning in modern handwriting:


مسند البزار
الحافظ البزار
المجلد الأول


الخزانة العامة بالرباط ٢٤٣ ق — ١٨/٨٥
مسند البزار
للحافظ أبو بكر أحمد بن عمرو بن عبد الخالق المتوفى سنة ٢٩٢
الجزء الأول
مبتور الأول، ويبدأ الموجود منه أثناء مسند أبي بكر الصديق رضي
الله عنه، بقوله: ومما روى علي بن أبي طالب عن أبي بكر رضي الله عنهما....
قال: قال رسول الله صلى الله عليه وسلم: ما من مسلم يتوضأ فيحسن الوضوء
ثم يأتي المسجد فيصلي فيه ركعتين ثم يستغفر الله إلا غفر الله له
وآخره: منه حديث أبي أسيد ... عن أبي سلمة بن عبد الرحمن، أنه سمع
أبا أسيد أن رسول الله صلى الله عليه وسلم، قال: خير الأنصار بنو النجار. كمل
السفر الأول من مسند البزار بحمد الله، يتلوه في السفر الثاني إن شاء الله تعالى منه حديث [illegible]
نسخة بقلم أندلسي دقيق حسن، سنة ٨٦٣، [illegible] محمد بن إبراهيم [illegible]
والنسخة مصححة، وبعض أوراقها آثار رطوبة — ١٧٢ ورقة — ٢٣ سطر — ٢١×٢٨ سم

1st page of this manuscript:

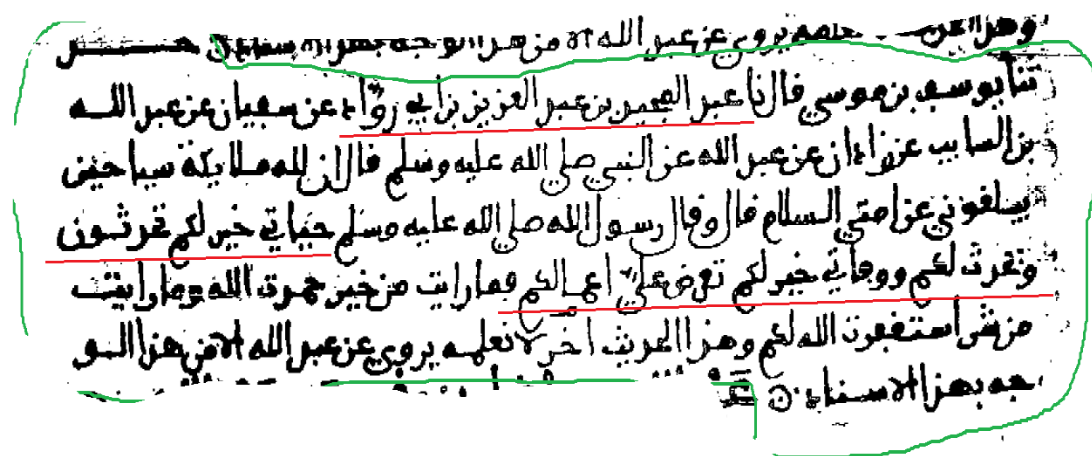


Folio 295 has the narration under scrutiny:

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حدثنا يوسف بن موسى قال نا جعفر بن عون قال نا مسعر عن علقمة بن مرثد
عن المغيرة بن عبد الله اليشكري عن المعرور بن سويد عن عبد الله قالت أم حبيبة اللهم بارك لي
في زوجي رسول الله صلى الله عليه وسلم وفي أبي أبي سفيان وفي أخي معاوية قال رسول الله
صلى الله عليه وسلم لقد سألت الله لآجال مضروبة وأرزاق مقسومة لا يعجل منها شيء قبل
أجله فلو سألت الله عز وجل أن يعافيك أو يعيذك من عذاب في النار وعذاب في القبر كان
خيرا وأفضل قال وذكرت القردة والخنازير فقلت أكان منها مسخ من بني إسرائيل فقال إن الله
تبارك وتعالى لم يهلك قوما فيترك لهم نسلا ولا عاقبة وقد كانت القردة والخنازير قبل
ذلك. وهذا الكلام لا نعلمه يروى عن عبد الله إلا بهذا الإسناد ۞ **صلة بن زفر عن
عبد الله** ۞ حدثنا يوسف بن موسى قال نا عبيد الله بن موسى قال
نا إسرائيل عن أبي إسحاق عن صلة عن عبد الله بن مسعود أن العاقب والسيد أتيا رسول الله صلى
الله عليه وسلم فأرادا أن يلاعناه فقال أحدهما لصاحبه لا تلاعنه فلئن كان نبيا فلاعننا
لا نفلح نحن ولا عقبنا من بعدنا قالوا له نعطيك ما سألت وابعث معنا رجلا أمينا ولا تبعث معنا
إلا أمينا فقال رسول الله صلى الله عليه وسلم لأبعثن معكم رجلا أمينا حق أمين قال فاستشرف
لها أصحابه قال قم يا أبا عبيدة بن الجراح فلما قام قال هذا أمين هذه الأمة. وهذا الحديث
لا نعلمه يروى عن عبد الله إلا بهذا الإسناد ۞ **خشف بن مالك عن عبد
الله** ۞ حدثنا أبو كريب وعبدة بن عبد الله قالا نا معاوية بن
هشام قال نا سفيان عن زيد بن جبير عن أبيه عن خشف بن مالك عن عبد الله قال شكونا إلى
رسول الله صلى الله عليه وسلم شدة الرمضاء فلم يشكنا. وهذا الحديث لا نعلم رواه بهذا الإسناد
إلا معاوية بن هشام عن سفيان ۞ حدثنا طليق بن محمد الواسطي قال نا أبو
معاوية قال نا الحجاج عن زيد بن جبير عن خشف بن مالك عن عبد الله رفعه أنه جعل دية الخطأ
أخماسا. وهذا الحديث لا نعلمه يروى عن عبد الله مرفوعا إلا بهذا الإسناد ۞
زاذان عن عبد الله ۞ حدثنا عمرو بن علي قال نا يحيى
عن سفيان عن عبد الله بن السائب عن زاذان عن عبد الله عن النبي صلى الله عليه وسلم. ونا يو
سف بن موسى قال نا جرير عن حسين الخلقاني عن عبد الله بن السائب عن زاذان عن عبد
الله قال قال رسول الله صلى الله عليه وسلم إن لله ملائكة سياحين يبلغوني عن أمتي السلام
قال حسين في حديثه إن لله ملائكة يطوفون في الأرض يبلغوني عن أمتي السلام ۞
وهذا الحديث لا نعلمه يروى عن عبد الله إلا من هذا الوجه بهذا الإسناد ۞ حد
ثنا يوسف بن موسى قال نا عبد المجيد بن عبد العزيز بن أبي رواد عن سفيان عن عبد الله
بن السائب عن زاذان عن عبد الله عن النبي صلى الله عليه وسلم قال إن لله ملائكة سياحين
يبلغوني عن أمتي السلام قال وقال رسول الله صلى الله عليه وسلم حياتي خير لكم تحدثون
ونحدث لكم ووفاتي خير لكم تعرض علي أعمالكم فما رأيت من خير حمدت الله وما رأيت
من شر استغفرت الله لكم. وهذا الحديث آخره لا نعلمه يروى عن عبد الله إلا من هذا الو
جه بهذا الإسناد ۞ **عبد الله بن معقل بن مقرن عن عبد الله** ۞

Close up of the bottom part:



ثنا يوسف بن موسى قال نا عبد المجيد بن عبد العزيز بن أبي رواد عن سفيان عن عبد الله
بن السائب عن زاذان عن عبد الله عن النبي صلى الله عليه وسلم قال إن لله ملائكة سياحين
يبلغوني عن أمتي السلام قال وقال رسول الله صلى الله عليه وسلم حياتي خير لكم تحدثون
ونحدث لكم ووفاتي خير لكم تعرض علي أعمالكم فما رأيت من خير حمدت الله وما رأيت
من شر استغفرت الله لكم وهذا الحديث آخره لا نعلمه يروى عن عبد الله إلا من هذا الوجه
بهذا الإسناد.

The meaning of what al-Bazzār transmitted:

"Yusuf ibn Musa narrated to us: He said: Abd al-Majīd ibn Abd al-Aziz ibn Abi Rawwād narrated to us from Sufyan from Abd Allāh ibn al-Sā'ib from Zādhān from Abdullah (ibn Mas'ud) from the Prophet (ﷺ) who said: 'Indeed, Allāh has angels who travel around, conveying the greetings of my Ummah to me.'

He said[4]:

The Messenger of Allāh (ﷺ) also said: '***My life is good (khayr) for you, for you narrate and I relate to you [the revelations and guidance]. And my death is good (khayr) for you, for your deeds will be presented to me. Whatever good I see, I praise Allāh for it, and whatever evil I see, I ask Allāh's forgiveness for you.***'

(Al-Bazzār said): The latter part of this hadith, we do not know it narrated from Abdullah except through this channel with this chain of transmission."

The above narration shall be examined in greater detail and especially about the reliability of the subnarrator: **Abd al-Majīd ibn Abd al-Aziz ibn Abi Rawwād.**

[4] This is the Sahabi, Ibn Mas'ud speaking, and the hadith is of two separate parts with one chain of transmission and what indicates that is al-Bazzar saying it is a latter part of the hadith related with the same chain of transmission. This shall be revisited as the likes of al-Albani, and some of his cohort held it to be merely one narration only.

2. NARRATIONS FROM ANAS IBN MĀLIK (RA) VIA KHIRĀSH IBN ABDULLAH FROM SEVEN HADITH RELATED WORKS

There are at least seven hadith related collections with chains of transmission going back to the Sahabi, Anas ibn Mālik (ra) with the wording in question that mentioned the special characteristics of the Prophet ﷺ in this life and in the Hereafter. Here follows these narrations with all routes leading back to a common link of:

Abū Saʿīd al-Ḥasan ibn ʿAlī ibn Zakariyyā ibn Ṣāliḥ al-ʿAdawī al-Baṣrī relating from Khirāsh ibn ʿAbdullāh from Anas ibn Mālik (ra)

2.1 Al-Kāmil fī Ḍuʿafā' al-Rijāl of al-Ḥāfiẓ Abū Aḥmad ibn ʿAdī (d. 365 AH)

Al-Ḥāfiẓ ibn ʿAdī has mentioned under the entry for the narrator known as Khirāsh ibn Abdullah the narration of concern. He mentioned a few of his narrations with the following chain of transmission in his al-Kāmil fī Ḍuʿafā' al-Rijāl (4/405)[5]:

6464 – حَدثنا الحسن، حَدثنا خراش، حَدثنا مولاي أنس بن مالك

With this chain of transmission, he mentioned the following narration (4/406):

[5] Published by Maktaba al-Rushd with editing by Mazin al-Sirsawi.

6472 – **وقال رسول الله صَلى الله عَليه وسَلم: حياتي خير لكم، وموتي خير لكم، أما حياتي فأحدث لكم، وأما موتي فتعرض علي أعمالكم عشية الاثنين والخميس، فما كان من عمل صالح حمدت الله عليه، وما كان من عمل سيء استغفرت لكم.**

The above translates to the following in English:

Al-Hasan[6] narrated to us, Khirāsh narrated to us, my master Anas bin Mālik narrated to us: And the Messenger of Allāh, peace and blessings be upon him, said: ***"My life is good for you, and my death is good for you. As for my life, I relate to you [the revelations and guidance], and as for my death, your deeds are presented to me every Monday and Thursday evening. For every deed that is good, I praise Allāh for it, and for every deed that is bad, I seek forgiveness for you."***

From the printed edition:

الكامل
في ضعفاء الرجال

تأليف
الإمام الحافظ أبي أحمد عبد الله بن عدي الجرجاني
المتوفى سنة ٣٦٥هـ

تحقيق وتعليق
الدكتور/ مازن السرساوي

المجلد الرابع

مكتبة الرشد
ناشرون

[6] Abū Saʿīd al-Ḥasan ibn ʿAlī ibn Zakariyyā ibn Ṣāliḥ al-ʿAdawī al-Baṣrī.

نعلي][١]، وذلك في سنة اثنتين وعشرين ومائتين، وأنا ابن اثنتي عشرة سنة[٢].

٦٤٦٤- **حدثنا** الْحَسَنُ، حدثنا خِرَاشٌ، ثنا مَوْلَايَ أَنَسُ بْنُ مَالِكٍ، قَالَ رَسُولُ اللهِ ﷺ: «**الصَّوْمُ جُنَّةٌ**»[٣].

٦٤٦٥- وقال رَسُولُ اللهِ ﷺ: «**يقول الله: كُلُّ عَمَلِ ابْنِ آدَمَ لَهُ، إِلا الصَّوْمَ؛ فَإِنَّهُ لِي، وَأَنَا أَجْزِي بِهِ**»[٤].

٦٤٦٦- وقال رَسُولُ اللهِ ﷺ: «**إِنَّ لِلصَّائِمِ فَرْحَتَيْنِ: فَرْحَة عِنْدَ إِفْطَارِهِ، وَفَرْحَة يَوْمَ يَلْقَىٰ[٥] رَبَّهُ، وَلَخُلُوفُ فَمِ الصَّائِمِ** [أ/٣٢٧/ب] **أَطْيَبُ عِنْدَ اللهِ مِنْ رِيحِ الْمِسْكِ**»[٦].

٦٤٦٧- وقال رَسُولُ اللهِ ﷺ: «**إِنَّ لِلْجَنَّةِ بَابًا يُدْعَىٰ الرَّيَّانَ [لا يَدْخُلُ مِنْهُ][٧] إِلا الصَّائِمُونَ**»[٨].

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(١) في «ميزان الاعتدال» و«لسان الميزان» -في أحد الموضعين الذين أُورد فيهما الخبر-: «في فضل علي»، وفي «ثبت أبي جعفر البلوي» (٣٠٢): «وكتبت في نعلي حتىٰ ملأتها؛ إذ لم أجد ما أكتب فيه حتىٰ صرت إلىٰ منزلي فنقلتها في الورق منها».

(٢) «تاريخ بغداد» (٨/٣٧٨)، و«ميزان الاعتدال» (٢/٢٥٩)، (٢/٤٣٩)، و«لسان الميزان» (٢/٢٢٩)، (٢/٣٩٥).

(٣) أخرجه ابن عساكر في «التاريخ» (٥/ ٥٤، ٥٥)، وفي «المعجم» (١/ ٣٣٠)، وابن طاهر المقدسي في «العلو والنزول» (١/ ٦٣)، من طريق الحسن به.

(٤) أخرجه ابن عساكر في «التاريخ» (٤٥/ ٣٠٨) من طريق الحسن به.

(٥) في [ق]: «لقاء».

(٦) أخرجه الخطيب في «موضح أوهام الجمع والتفريق» (١/ ٥٤١) من طريق الحسن به.

(٧) في [د]: «يدخله».

(٨) أخرجه الخطيب في «التاريخ» (١١/ ٣٢٥)، والشجري في «أماليه» (١/ ٣٣٨)، من طريق الحسن به.

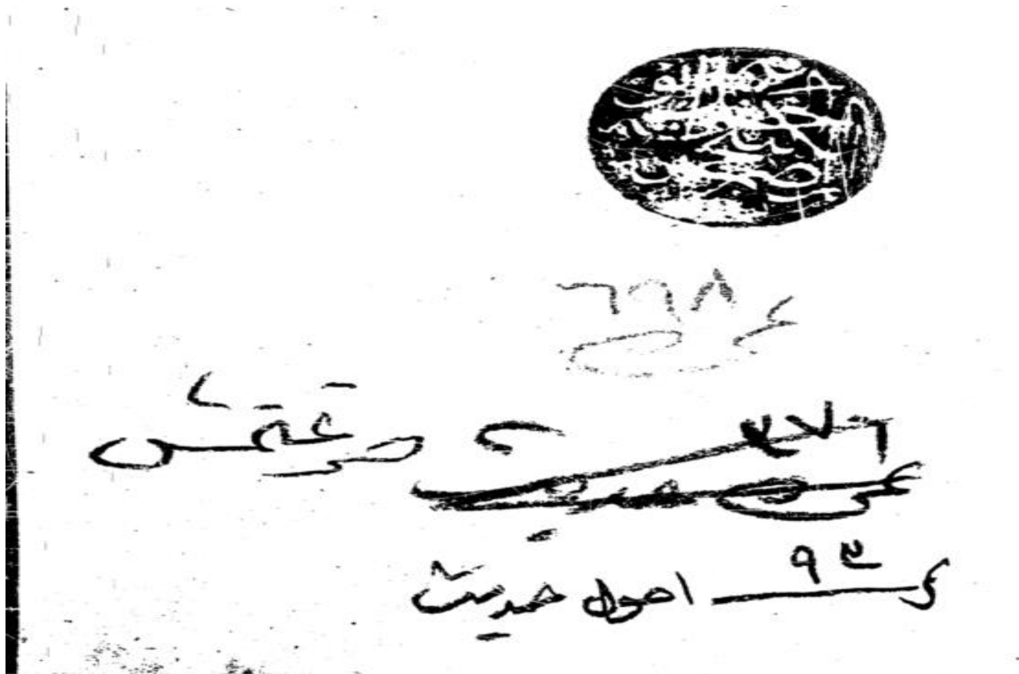
4/406:

٦٤٧٢- وقال رَسُولُ اللهِ ﷺ: «حَيَاتِي خَيْرٌ لَكُمْ، وَمَوْتِي خَيْرٌ لَكُمْ؛ أَمَّا حَيَاتِي فَأُحَدِّثُ لَكُمْ، وَأَمَّا مَوْتِي فَتُعْرَضُ عَلَيَّ أَعْمَالُكُمْ عَشِيَّةَ الاثْنَيْنِ وَالْخَمِيسِ، فَمَا كَانَ مِنْ عَمَلٍ صَالِحٍ حَمِدْتُ اللهَ عَلَيْهِ، وَمَا كَانَ مِنْ عَمَلٍ سَيِّئٍ اسْتَغْفَرْتُ لَكُمْ».

Manuscripts of al-Kamil of ibn ʿAdī with the narration from Anas ibn Mālik (ra)

a) From the Darul Kutub al-Misriyya manuscript library in Cairo, Egypt:

The title page was not visible, but the library holds it under the following call number:



Folio 109a-b has the entry for Khirāsh ibn Abdullah:

Folio 110a has the actual wording under investigation:

الحياءُ خيرٌ كلُّه ۝ وقال رسول الله
صلى الله عليه وسلم الحياءُ والايمان في قرن واحد
فاذا سلب احدهما اتبعه الاخر ۝
وقال رسول الله صلى الله عليه وسلم اول ما ينزع
الله من العبد الحياء فيصير مقاتا مقيتا ثم ينزع
منه الامانة فيصير خائنا مخونا ثم ينزع منه
الرحمة فيصير فظا غليظا ويخلع ربقة
الاسلام من عنقه فيصير شيطانا لعينا ۝
وقال رسول الله صلى الله عليه وسلم حياتي خير لكم
وموتي خير لكم اما حياتي فاحدث لكم
واما موتي فتعرض علي اعمالكم عشية الاثنين والخميس فما كان من عمل
صالح حمدت الله عليه وما كان من عمل سيئ استغفرت لكم ۝
وقال رسول الله صلى الله عليه وسلم من قال سبحان
الله وبحمده كتب الله له الف الف حسنة ومحا
عنه الف الف سيئة ورفع له الف الف درجة
ومن زاد زاده الله ومن استغفر غفر الله له ۝
وقال رسول الله صلى الله عليه وسلم لذكر الله
بالغداة والعشي خير من حطم السيوف في سبيل الله ۝
وقال رسول الله صلى الله عليه وسلم من قرأ اية

b) Another copy from the Darul Kutub al-Misriyya manuscript library in Cairo, Egypt

Title page:

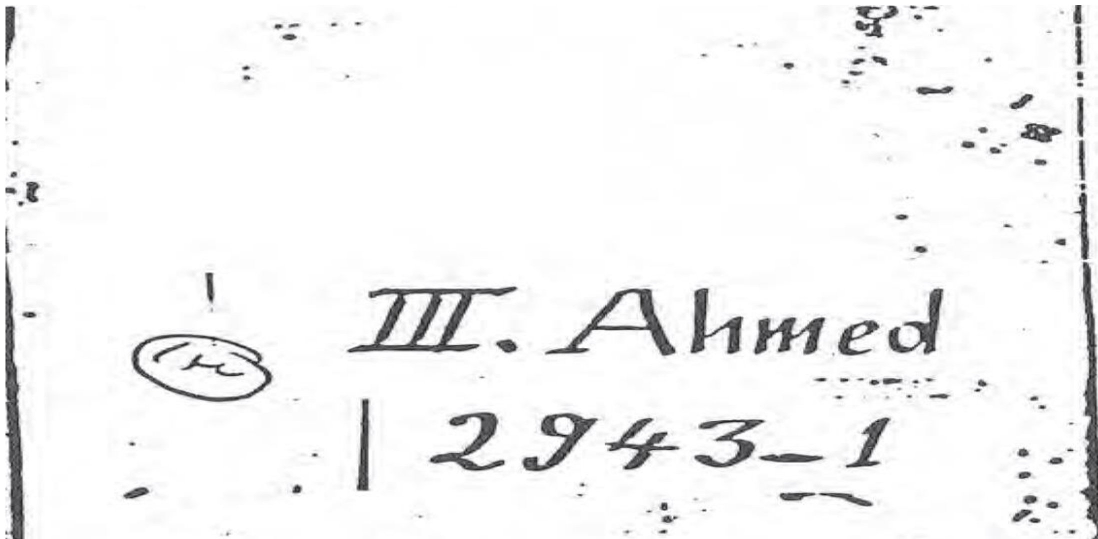


Folio 185a has the narration at hand:

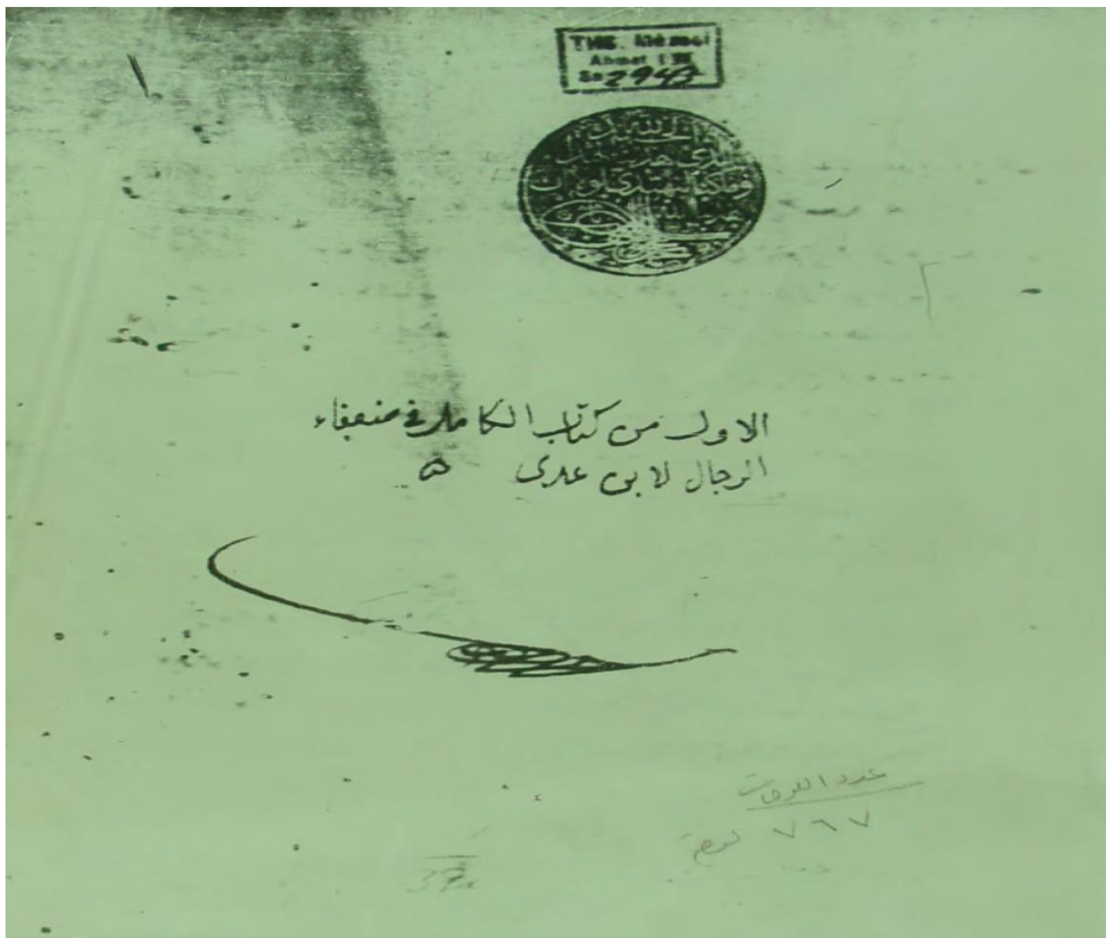
رجل وكتبت هذه الاربعة عشر حديثا في اسبل على و ذلك في سنة اثنين وعشرين
وماتين وانا ابن اربع عشرة سنة الحسن خراش مولى انس بن مالك قال
رسول الله صلى الله عليه وسلم الصوم جنة وقال رسول الله صلى الله عليه وسلم
يقول الله كل عمل ابن ادم له الا الصوم فانه لي وانا اجزي به وقال رسول الله
صلى الله عليه وسلم ان للصائم فرحتين فرحة عند افطاره وفرحة يوم لقاء ربه ولخلوف
فم الصائم اطيب عند الله من ريح المسك وقال رسول الله صلى الله عليه وسلم
ان للجنة بابا يدعى الريان لا يدخل منه الا الصائمون وقال رسول الله صلى الله
عليه وسلم من صام يوما تطوعا فلو اعطي ملء الارض ذهبا ما وفى اجره يوم الحساب
وقال رسول الله صلى الله عليه وسلم الحياء خير كله وقال رسول
الله صلى الله عليه وسلم الحياء والايمان في قرن واحد فاذا سلب احدهما اتبعه الاخر
وقال رسول الله صلى الله عليه وسلم اول ما ينزع الله من العبد الحياء فيصير
مقيتا ممقتا ثم ينزع منه الامانة فيصير خائنا مخونا ثم ينزع منه الرحمة فيصير فظا
غليظا ويخلع ربقة الاسلام من عنقه فيصير شيطانا لعينا وقال
رسول الله صلى الله عليه وسلم حياتي خير لكم وموتي خير لكم اما حياتي فاحدث
لكم واما موتي فتعرض علي اعمالكم عشية الاثنين والخميس فما كان من عمل
صالح حمدت الله عليه وما كان من عمل سيء استغفرت لكم وقال رسول الله
صلى الله عليه وسلم من قال سبحان الله وبحمده كتب الله له الف الف حسنة ومحي
عنه الف الف سيئة ورفع له الف الف درجة ومن زاد زاده الله ومن
استغفر غفر الله له وقال رسول الله صلى الله عليه وسلم لذكر الله
بالغداة والعشي خير من حطم السيوف في سبيل الله تعالى وقال
رسول الله صلى الله عليه وسلم من قرا مائة اية لم يكتب من الغافلين ومن قرا مائتي
اية لم يكتب من الغافلين ومن قرا الف اية كتب من اصحاب القران وقال خرج رسول الله
صلى الله عليه وسلم ذات يوم على اصحابه فقال من ضمن لي اثنين ضمنت له الجنة

فقال

c) A manuscript held in the Ahmed al-Thalith collection in the Topkapi palace in Istanbul, Türkiye. Call number is shown on the manuscript:

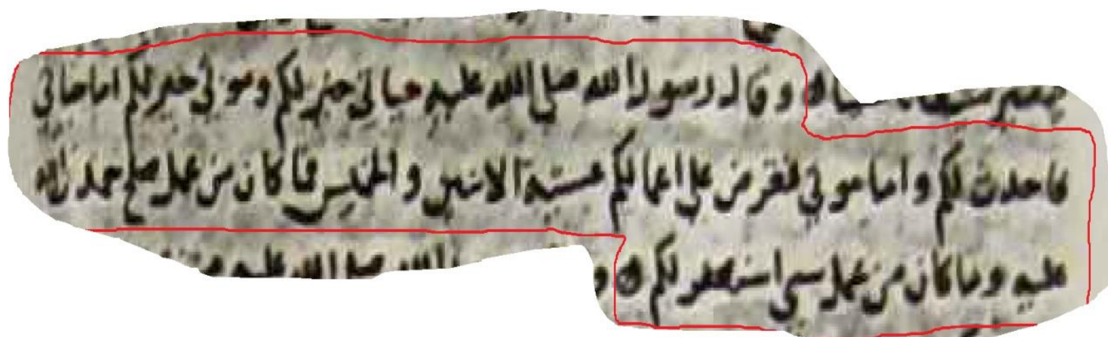


Title page (1st volume):



The narration is found on folio 319a:

The red highlighted portion shown close up:

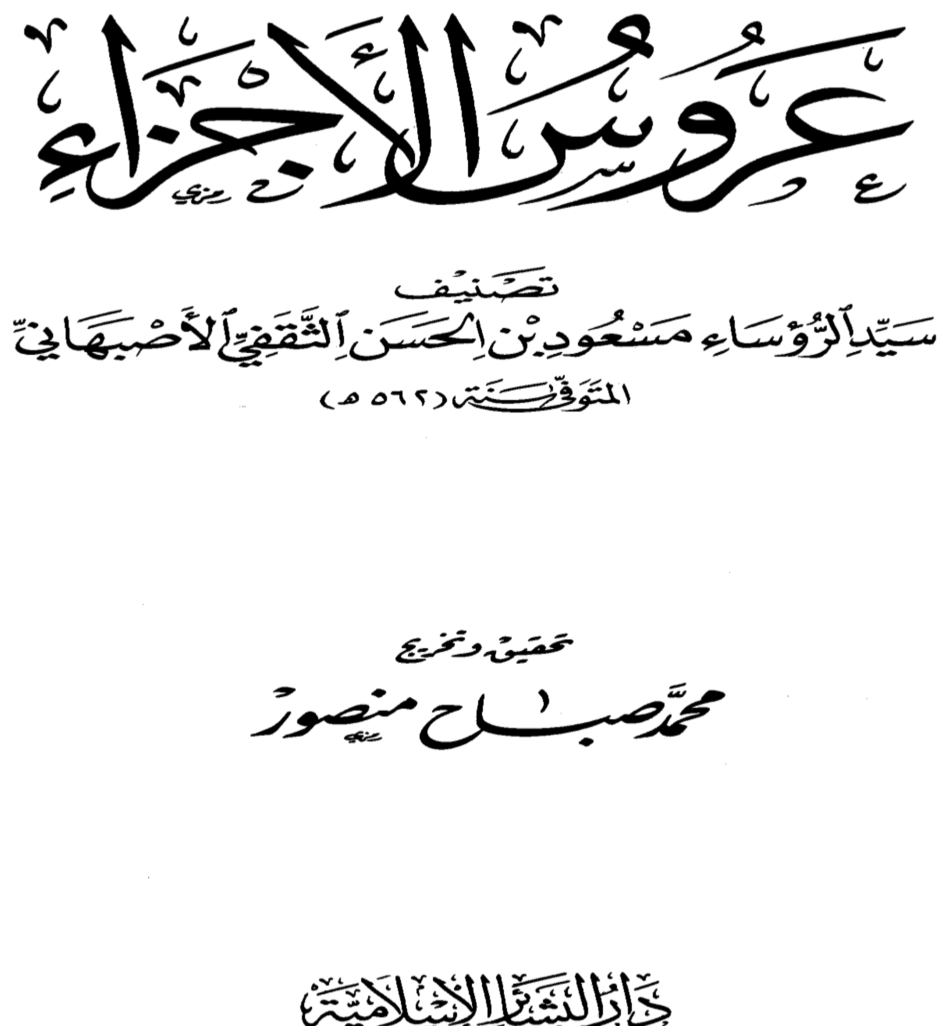


وقال رسول الله صلى الله عليه حياتي خير لكم وموتي خير لكم أما حياتي فأحدث لكم وأما موتي فتعرض علي أعمالكم عشية الاثنين والخميس فما كان من عمل صالح حمدت الله عليه وما كان من عمل سيئ استغفرت لكم

2.2 Al-Juz' al-Thālith min Kitāb ʿUrūs al-Ajzā' of Imām Abū al-Faraj Masʿūd ibn al-Ḥasan al-Thaqafī al-Aṣbahānī (d. 562 AH)

Imām Abū al-Faraj Masʿūd ibn al-Ḥasan al-Thaqafī al-Aṣbahānī has mentioned the narration with his chain of transmission going back to Khirāsh ibn Abdullah from Anas ibn Mālik (ra) with the narration of concern.

Title page:



The third Juzz started at p. 61 in the above published edition with the following title:

الجزء الثالث

من كتاب «عروس الأجزاء»

رواية

الرئيس عز الدين أبي الفرج مسعود بن الحسن الثقفي

عن شيوخه

رواه عنه:

الشيخ الإمام ضياء الدين جمال القراء أبو بكر

محمد بن يوسف بن أبي بكر القراكلائي الآملي الطبري

سماع منه لـ:

عبد الرحمن بن حمدان بن أحمد الكناني التكريتي

نفعه الله بالعلم

The narration was mentioned with the following initial chain of transmission (p. 74 of the published edition):

وأخبرنا الرئيس مسعود أنا أَبُو الْحُسَيْنِ مُحَمَّدُ بْنُ عَلِيِّ بْنِ عُبَيْدِ اللَّهِ بْنِ عَبْدِ الصَّمَدِ بْنِ الْمُهْتَدِي بِاللَّهِ فِي كِتَابِهِ أنا أَبُو الْحَسَنِ عَلِيُّ بْنُ عُمَرَ بْنِ مُحَمَّدٍ الْحَرْبِيُّ السُّكَّرِيُّ قِرَاءَةً فِي مَنْزِلِهِ بِدَرْبِ الْحَاجِبِ سَنَةَ أَرْبَعٍ وَثَمَانِينَ وثلاثمائة ثنا أَبُو سَعِيدٍ الْحَسَنُ بْنُ عَلِيِّ بْنِ زَكَرِيَّا بْنِ صَالِحٍ الْعَدَوِيُّ الْبَصْرِيُّ ثنا خِرَاشٌ عَنْ أَنَسٍ

On p. 78 it mentioned the narration in question:

وَبِهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَيَاتِي خَيْرٌ لَكُمْ وَمَوْتِي خَيْرٌ لَكُمْ أَمَّا حَيَاتِي فَأُحْدِثُ لَكُمْ وَأَمَّا مَوْتِي فَتُعْرَضُ عَلَيَّ أَعْمَالُكُمْ عَشِيَّةَ الاثْنَيْنِ وَالْخَمِيسِ فَمَا كَانَ مِنْ عَمَلٍ صَالِحٍ حَمِدْتُ اللَّهَ عَلَيْهِ وَمَا كَانَ مِنْ عَمَلٍ سُوءٍ اسْتَغْفَرْتُ اللَّهَ لَكُمْ.

Translation of the above:

And we were informed by al-Ra'īs Masʿūd who was informed by Abū al-Hussain Muḥammad ibn ʿAlī ibn ʿUbaidullāh ibn ʿAbd al-Ṣamad ibn Al-Muhtadī Billāh from his book, who was informed by Abūl-Ḥasan ʿAlī ibn ʿUmar ibn Muḥammad al-Ḥarbī al-Sukkarī who recited to us in his house in Darb al-Ḥājib in the year 384 AH (that) Abū Saʿīd al-Ḥasan ibn ʿAlī ibn Zakariyyā ibn Ṣāliḥ al-ʿAdawī al-Baṣrī transmitted to us by (saying) Khirāsh transmitted to us from Anas (ibn Mālik): "And He said that the Messenger of Allāh, peace be upon Him, said: ***'My life is good for you and my death is good for you. As for my life, I relate to you [the revelations and guidance], and as for my death, your deeds are presented to me on Monday and Thursday evenings. For any righteous deed [I see], I praise Allāh for it, and for any evil deed, I seek Allāh's forgiveness for you.'"***

The only known manuscript for the above narration from the Juz' al-Thālith min Kitāb ʿUrūs al-Ajzā' of Imām Abū al-Faraj Masʿūd ibn al-Ḥasan al-Thaqafī al-Aṣbahānī is stored in the Majāmīʿ al-ʿUmariyya manuscript collection in Damascus, Syria, under the call number: Majmūʿ 17 no. 3754. The title page is on folio 126:

١٢٦

الجزء الثالث من كتاب عروس الأجزاء

رواية الرئيس عز الدين أبي الفرج مسعود بن الحسن الثقفي عن شيوخه

رواه عنه الشيخ الإمام ضياء الدين جمال القراء أبو بكر محمد بن يوسف بن أبي بكر

الفراوي الآملي الطبري وقف

سماع من لعبد الفقير حمدان بن أحمد الكناني الكركي [illegible]

صورة سماع الشيخ الطبري على أصله

سمع الجزء والجزء قبله إلى آخره من سيدنا الرئيس مسعود بن الحسن الثقفي
بقراءة محمد بن أبي منصور عبد الجبار بن أبي القاسم الحسن ضوءا
صاحبه الشيخ الإمام الحافظ ضياء الدين أبو بكر محمد بن يوسف بن أبي
بكر الفراوي الآملي الطبري مع ... بن الرئيس المذكور ... وله
أبو منصور على خطه ... سنة سبع وخمسين ... بأصبهان

سمعت جميع هذا الجزء عروس الأجزاء على الشيخ الإمام شيخ الشيوخ سعد
الدين أبي سعد الخضر ... مسعود شيخ الشيوخ تاج الدين عبد السلام
بن عمر بن حمويه الحموي بحق إجازته من أبي بكر محمد بن يوسف بن أبي بكر
الفراوي الآملي الطبري بقراءة الشيخ الإمام أبي الحسن علي بن مسعود
بن نفيس بن عبد الله الموصلي ثم الحلبي وصح في يوم الأحد الخامس عشر من المحرم
سنة ست وستين وستمائة كتبه محمد بن إسرائيل بن أبي بكر بن أبي المظفر بن السلار
حامدا لله تعالى ومصليا على رسوله صلى الله عليه وعلى آله وسلم صحيح
وسمع أيضا جميع الجزء ولد الشيخ المسمع عبد الله ... مسعود ...
كتبه محمد بن إسرائيل

Folio 129b has the chain of transmission back to Khirāsh relating from Anas ibn Mālik (ra):

١٢٩

الرئيس أبو الحسن بن المهتدي بالله أنا أبو الحسن علي بن عمر بن أحمد بن
مهدي الدارقطني ثنا محمد بن القاسم بن زكريا المحاربي ثنا أبو كريب
ثنا أبو خالد الأحمر قال سمعت عمرو بن قيس عن عاصم عن شقيق
عن عبد الله قال قال رسول الله صلى الله عليه وسلم تابعوا بين الحج
والعمرة فإنهما ينفيان الفقر والذنوب كما ينفي الكير خبث الحديد
والذهب والفضة وليس للحجة المبرورة وقال أبو كريب حج مبرور
ثواب دون الجنة وأخبرنا الرئيس مسعود أنا أبو
الحسن محمد بن علي بن عبد الله بن عبد الصمد المهتدي بالله قراءة عليه
أنا أبو الحسن علي بن عمر بن محمد الحربي السكري قراءة في منزله في درب
الحاجب سنة أربع وثمانين وثلثمائة ثنا أبو سعيد الحسن بن علي بن زكريا
بن صالح العدوي البصري ثنا خراش عن أنس قال قال رسول الله صلى الله
عليه وسلم الصوم جنة وبإسناده ثنا خراش عن أنس قال قال رسول
الله صلى الله عليه وسلم كل عمل ابن آدم له إلا الصوم فإنه لي وأنا أجزي
به وبإسناده ثنا خراش عن أنس قال قال رسول الله صلى الله عليه
وسلم إن للصائم فرحتين فرحة عند إفطاره وفرحة يوم يلقى ربه
ولخلوف فم الصائم أطيب عند الله من ريح المسك
وبه قال قال رسول الله صلى الله عليه وسلم إن للجنة بابا يدعى
الريان لا يدخل منه إلا الصائمون وبإسناده قال قال رسول الله

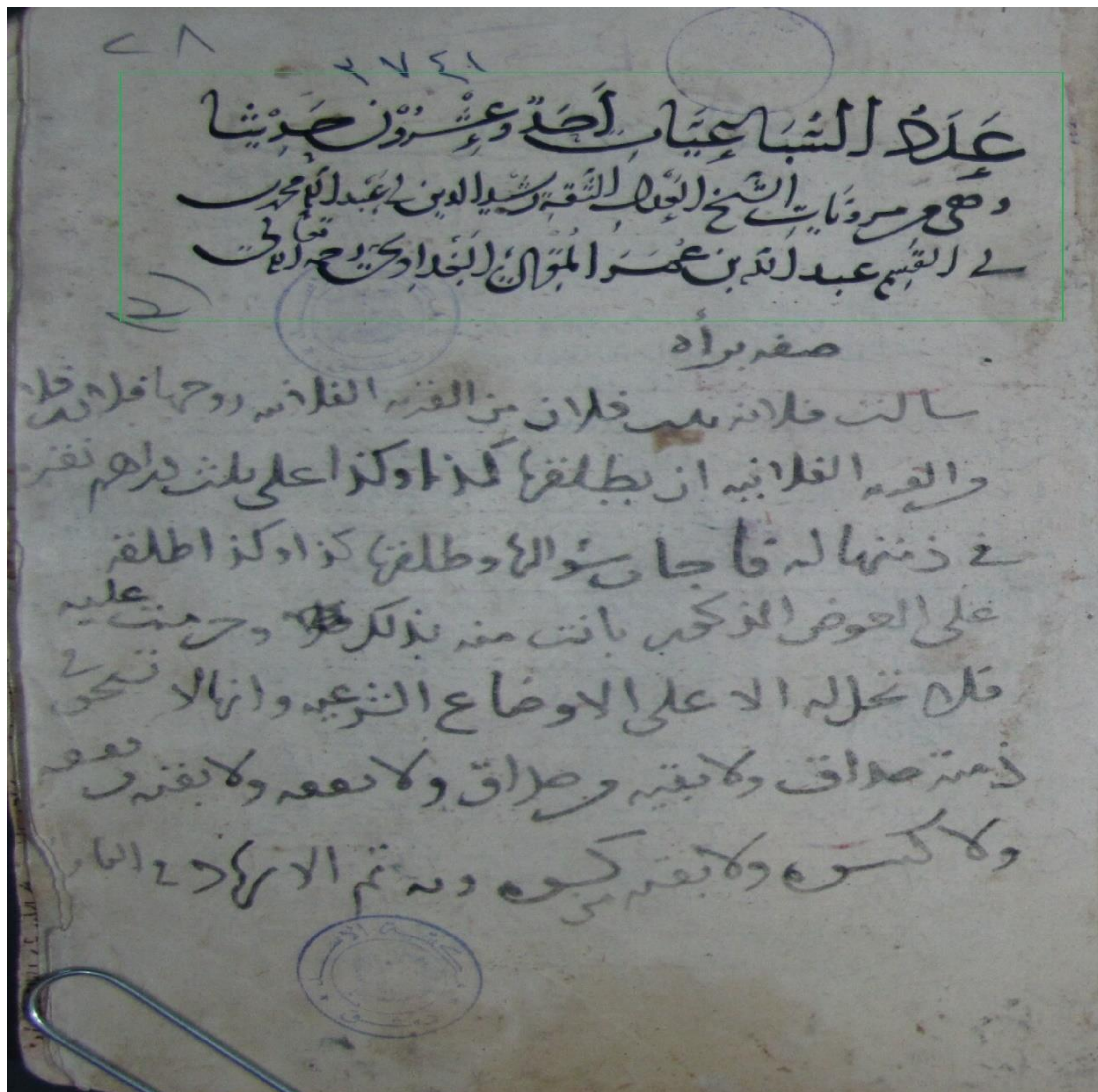
Folio 140a has the actual narration:

صلى الله عليه وسلم من صام يوما تطوعا فلو أعطي ملء الأرض ذهبا ما وفي أجره
دون يوم الحساب وبإسناده قال قال رسول الله صلى الله عليه وسلم
الحياء خير كله وبه قال قال رسول الله صلى الله عليه الحياء والإيمان
مقرونان جميعا فإذا سلب أحدهما تبعه الآخر وبه قال قال رسول الله
صلى الله عليه وسلم أول ما ينزع من العبد الحياء فيصير مقيتا ثم ممقتا
ثم ينزع منه الأمانة فيصير خائنا مخونا ثم ينزع منه الرحمة فيصير فظا
غليظا ويخلع دين الإسلام من عنقه فيصير لعينا ملعونا
وبه قال رسول الله صلى الله عليه وسلم من تأمل خلق امرأة حتى يتبين
له حجم عظامها من وراء ثيابها وهو صائم فقد أفطر وبه قال قال رسول
الله صلى الله عليه وسلم حياتي خير لكم وموتي خير لكم أما حياتي
فأحدث لكم وأما موتي فتعرض علي أعمالكم عشية الاثنين والخميس
فما كان من عمل صالح حمدت الله عليه وما كان من عمل سوء استغفرت
الله لكم وبه قال قال رسول الله صلى الله عليه وسلم من قال
سبحان الله وبحمده كتب له ألف ألف حسنة ومحي عنه ألف ألف
سيئة ورفع له ألف ألف درجة ومن زاد زاده الله
وبه قال قال رسول الله صلى الله عليه وسلم ذكر الله بالغداة
والعشي خير من حطم السيوف في سبيل الله وبه قال قال رسول
الله صلى الله عليه من قرأ مائة آية كتب من القانتين ومن قرأ مائتي

2.3 Al-Subāʿiyyāt min Marwiyyāt Rashīd al-Dīn al-Baghdādī (d. 707 AH)

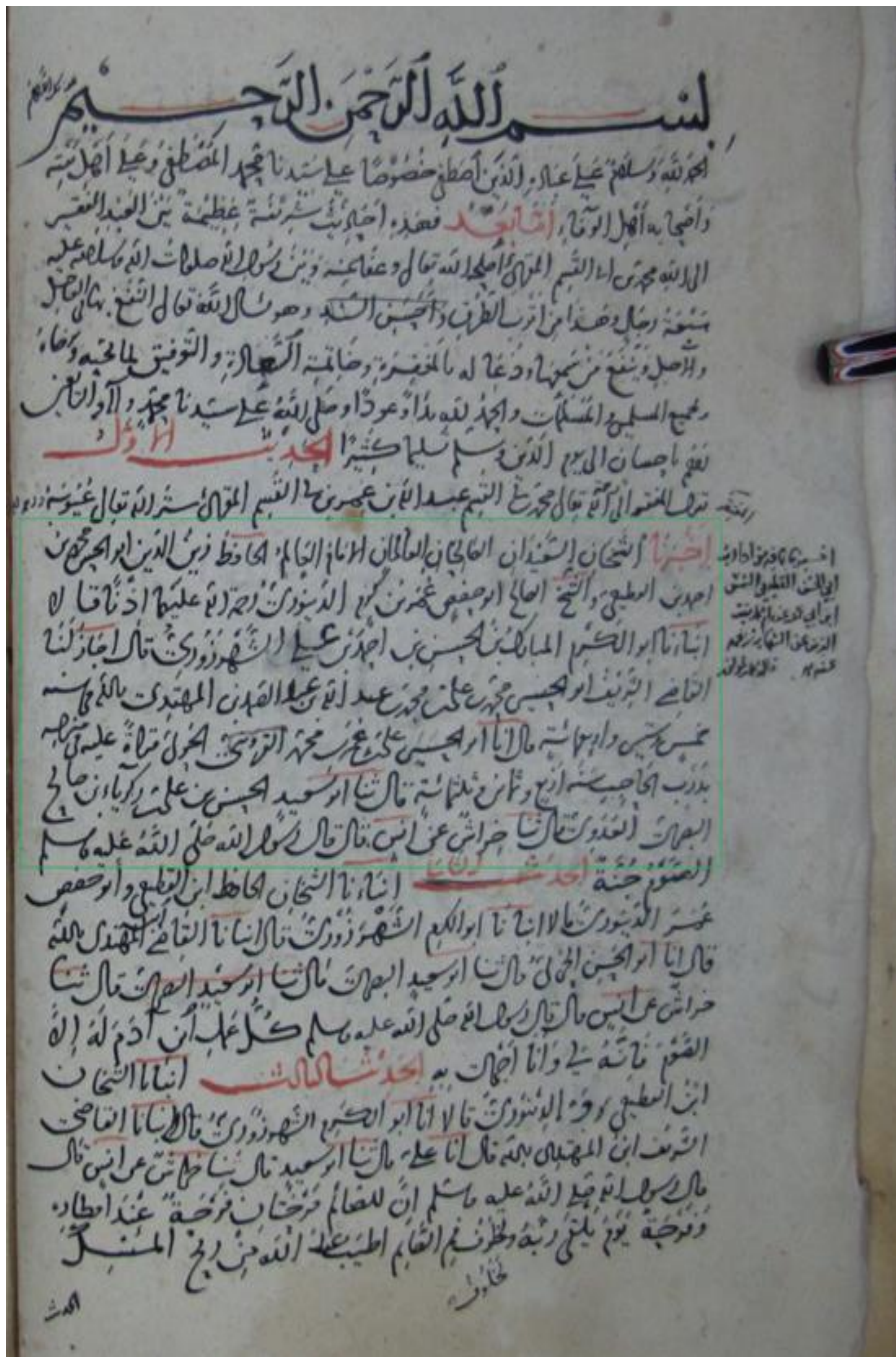
In the Majāmīʿ al-ʿUmariyya manuscript collection in Damascus, Syria, under the call number: Majmūʿ 4 no. 3741 (folios 28-31), the narration going back to Khirāsh relating from Anas (ra) was also transmitted by Imām Rashīd al-Dīn Abī ʿAbdullāh Muḥammad ibn Abi'l-Qāsim ʿAbdullāh ibn ʿUmar al-Muqri' al-Baghdādī.

Title page from the named manuscript:



عدة السباعيات أحد وعشرون حديثا
وهي من مرويات الشيخ العالم الثقة رشيد الدين أبي عبد الله محمد
بن أبي القسم عبد الله بن عمر المقرئ البغدادي رحمه الله تعالى

Folio 29a has the chain of transmission going back to Khirāsh relating from Anas (ra):

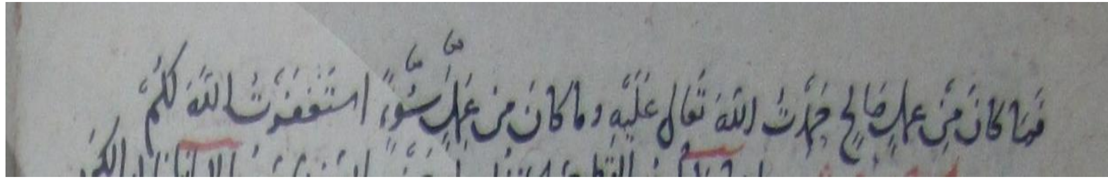

بسم الله الرحمن الرحيم

Folio 29b-30a has the narration in question:

٢٩

الحديث الرابع أخبرنا الشيخان ابن القطيعي والدينوري إذنا قالا أنبانا أبو الكرم الشهرزوري
قال أنبانا الشريف ابن المهتدي بالله قال أنا علي قال ثنا أبو سعيد قال ثنا خراش عن
أنس قال قال رسول الله صلى الله عليه وسلم إن للجنة بابا يدعى الريان لا يدخل منه
إلا الصائمون. الحديث الخامس أخبرنا الشيخان ابن القطيعي الحافظ والدينوري
كتابة قالا أنبانا أبو الكرم الشهرزوري قال أنبانا الشريف ابن المهتدي بالله قال
أنا علي قال ثنا أبو سعيد قال ثنا خراش عن أنس قال قال رسول الله صلى الله عليه وسلم
من صام يوما تطوعا فلو أعطي ملء الأرض ذهبا ما وفي أجره دون يوم الحساب
الحديث السادس أنا الشيخ الحافظ زين الدين أبو الحسن وأبو حفص عمر إجازة قالا أنبانا
أبو الكرم قال أنبانا القاضي أبو الحسين قال أنا علي قال ثنا أبو سعيد قال حدثنا خراش
عن أنس قال قال رسول الله صلى الله عليه وسلم الحياء خير كله. الحديث السابع
أخبرنا الحافظ أبو الحسن والشيخ أبو حفص كتابة قالا أنبانا أبو الكرم قال أنبانا القاضي الشريف
أبو الحسين قال أنا علي قال ثنا أبو سعيد قال ثنا خراش عن أنس قال قال رسول الله صلى الله عليه وسلم
الحياء والإيمان في قرن واحد فإذا سلب أحدهما تبعه الآخر. الحديث الثامن
أخبرنا الحافظ ابن القطيعي وأبو حفص الدينوري قالا أنبانا أبو الكرم الشهرزوري
أنبانا الشريف ابن المهتدي بالله قال أنا علي قال ثنا أبو سعيد قال ثنا خراش قال
عن أنس قال قال رسول الله صلى الله عليه وسلم أول ما ينزع من العبد الحياء فيصير
مقيتا ممقتا ثم ينزع منه الأمانة فيصير خائنا مخونا ثم ينزع منه الرحمة
فيصير فظا غليظا ويخلع دين الإسلام من عنقه فيصير كذابا لعينا ملعونا
الحديث التاسع أنبانا الشيخان أبو الحسن بن القطيعي وأبو حفص الدينوري
قالا أنبانا أبو الكرم الشهرزوري قال أنبانا الشريف ابن المهتدي بالله قال أنا علي قال ثنا
أبو سعيد قال ثنا خراش عن أنس قال قال رسول الله صلى الله عليه وسلم من تأمل
خلق امرأة حتى يتبين له حجم عظامها من وراء ثيابها وهو صائم فقد أفطر
الحديث العاشر أنبانا الشيخ الحافظ ابن القطيعي وابن كرم الدينوري قالا
أنبانا أبو الكرم الشهرزوري قال أنبانا القاضي الهاشمي قال أنا علي قال ثنا أبو سعيد
قال ثنا خراش عن أنس قال قال رسول الله صلى الله عليه وسلم حياتي خير لكم وموتي خير لكم أما
حياتي فأحدث لكم وأما موتي فتعرض علي أعمالكم عشية الاثنين والخميس فما كان

Folio 30a:



فما كان من عمل صالح حمدت الله تعالى عليه وما كان من عمل سوء استغفرت الله لكم

The narration in typed format

أخبرنا الحافظ ابن القطيعي، وابن كرم الدينوري، قالا: أنبأنا أبو الكرم الشهرزوري، قال: أنبأنا القاضي الهاشمي، قال: أنا علي، قال: ثنا أبو سعيد، قال: ثنا خراش، عن أنس، قال: قال رسول الله صلى الله عليه وسلم: " حيوتي خير لكم، وموتي خير لكم، أما حياتي فأجدد لكم، وأما موتي فيعرض علي أعمالكم عشية الاثنين والخميس، فما كان (ق30أ) من عمل صالح حمدت الله تعالى عليه، وما كان من عمل سوء استغفرت الله لكم "

Meaning:

Al-Ḥāfiẓ Ibn al-Qaṭīʿī and Ibn Karam al-Dīnawarī informed us, they said: Abū al-Karam al-Shahrazūrī informed us, he said: Al-Qāḍī al-Hāshimī informed us, he said: ʿAlī informed us, he said: Abū Saʿīd transmitted to us, he said: Khirāsh transmitted to us from Anas, he said: The Messenger of Allāh, peace and blessings be upon him, said:

"My life is good for you, and my death is good for you. As for my life, I renew for you, and as for my death, your deeds are presented to me on Monday and Thursday evenings. For any act that is righteous, I praise Allāh the Most High for it, and for any act that is evil, I seek Allāh's forgiveness for you."

2.4 Juz' of Imām ʿAbdul-Qādir al-Qurashī al-Ḥanafī (d. 775 AH)

In the Majāmīʿ al-ʿUmariyya manuscript collection in Damascus, Syria, under the call number: Majmūʿ 52 no. 3788, the narration going back to Khirāsh relating from Anas (raḍiya Allāhu ʿanhu) was also transmitted by Imām ʿAbd al-Qādir al-Qurashī with his chain of transmission as follows (p. 1):

أخبرنا الشيخ الإمام المحدث محيي الدين أبو محمد عبد القادر بن محمد بن محمد بن نصر الله القرشي الحنفي ، بقراءتي عليه في منزله بالدرب الأصفر بالقاهرة المحروسة ، في يوم الاثنين التاسع من جمادى الأولى سنة ثمان وستين وسبعمائة ، قال : أخبرنا الشيخ المسند المعمر فتح الدين أبو الفتح يونس بن إبراهيم بن عبد القوي العسقلاني ، إذنا مشافهة ، عن أبي الحسن علي بن أبي عبد الله الحسين بن علي بن منصور البغدادي الأزجي الحنبلي ، عن الإمام المقرئ أبي الخير المبارك بن الحسين بن أحمد الشهرزوري ، عن الخطيب أبي محمد عبد الله بن محمد بن عبد الله الصريفيني ، قال : حدثنا أبو حفص عمر بن إبراهيم الكتاني المقرئ ، قال : حدثنا أبو سعيد الحسن بن علي العدوي البصري ، قال : حدثنا خراش بن عبد الله ، قال : سمعنا أنس بن مالك يقول : قال رسول الله صلى الله عليه وسلم

Al-Shaykh, al-Imām, al-Muḥaddith, Muḥyī al-Dīn Abū Muḥammad ʿAbd al-Qādir bin Muḥammad bin Muḥammad bin Naṣr Allāh al-Qurashī al-Ḥanafī, informed us by my reading to him in his house on al-Darb al-Aṣfar in the guarded (city of) Cairo, on Monday, the ninth of Jumādā al-Ūlā in the year seven hundred and sixty-eight, he said: Al-Shaykh, the long-lived Musnid (transmitter of many chains of transmission) Fatḥ al-Dīn Abū al-Fatḥ Yūnus bin Ibrāhīm bin ʿAbd al-Qawī al-ʿAsqalānī has given us verbal permission, from Abū al-Ḥasan ʿAlī bin Abī ʿAbdillāh al-Ḥussain bin ʿAlī bin Manṣūr al-Baghdādī al-Azjī al-Ḥanbalī, from al-Imām, the (Qur'an) reciter, Abū al-Khair al-Mubārak bin al-Ḥussain bin Aḥmad al-Shahrazūrī, from the orator, Abū Muḥammad ʿAbdullāh bin Muḥammad bin ʿAbdullāh al-Ṣarīfīnī, who said: Abū Ḥafṣ ʿUmar bin Ibrāhīm al-Kattānī al-Muqri' related to us, he said: Abū Saʿīd al-Ḥasan bin ʿAlī al-ʿAdawī al-Baṣrī related to us, he said: Khirāsh bin ʿAbdullāh related to us, he said: We heard Anas bin Mālik saying: The Messenger of Allāh, peace and blessings be upon him, said...

Imām al-Qurashī mentioned the wording as follows under the 9th narration:

وبه قال : قال رسول الله صلى الله عليه وسلم : " حياتي خير لكم وموتي خير لكم ، أما حياتي فأحدث لكم ، وأما موتي فتعرض علي أعمالكم عشية الاثنين والخميس ، فما كان من عمل صالح حمدت الله عز وجل عليه ، وما كان من عمل سوء استغفرت الله لكم "

Meaning:

And from him (Anas ibn Mālik), he said: The Messenger of Allāh, peace be upon Him, said: ***"My life is good for you and my death is good for you. As for my life, I relate to you [the revelations and guidance]), and as for my death, your deeds are presented to me every Monday and Thursday evening. For any good deed, I praise Allāh, the Mighty and Majestic, for it, and for any evil deed, I seek Allāh's forgiveness for you."***

As for the named manuscript the above chain of transmission is on folio 166a:

بسم الله الرحمن الرحيم اللهم صل على سيدنا محمد وآله

أخبرنا الشيخ الإمام المحدث محيي الدين أبو محمد عبد القادر

ابن محمد بن محمد بن نصر الله القرشي الحنفي قراءة عليه في منزله

بالدرب الأصفر بالقاهرة المحروسة في يوم الاثنين التاسع من

جمادى الأولى سنة ثمان وستين وسبع مائة قال أخبرنا الشيخ

المسند المعمر أبو الفتح يونس بن إبراهيم بن عبد القوي

العسقلاني إذنا مشافهة عن أبي الحسن علي بن عبد الله

الحسين بن علي بن منصور البغدادي الأزجي الحنبلي

عن الإمام المقرئ أبي الكرم المبارك بن الحسن بن أحمد

الشهرزوري عن الخطيب أبي محمد عبد الله بن محمد بن عبد الله

الصريفيني قال حدثنا أبو حفص عمر بن إبراهيم الكتاني

المقرئ قال حدثنا أبو سعيد الحسن بن علي العدوي

البصري قال حدثنا خراش بن عبد الله قال سمعت أنس

ابن مالك يقول قال رسول الله صلى الله عليه وسلم

الصوم جنة

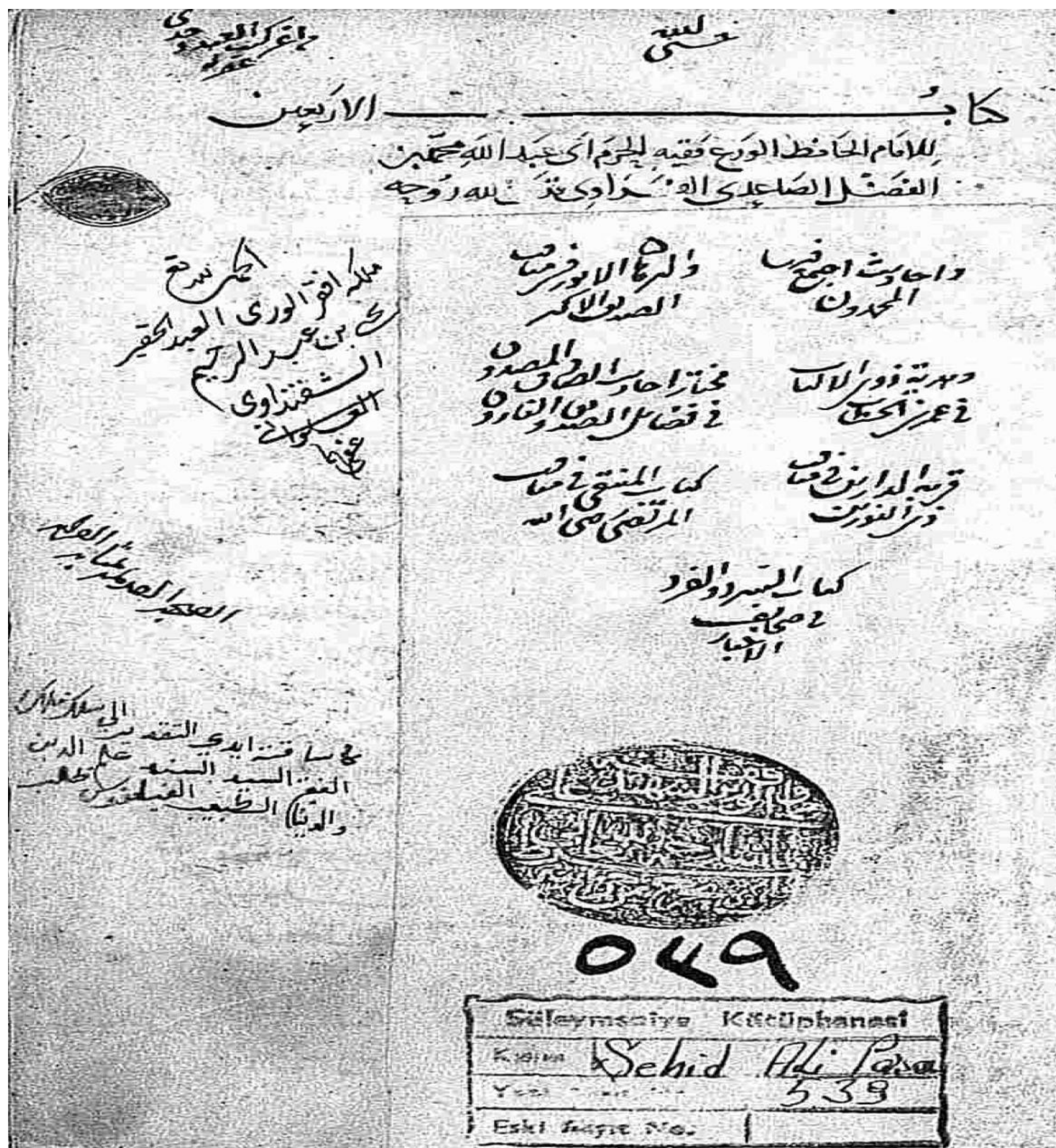
The actual narration is on folio 167a:

خير كله وبه قال قال رسول الله صلى الله عليه وسلم
الحياء والإيمان في قرن واحد فاذا اسلب احدهما اتبعه الآخر
وبه قال قال رسول الله صلى الله عليه وسلم اول ما ينزع
من العبد الحياء فيصير مقيتا ممقتا ثم ينزع منه الامانة
فيصير خائنا مخونا ثم ينزع منه الرحمة فيصير فظا
غليظا ويخلع دين الاسلام من عنقه فيصير شيطانا
لعينا ملعونا وبه قال قال رسول الله صلى الله
عليه وسلم حياتي خير لكم وموتي خير لكم اما حياتي فاحدث
لكم واما موتي فتعرض على اعمالكم عشية الاثنين والخميس
فما كان من عمل صالح حمدت الله عز وجل عليه وما كان من عمل
سوء استغفرت الله لكم وبه قال قال رسول الله
صلى الله عليه وسلم من قال سبحان الله وبحمده كتب له الف
الف حسنة ومحي عنه الف الف سيئة ورفع له الف الف درجة
ومن زاد زاده الله وبه قال قال رسول الله صلى الله
عليه وسلم ذكر الله بالغداة والعشي خير من حطم السيوف
في سبيل الله عز وجل وبه قال قال رسول الله صلى
الله عليه وسلم

2.5 Ṣaḥīfa/Nuskha of Khirāsh ibn ʿAbdullāh

There is a manuscript held in the Shahīd ʿAlī manuscript collection (no. 539, dated 599 AH) in Istanbul, Türkiye, that is known as the Ṣaḥīfa of Khirāsh. It has a chain of transmission going back to Khirāsh with similar wording to the other chains presented above leading back to Khirāsh reporting from Anas (ra).

Title page:



Folio 131a mentioned the title of the work as highlighted with the chain of transmission going back to Khirāsh relating from Anas (ra):

On folio 131b the narration was presented as highlighted:

131

قال قال رسول الله صلى الله عليه وسلم الصوم جنة وبه عن انس عن
النبي صلى الله عليه وعلى اله وسلم قال ان للجنة بابا يقال له الريان لا يدخل
منه الا الصايمون ه وبه عن انس عن النبي صلى الله عليه وسلم من
تامل خلق امراة حتى له حجم عظامها من وراء ثيابها وهو صايم فقد
افطر ه وبه عن انس قال قال رسول الله صلى الله عليه وسلم يقول الله
تعالى كل عمل ابن ادم هو له الا الصوم فانه لي وانا اجزى به ه وبه
عن انس عن النبي صلعم للصايم فرحتان فرحة عند افطاره وفرحة عند
لقاء ربه ولخلوف فم الصايم اطيب عند الله من ريح المسك ه
وبه عن انس عن النبي صلى الله عليه وسلم انه قال من صام يوما تطوعا
فلو اعطي ملء الارض ذهبا ما وفي اجره دون يوم الحساب ه وبه
عن انس عن النبي صلى الله عليه وسلم انه قال الحيا خير كله ه وبه عن
انس عن النبي صلى الله عليه وسلم انه قال اول ما ينزع الله تعالى من العبد
الحيا فيصير بغيضا ممقوتا ثم ينزع منه الامانة فيصير خاينا مخونا ثم
ينزع منه الرحمة فيصير فظا غليظا ثم يخلع منه دين الاسلام من
عنقه فيصير لعينا ملعونا ه وبه عن انس قال قال رسول الله صلى الله عليه وسلم
حياتي خير لكم وموتي خير لكم اما حياتي فاحدث لكم واما موتي فتعرض
علي اعمالكم عشية الاثنين والخميس فما كان من عمل صالح حمدت الله تعالى
عليه وما كان من عمل سيء استغفرت الله تعالى لكم ه وبه عن انس
قال قال رسول الله صلى الله عليه وسلم الحيا والايمان في قرن واحد فاذا
سلب احدهما اتبعه الاخر ه وبه عن انس قال قال رسول الله صلى
الله عليه وسلم من قال سبحان الله وبحمده كتب الله تعالى له الف الف حسنة

There is a second manuscript held in the Staatsbibliothek zu Berlin library, in Germany, under the Sprenger manuscript collection (no. 1193) that is known as the *Nuskha of Khirāsh* .

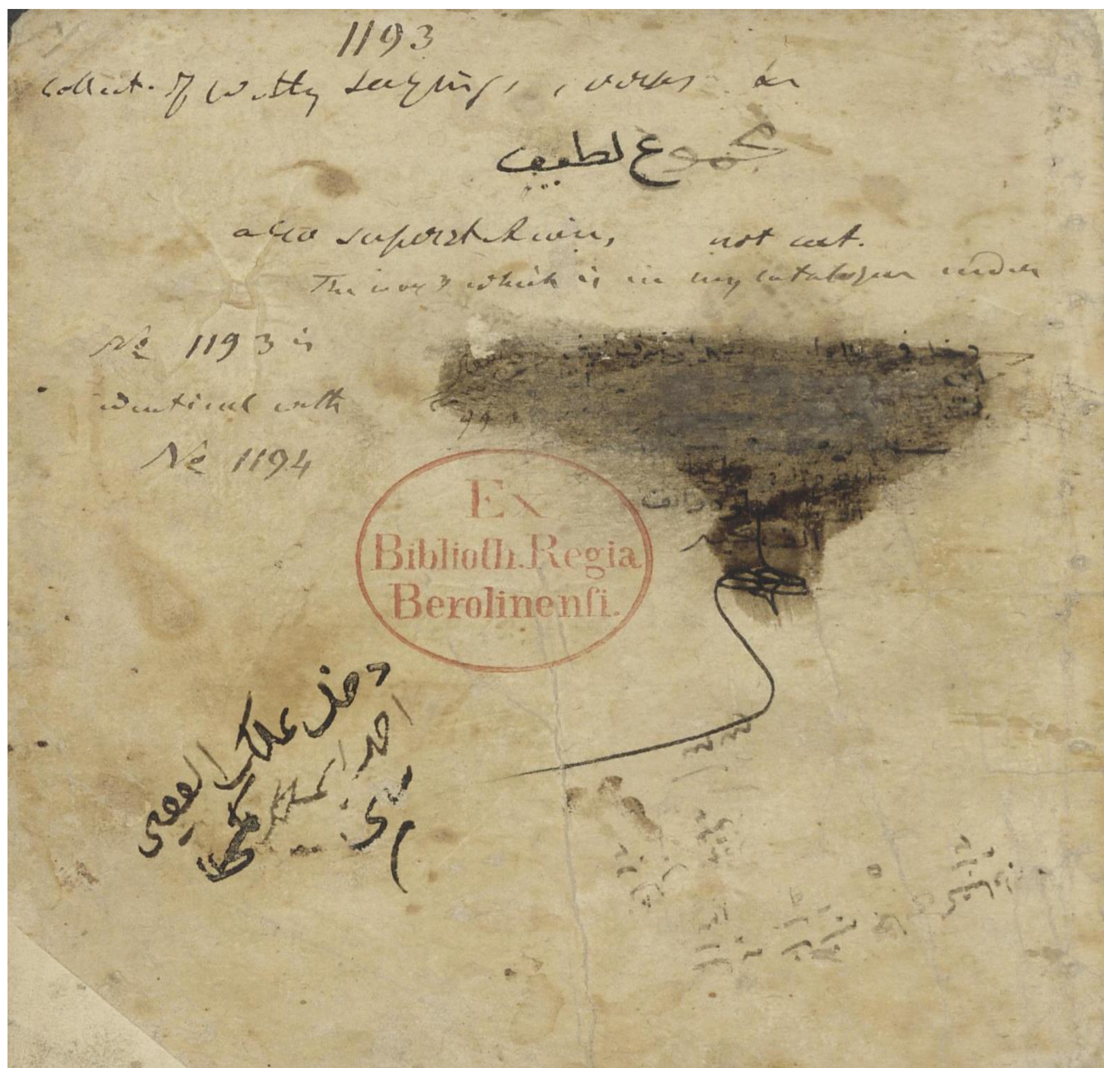
The catalogue[7] mentioned it with the following description on p. 247:

1552.

Spr. 1193, 2, f. 58. 59.

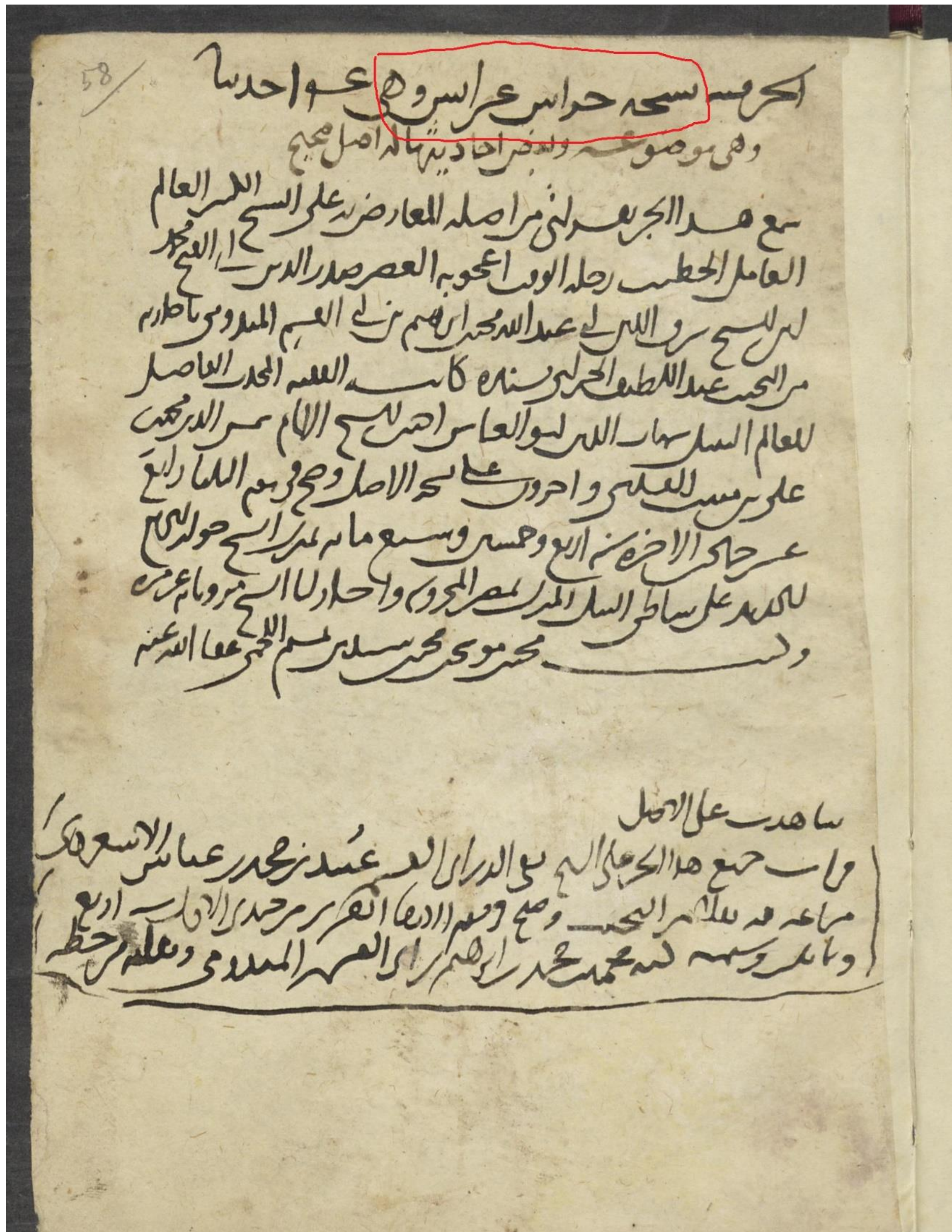
Ein Traditionsheft, جزء, mit 14 Traditionen, von خراش † c. 120/738 mitgetheilt, herausgegeben von محمد بن موسى بن محمد بن سند بن تميم اللخمي im J. 754/1333. Sie handeln hauptsächlich vom Fasten.

Cover page:



[7] Available here - https://digital.staatsbibliothek-berlin.de/werkansicht/?PPN=PPN1726076024&PHYSID=PHYS_0257

It has a chain of transmission going back to Khirāsh with similar wording to the other chains presented above leading back to Khirāsh reporting from Anas (ra). The work was transmitted by Muḥammad Ibn-Musā Ibn-Muḥammad Ibn Sind Ibn-Tamīm al-Lakhmī (d. 754 AH) in the year 729 AH. Title page (folio 58r):



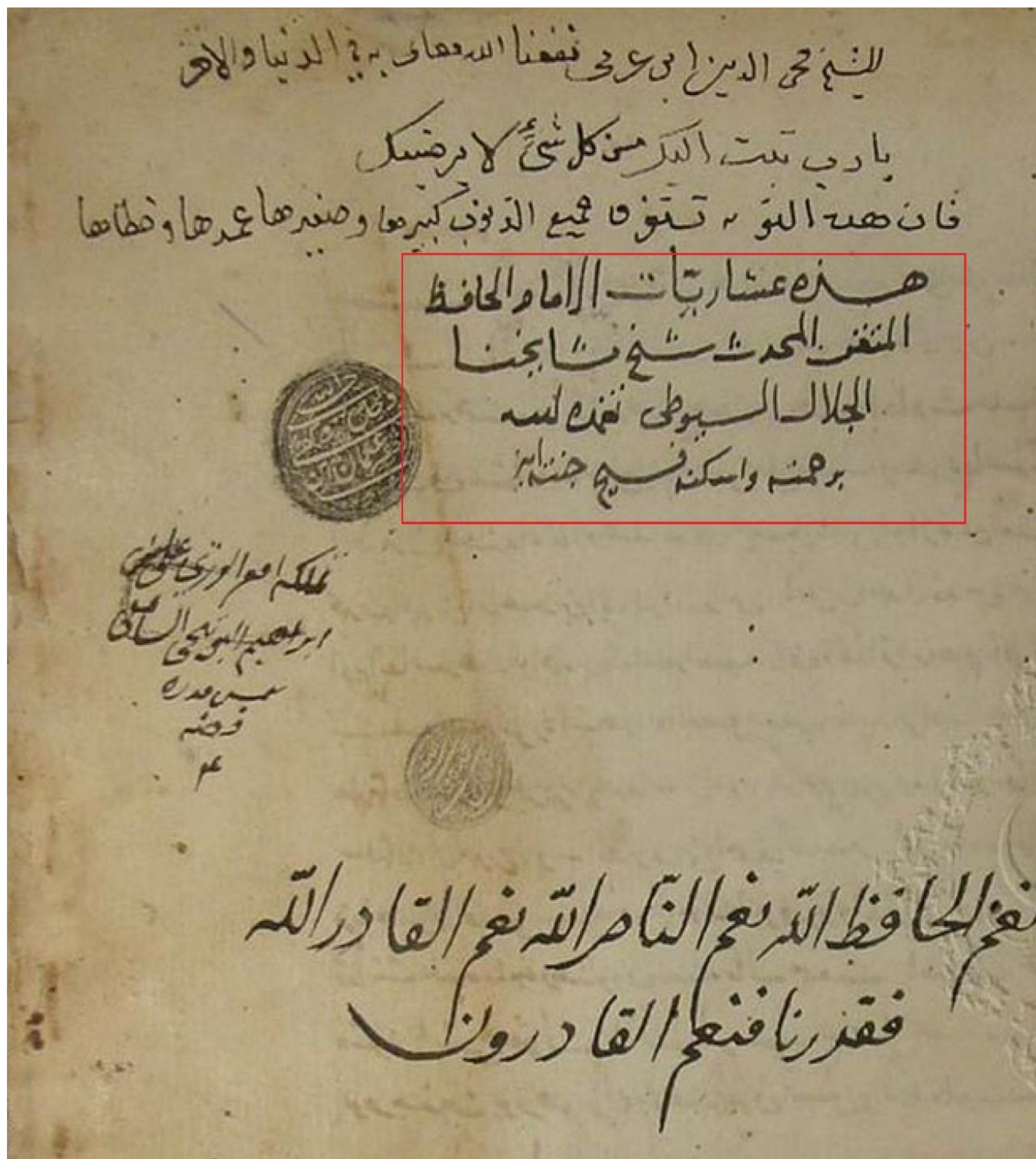
The actual narration from Anas (ra) is on folio 59v:

الحاجر كله وبه قال قال رسول الله صلى الله عليه وسلم الحياء والايمان في قرن واحد واذا سلب احدهما تبعه الآخر وبه قال قال رسول الله صلى الله عليه وسلم اول ما ينزع من العبد الحياء فيصير مقيتا ممقتا ثم ينزع منه الامانة فيصير خائنا مخونا ثم ينزع منه الرحمة فيصير فظا غليظا ثم تخلع دين الاسلام من عنقه فيصير شيطانا لعينا ملعونا وبه قال قال رسول الله صلى الله عليه وسلم من تأمل خلق امراة حتى يستبين له حجم عظامها من وراء ثيابها وهو صائم فقد افطر وبه قال قال رسول الله صلى الله عليه وسلم حياتي خير لكم وموتي خير لكم اما حياتي فاحدث لكم واما موتي فتعرض علي اعمالكم عشية الاثنين والخميس فما كان من عمل صالح حمدت الله عز وجل عليه وما كان من عمل سوء استغفرت الله لكم وبه قال قال رسول الله صلى الله عليه وسلم من قال سبحان الله وبحمده كتب له الف الف درجة ومن زاد زاده الله وبه قال قال رسول الله صلى الله عليه وسلم ذكر الله بالغداة والعشي خير من حطم السيوف في سبيل الله عز وجل وبه قال قال رسول الله صلى الله عليه وسلم من قرا مائة اية كتب من القانتين ومن قراء مائتي اية لم يكتب من الغافلين ومن قرا الخمسمائة اية كتم الحاجة الى القران وبه عن انس قال خرج رسول الله صلى الله عليه وسلم ذات يوم على اصحابه فقال من يضمن لي اثنتين ضمنت له الجنة فقال ابو هريرة فداك ابي وامي انا اضمنهما لك ما هما فقال رسول الله صلى الله عليه وسلم من ضمن لي ما بين لحييه وما بين رجليه ضمنت له الجنة

احمد

2.6 ʿUshariyyāt of Imām Jalāl al-Dīn al-Suyūṭī

The well-known scholar known as Imām al-Suyūṭī (d. 911 AH) has compiled a short work which has his personal chain of transmission going back to Khirāsh relating from Anas ibn Mālik (ra). There is a copy held in al-Azhar University manuscript collection (no. 6577, copied in 1010 AH) in Cairo, Egypt under the title ʿUshariyyāt which has his narrations with just ten narrator links from himself back to the Prophet ﷺ. Title page:


هذه عشاريات الإمام الحافظ
المتقن المحدث شيخنا
الجلال السيوطي نفع الله به
برحمته واسكنه فسيح جناته

نعم الحافظ الله نعم الناصر الله نعم القادر الله
فقدرنا فنعم القادرون

On folio 7a he has mentioned his verdict on Khirāsh and the narrator who took from him whose full name has been given in the other examples given above as: Abū Saʿīd al-Ḥasan bin ʿAlī al-ʿAdawī al-Baṣrī. The manuscript in my possession is not available in full colour but I had a black and white copy too. Here is what he mentioned on that folio (7a):



The portion in the red box stated:

لي أحاديث أخرى عشارية ، وما حدثت بها في عمري قط ، لأنها من رواية أبي سعيد العدوي ، عن خراش ، عن أنس .

وخراش ، والعدوي كذبان والنقاد يقولون :لا يفرح بعوالي خراش و اضرابه

Meaning:

"I have other ten link narrations, and I have never narrated them in my life, because they are from the narration of Abū Saʿīd al-ʿAdawī, from Khirāsh, from Anas. ***And Khirāsh and al-ʿAdawī are both liars*. *The critics (of Hadith) said: One should not rejoice in the high chains[8] (of transmission) of Khirāsh and his likes.***"

Al-Suyūṭī then went onto provide the narration from Anas (ra) with the following chain of transmission:

وأنبأني محمد بن فضيل ، عن الصلاح ابن أبي عمر ، عن الفخر بن البخاري ، عن الحافظ أبي محمد عبد العزيز بن عمرو بن الأخضر أخبرنا أبو القاسم إسماعيل بن أحمد ، حدثنا أبو محمد عبد الله بن محمد الصريفيني ، حدثنا أبو حفص عمر بن إبراهيم بن أحمد الكتاني ، حدثنا أبو سعيد الحسن بن علي العدوي ، حدثنا خراش ، عن أنس ، رضي الله عنه ، قال : قال رسول الله صلى الله عليه وسلم

"And Muḥammad ibn Fuḍayl informed me, from al-Ṣalāḥ ibn Abī ʿUmar, from al-Fakhr ibn Al-Bukhārī, from al-Ḥāfiẓ Abī Muḥammad ʿAbd al-ʿAzīz ibn ʿAmr ibn Al-Akhḍar: Abū al-Qāsim Ismāʿīl ibn Aḥmed informed us, Abū Muḥammad ʿAbdullāh ibn Muḥammad Al-Ṣarīfīnī narrated to us, Abū Ḥafṣ ʿUmar ibn Ibrāhīm ibn Aḥmad al-Kattānī narrated to us, Abū Saʿīd al-Ḥasan ibn ʿAlī Al-ʿAdawī narrated to us, Khirāsh narrated to us, from Anas, may

[8] That is the hadiths whose chains are the shortest (the least narrators in between) between Khirāsh and the Prophet ﷺ.

Allāh be pleased with him, who said: The Messenger of Allāh, peace and blessings be upon him, said..."

And on folio 8a he mentioned the narration from Khirāsh :

صلى الله عليه وسلم من ضمن لي ما بين لحييه وما بين رجليه ضمنت له الجنة
وبه قال قال رسول الله صلى الله عليه وسلم من لم يشكر الناس لم يشكر
الله عز وجل وبه قال قال رسول الله صلى الله عليه وسلم من ألقى جلباب
الحيا فلا غيبة له وبه قال قال رسول الله صلى الله عليه وسلم اول ما
ينزع الله من العبد الحيا الحديث وبه قال قال رسول الله صلى الله عليه وسلم
الحيا خير كله وبه قال قال رسول الله صلى الله عليه وسلم حياتي
خير لكم ومماتي خير لكم فاما حياتي فاحدثكم واحدثكم واما موتي
فتعرض علي اعمالكم عشية الاثنين والخميس فما كان من عمل صالح
حمدت الله عليه وما كان من عمل سيئ استغفرت الله لكم وبه
قال قال رسول الله صلى الله عليه وسلم ما ضاق مجلس بمتحابين وبه قال
قال رسول الله صلى الله عليه وسلم اطلبوا الخير عند صباح الوجوه تم
فهذه ثلاث وعشرون حديثا هي خماسيات لذا اهر
وهي عشارية لنا فان بيننا وبينه اربعة رجال وهو خماسي
الا ان هذا الاسناد في غاية الوهاء والسقوط قال في الميزان
في ترجمة الحسن بن علي بن زكريا العدوي قال ابن عدي يضع هذا
الحديث روى عن خراش عن انس احاديث وحدث عن جماعة لا
يعرفون من هم وحدث عن الثقات بالبواطيل وعامة ما حدث
به الا القليل موضوعات واعلم ان في هذه الاحاديث ما له
اصل من غير هذه الطريق فحديث الصوم جنة رواه البخاري وغيره

The portion in the green box stated:

وبه قال : قَالَ رَسُولُ اللَّهِ صَلَّى الله عَلَيهِ وَسَلَّمَ : حياتي خير لكم ، وموتي خير لكم ، فأما حياتي فأحدثكم وأحذركم وأخولكم ، وأما موتي فيعرض علي أعمالكم عشية الإثنين والخميس ، فما كان من عمل صالح خبرت الله عليه ، وما كان من عمل سيء استغفرت الله لكم .

And he said: The Messenger of Allāh, peace and blessings be upon him, said: ***"My life is good for you, and my death is good for you. As for my life, I relate to you (narrations), warn you, and bestow for you. And as for my death, your actions are presented to me on Monday and Thursday evenings. For any good deed, I praise Allāh for it, and for any bad deed, I seek Allāh's forgiveness for you."***

See below for more points from al-Suyūṭī's ʿUshariyyāt.

2.7 Al-Ikmāl fī rafʿ al-irtiyāb ʿan al-mu'talif wa-al-mukhtalif fī al-asmā' wa-al-kunā wa-al-ansāb of Imām Ibn Mākūlā (d. 475 AH)

Imām Ibn Mākūlā (d. 475 AH) has mentioned the narration in question under the entry for a narrator known as Saʿwā in his Al-Ikmāl fī rafʿ al-irtiyāb ʿan al-mu'talif wa-al-mukhtalif fī al-asmā' wa-al-kunā wa-al-ansāb. This is what was mentioned in al-Ikmāl (5/192):

وأما صعوة بعين مهملة، وواو فهو طاهر بن أحمد بن محمد بن علي الأقساسي العلوي، كان يقال له صعوة، وكان دينا ثقة، روى عن الحسن بن محمد بن سليمان أبي علي السلمي عن أبي سعيد العدوي عن خراش عن أنس قال: قال رسول الله صلى الله عليه وسلم: "حياتي خير لكم وموتي خير لكم" الحديث

Meaning:

"As for Saʿwā with a neglected letter ʿayn, and wāw he is Ṭāhir ibn Aḥmed ibn Muḥammad ibn ʿAlī al-Aqṣāṣī al-ʿAlawī. He was known as Saʿwā, and he was a religious and trustworthy (narrator). He narrated from al-Ḥasan ibn Muḥammad ibn Sulaymān Abū ʿAlī al-Sulamī, who narrated from Abū Saʿīd al-ʿAdawī, who narrated from Khirāsh, who narrated from Anas: He said: The Messenger of Allāh (peace be upon him) said: 'My life is good for you, and my death is good for you.' The hadith..."

The above from al-Ikmāl may be witnessed from the following manuscript from the Jārullāh Effendi manuscript collection (no. 584, dated 646 AH), Istanbul, Türkiye. Title page:



The narration is on folio 121b:

Another example from the Qayṣarī Rashīd Effendi (no. 903-2, dated 632 AH) manuscript collection, Istanbul, Türkiye:



المجلد الثاني من الاكمال في رفع الارتياب
عن المؤتلف والمختلف من الاسماء والكنى والانساب

The narration is on folio 65a:

A final example from the Asad Effendi manuscript (no. 410) collection in Istanbul. Title page:

The narration is on folio 199b:

As said at the beginning of this chapter the common link for all the above seven narrations is: ***Abū Saʿīd al-Ḥasan ibn ʿAlī ibn Zakariyyā ibn Ṣāliḥ al-ʿAdawī al-Baṣrī relating from Khirāsh ibn ʿAbdullāh from Anas ibn Mālik (raḍiya Allāhu ʿanhu).***

Imām al-Suyūṭī has been quoted above declaring these two narrators as being liars. Here are their respective entries:

1) **Abū Saʿīd al-Ḥasan ibn ʿAlī ibn Zakariyyā ibn Ṣāliḥ al-ʿAdawī al-Baṣrī**

Imām Shamsud-Din al-Dhahabī recorded a long entry for him in his Mīzān al-Iʿtidāl (1/463-465).[9] In the opening lines he mentioned the following:

الحسن بن عَلي بن زكريا بن صالح, أَبو سعيد العدوي البصري الملقب بالذئب.

قال الدارقطني: متروك, وفرق بينه وبين سميه العدوي.

فأما ابن عَدِي فقال: الحسن بن عَلي بن صالح أَبو سعيد العدوي البصري يضع الحديث.

روى عن خراش, عن أنس أربعة عشر حديثا.

وحدث عن جماعة لا يدرى من هم.

وحدث عن الثقات بالبواطيل.

Meaning:

Al-Ḥasan ibn ʿAlī ibn Zakariyā ibn Ṣāliḥ, known as Abū Saʿīd al-ʿAdawī al-Baṣrī, was nicknamed 'the Wolf.' Al-Dāraquṭnī said: He is abandoned (matrūk) and distinguished between him and his namesake al-ʿAdawī. As for Ibn ʿAdī, he stated that al-Ḥasan ibn ʿAlī ibn Ṣāliḥ Abū Saʿīd al-ʿAdawī al-Baṣrī fabricated hadith. He narrated from Khirāsh, from Anas, fourteen hadiths. And he reported from a group of people who are unknown. And he narrated falsehoods from the trustworthy (narrators).

Al-Dhahabī also quoted the following from Ibn ʿAdī:

وقال ابن عَدِي: عامة ما حدث به إلا القليل موضوعات, وكنا نتهمه, بل نتيقن أنه هو الذي وضعها.

Meaning: "Ibn ʿAdī said: Generally, whatever he narrated - except for a little - were fabricated narrations. And we used to accuse him, rather we were certain, that he was the one who fabricated them."

[9] Mu'assa al-Risala al-Alamiyya edition, Damascus, Syria, 5 volumes, 2009 CE.

After this al-Dhahabī said:

وقال الدارقطني: ذاك متروك.

وقال حمزة السهمي: سمعت أبا محمد الحسن بن عَلي البصري يقول: أَبو سعيد العدوي كذاب على رسول الله صلى الله عليه وسلم يقول عليه ما لم يقل, زعم لنا أن خراشا حدثه عن أنس, وأن عروة بن سعيد حدثه عن ابن عون بنسخة.

Meaning:

"Al-Dāraquṭnī said: He is abandoned. And Ḥamza Al-Sahmī said: I heard Abū Muḥammad Al-Ḥasan ibn ʿAlī Al-Baṣrī say: Abū Saʿīd Al-ʿAdawī is a liar upon the Messenger of Allāh, peace be upon him, attributing to him what he did not say. He claimed to us that Khirāsh narrated to him from Anas, and that ʿUrwah ibn Saʿīd narrated to him from Ibn ʿAwn with a manuscript."

Al-Dhahabī also mentioned after this the following verdict from Ibn Ḥibbān:

قال ابن حبان: لعله قد حدث عن الثقات بالأشياء الموضوعات ما يزيد على ألف حديث.

Meaning:

"Ibn Ḥibbān said: Perhaps he has narrated from trustworthy narrators with fabricated matters more than a thousand 'hadiths."

Hence, Abū Saʿīd al-Ḥasan ibn ʿAlī ibn Zakariyyā ibn Ṣāliḥ al-ʿAdawī al-Baṣrī is an unreliable narrator, and his narrations are not acceptable due to the severe Jarḥ (disparagement) mentioned about him by the early scholars of Hadith quoted.

2) Khirāsh ibn Abdullah

Imām Shamsud-Din al-Dhahabī has an entry for him in his Mīzān al-Iʿtidāl (1/600):[10]

خراش بن عَبد الله.

عن أنس بن مالك.

ساقط عدم, ما أتى به غير أبي سعيد العدوي الكذاب.

ذكر أنه لقيه سنة بضع وعشرين ومئتين, بلى روى عنه أيضا حفيده خراش.

قال ابن حبان: لا يحل كتب حديثه إلا للاعتبار.

وقال ابن عَدِي: زعم أنه مولى أنس.

وسمعت الحسن بن عَلي العدوي يقول: مررت بالبصرة وهم مجتمعون على رجل, فملت إليه كما ينظر الغلمان, فقال: هذا خراش خادم أنس.

قلت: كم له؟ قالوا: ثمانون ومِئَة سنة, فزحمت الناس فدخلت وبين يديه جماعة يكتبون, فأخذت قلما, وكتبت هذه الأربعة عشر حديثا في أسفل نعلي, ولي اثنتا عشرة سنة, منها: عن أنس, مرفوعًا: من صام يوما فلو أعطي ملء الأرض ذهبا ما وفي أجره يوم الحساب.

وبه: حياتي خير لكم, وموتي خير لكم ... الحديثَ.

Meaning:

"Khirāsh bin ʿAbdullāh. (He supposedly narrated) From Anas bin Mālik. He is fallen and absent (in reliability); nothing came from him except that which Abū Saʿīd Al-ʿAdawī the liar (related from him). It is mentioned that he met him in the year two hundred and twenty-something, but indeed, his grandson Khirāsh also narrated from him. Ibn Ḥibbān said: It is not permissible to write his hadith except for the purpose of consideration (of the worthiness of his narrations). And Ibn ʿAdī said: He claimed that he was a client (mawla) of Anas.

[10] Mu’assa al-Risala al-Alamiyya edition, Damascus, Syria, 5 volumes, 2009 CE.

And I heard Al-Ḥasan bin ʿAlī Al-ʿAdawī say: I passed by Baṣra, and they were gathered around a man, so I leaned in to look like the boys do, and they said: This is Khirāsh, the servant of Anas.

I said: How old is he? They said: One hundred and eighty years, so I pushed through the people and entered, and in front of him was a group writing, so I took a pen, and wrote down these fourteen hadiths on the bottom of my sandal, and I was twelve years old, among them is: from Anas, raised (back as hadiths to the Prophet ﷺ): ‘Whoever fasts a day, if he was given the earth's fill of gold, it would not suffice his reward on the Day of Reckoning.’

And from him: ‘My life is good for you, and my death is good for you ... the hadith.’”

Ibn Ḥibbān made the following statement in his Kitāb al-Majrūḥīn (1/288):

خرَاش بْن عَبْد اللَّهِ شيخ كَانَ يزْعم أَنَّهُ خدم أَنَس بْن مَالِك روى عَنْهُ أهل الْعرَاق أَتَى عَن أنس عَن النَّبِي صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بنسخة مِنْهَا أَشْيَاء مُسْتَقِيمَة وفيهَا أَشْيَاء مَوْضُوعَة لَا يحل الِاحْتِجَاج بِهِ وَلَا كِتَابَة حَدِيثه إِلَّا إِلَى عَلَى جِهَة الِاعْتِبَار روى عَن أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ تَأَمَّلَ خَلْقَ امْرَأَةٍ حَتَّى يَتَبَيَّنَ لَهُ حَجْمُ عِظَامِهَا مِنْ وَرَائِهَا وَهُوَ صَائِمٌ فَقَدْ أَفْطَرَ مَعَ أَشْيَاء تشبه هَذَا إِذَا تأملها من هَذَا الشَّأْن صناعته علم أَنَّهُ كَانَ يضع الحَدِيث وضعا

Meaning:

“Khirāsh bin Abdullah was a Shaykh who claimed to have served Anas bin Mālik (ra). The people of Iraq narrated from him. He came (with narrations) from Anas from the Prophet, may Allāh bless him and grant him peace, with a manuscript (nuskha), ***<u>some of which were correct (mustaqima)</u> and some of which were fabricated***. It is not permissible to use him as evidence or to write down his hadith except for the purpose of consideration (of the worthiness of his narrations). He related from Anas bin Mālik that the

Messenger of Allāh, may Allāh bless him and grant him peace, said: Whoever contemplates the creation of a woman until he can see the size of her bones from behind her while he is fasting has broken his fast. With things resembling this, if you contemplate it from this perspective from his craft, it is known that he was putting out fabricated hadiths."

It is also worth mentioning the ruling of Ibn ʿAdī on Khirāsh ibn Abdullah in full since the earlier named admirer of al-Albani by the name of Abu Khuzaimah Ansari (Imran Masoom) referred to Ibn ʿAdī with regard to Khirāsh in his article entitled:

Dismantling the Proofs for Tawassul and Istighatha with Conclusive Evidence

The Hadith: My living is good for you and my death is good for you, your actions are presented to me, whatever I see of good I thank Allah for, and whatever I see of bad I pray for you

Answering the Anon Twitter Aqua@D1mashqi

al-Kawthari, Zaini Dahlan, al-Ghumari, Saqqaf, Mahmud Sa'id Mamduh, Alawi al-Maliki, G.F. Haddad and the Sufi Ash'ari Barelwi and Deobandis

Compiled, Translated and Annotated

Abu Khuzaimah Ansari

Note, Abu Khuzaimah has not translated the hadith fully as given in the above title and mentioned on p. 10 of his article from the Musnad of al-Bazzār.[11] Note also the exceptionally egotistical title by this individual where he named later writers from the 19th century onwards but failed to mention that he had in effect took on the refutation of some of the major Ḥuffāẓ (memorizers and preservers) of Hadith from centuries earlier who had authenticated some of the narrations on this specific matter as shall become preponderantly clear to those who read through the full response here. This is another case of pseudo-Salafi revisionists who are in essence dwarves taking on the giants of Hadith mastership from hundreds of years back!

One may read through my 2024 work in reply to him and his friend (Abu Hibban Kamran Mālik) who was found guilty and jailed for major fraud in

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[11] The translation given by Abu Khuzaimah was incorrect towards the end of the narration. My translation: The Messenger of Allah (ﷺ) also said***: 'My life is good (khayr) for you, for you narrate and I relate to you [the revelations and guidance]. And my death is good (khayr) for you, for your deeds will be presented to me. Whatever good I see, I praise Allah for it, and whatever evil I see, I ask Allah's forgiveness for you.'***

The last part of the Hadith from Musnad al-Bazzār mentioned the following in Arabic:

اسْتَغْفَرْتُ اللَّهَ لَكُمْ

Abu Khuzaimah translated this wording incorrectly as: **"I pray for you"** as can be seen from the scan below from (p. 10) of his work:

From al-Bazzar, narrated to us, Yusuf b. Musa narrated to us Abdul Majid b. Abdul Aziz b. Abi Rawwad from (Aan) Sufyan from Abdullah b. as-Sa'ib from Zazan from Abdullah (b. Mas'ud) from the Prophet; Verily Allah has Angels that roam [the earth] conveying the salam of my ummah to me. He said and he said Allah's Messenger said, my living is good for you and my death is good for you, your actions are presented to me, whatever I see of good I thank Allah for, and whatever I see of bad I pray for you[1].

Hence, he has not translated the following correctly – اسْتَغْفَرْتُ

Which means - "I ask forgiveness"

And he also left out the name of Allah as found in the actual narration and highlighted above!

2014; where their despicable arrogance, self-boasting, imbecilic manners[12], puerile prattle, and poor research skills with their omission of many beneficial examples and quotations was left to the wayside. See the work entitled: **THE AUTHENTICITY OF THE SAHABI ABU AYYUB AL-ANSARI'S ACTIONS AT THE GRAVE OF THE NOBLE PROPHET ﷺ. *A detailed analysis and reply to Salafi detractors on Interrelated Issues.*[13]**

Download link: https://archive.org/download/abu-ayyub-al-ansari-and-the-noble-grave-5-vols/Abu%20Ayyub%20al%20Ansari%20and%20the%20Noble%20Grave_5%20vols.pdf

The contents of the work may be seen here: https://pastebin.com/6JPsvkAK

Returning to Abu Khuzaimah's above title in challenge to the Ḥuffāẓ of Hadith of the past centuries, on p. 79 he said:

"Khirāsh b. Abdullah was accused of lying and Ibn Adiyy said he was majhul…"

The full quotation from Ibn ʿAdī was not quoted and needs presentation below from his al-Kāmil fī Ḍuʿafā' al-Rijāl (4/407):

[12] Let us mention some sincere advice (naṣīḥa) from Imām Ibn al-Ṣalāḥ to the would be Ahl al-Ḥadīth of this age. Ibn al-Ṣalāḥ said in his Muqaddima:

"The science of hadith is a noble science consistent with good morals and virtuous habits and incompatible with bad morals and shameful habits. It is one of the sciences of the hereafter and not of this world. Let whoever seeks to take up teaching hadith and lecturing on some of its sciences first make his intention sound and pure and cleanse his heart of earthly aims and their stains. Furthermore, let him be on guard against the affliction which comes from the love and heedlessness of rank." Published in English under the title: An Introduction to the Science of the Hadith (Kitab Ma'rifat anwa ilm al-hadith, p. 166), translated by Eerik Dickinson and reviewed by Professor Muneer Fareed, Garnet publishing, 2006.

[13] See between pp. 1724-1741 under the chapter heading: A DOCUMENTATION OF THE DIABOLICAL DIATRIBE, ABUSIVE LANGUAGE AND SLANDER BY THE TWO DETRACTORS.

قال الشيخ: قرأت هذه الأحاديث في المحرم سنة ستين وثلاثمائة، وخراش هذا مجهول ليس بمعروف، وما أعلم حدث عنه ثقة أو صدوق، إلا الضعفاء، وهذه الأحاديث عن أَنَس عامة متونها صالحة، وقد روي من غير هذا الوجه، وفي بعض هذه المتون مناكير، فإذا لم يعرف الرجل وكان مجهولا كان حديثه مثله مجهولا، والعدوي هذا كنا نتهمه بوضع الحديث، وهو ظاهر الأمر في الكذب

Meaning:

"The Shaykh (Ibn ʿAdī) said: I read these hadiths in Muharram in the year three hundred and sixty, and this Khirāsh is unknown (majhul), not well-known, and I do not know of any trustworthy (thiqa) or truthful person (saduq) who narrated from him, except for the weak (narrators)***. And these hadiths from Anas generally have Salih (good/valid) texts, and have been narrated from other than this route,*** and some of these texts contain rejected (narrations). Therefore, if the man is not recognised and is unknown, his hadith is like him, unknown. And this al-Adawi, we used to suspect him of fabricating hadith, and it is evident that he was involved in falsehood/lying."

Hence, the two narrators scrutinised by the names Abū Saʿīd al-Ḥasan ibn ʿAlī ibn Zakariyyā ibn Ṣāliḥ al-ʿAdawī al-Baṣrī and Khirāsh ibn ʿAbdullāh are unreliable, and their narrations are not authentic, and they also transmitted fabricated narrations. Thus, the above narration as recorded by Ibn ʿAdī in al-Kāmil and the other six works on the status of the Prophet ﷺ in this world, and the Hereafter is rejected from this common linked route of al-ʿAdawī from Khirāsh.

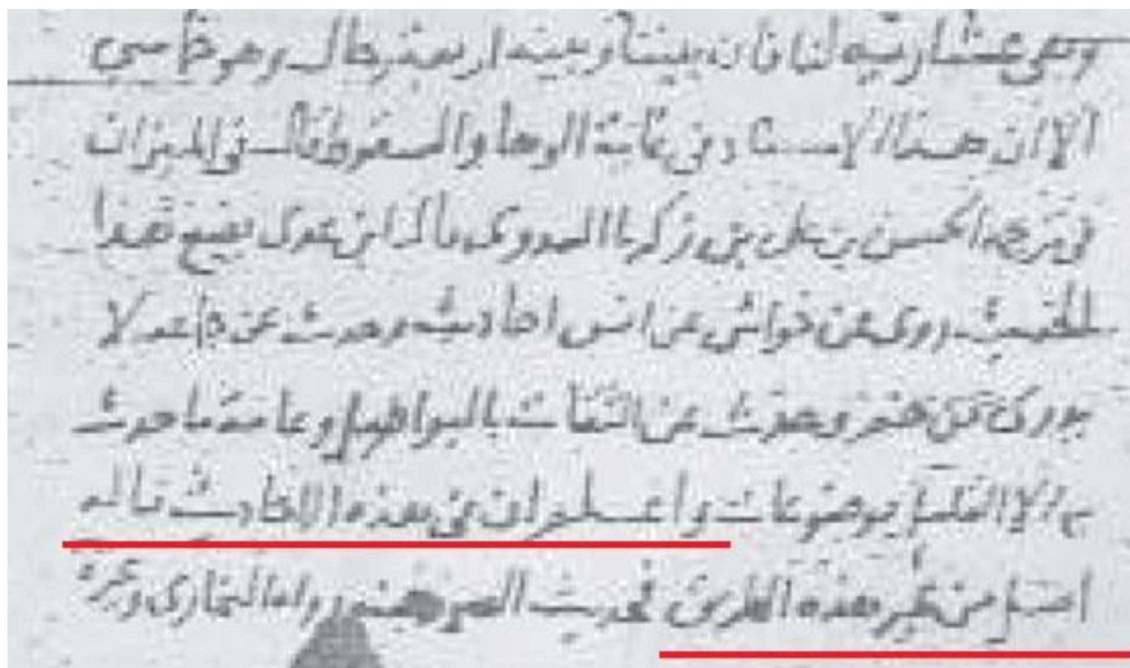
What Abu Khuzaimah Ansari failed to mention and take heed of was the verdict of Ibn Ḥibbān and his contemporary Ibn ʿAdī respectively on the above underlined portions repeated below regarding Khirāsh:

(Ibn Ḥibbān): ***<u>some of which were correct (mustaqima)</u>***

and:

<u>(Ibn ʿAdī): ***And these hadiths from Anas generally have Salih (good/valid) texts, and have been narrated from other than this route***</u>

Hence, there are other routes for the narrations going back to Anas (ra) with Salih (good/valid) or Mustaqima (correct) wordings or chains of transmission that go back to other than Anas (ra). Indeed, Imām al-Suyūṭī did also declare al-Adawi and Khirāsh to be both liars but towards the end of his ʿUshariyyāt he mentioned other Hadith collections with variants of the same narration not containing al-ʿAdawī and Khirāsh. A few pages back his ʿUshariyyāt as stored in al-Azhar University manuscript collection (no. 6577, copied in 1010 AH) was shown. Towards the bottom of folio 8a he made a point of interest as shown below:

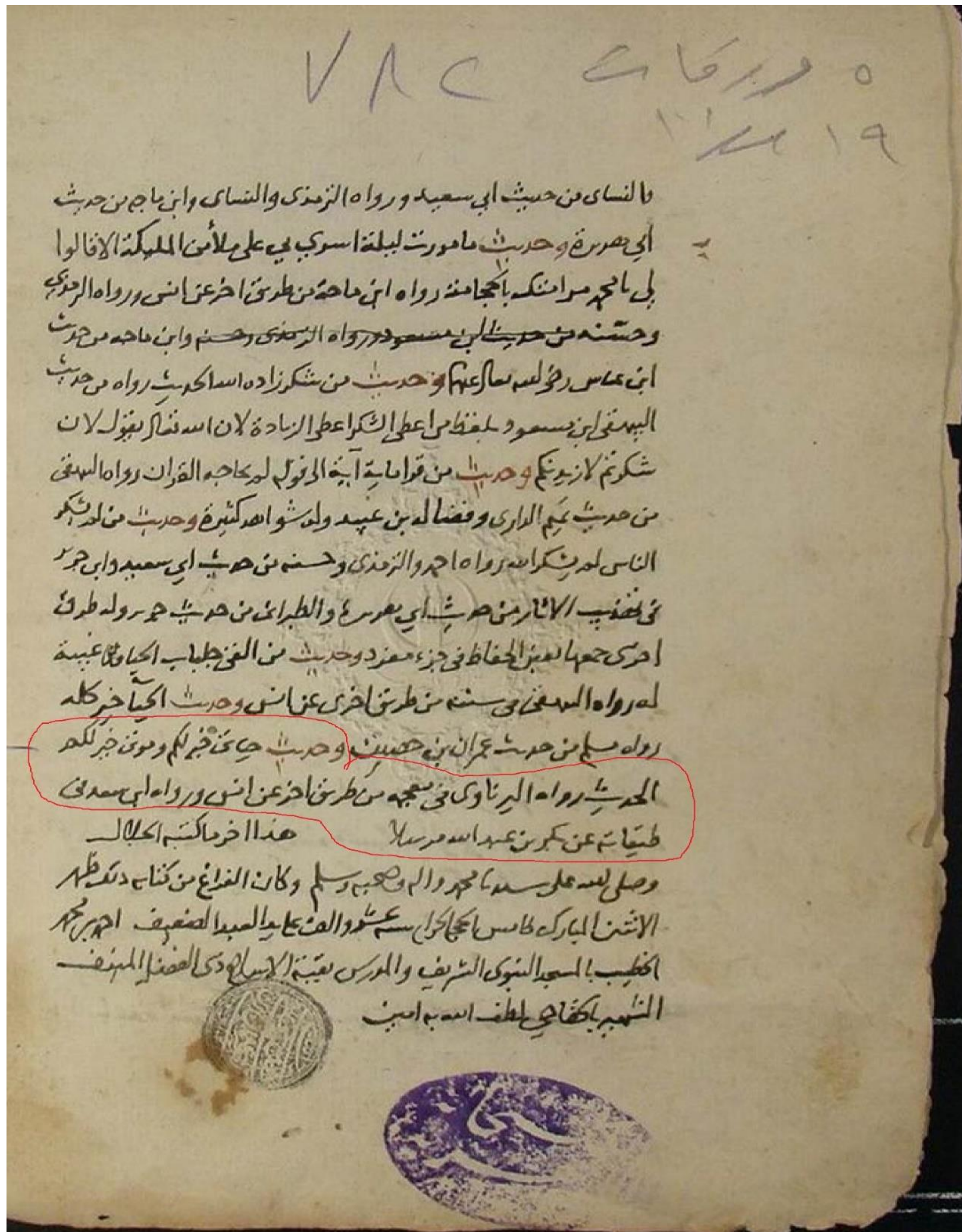


The red underlined part in typed format being:

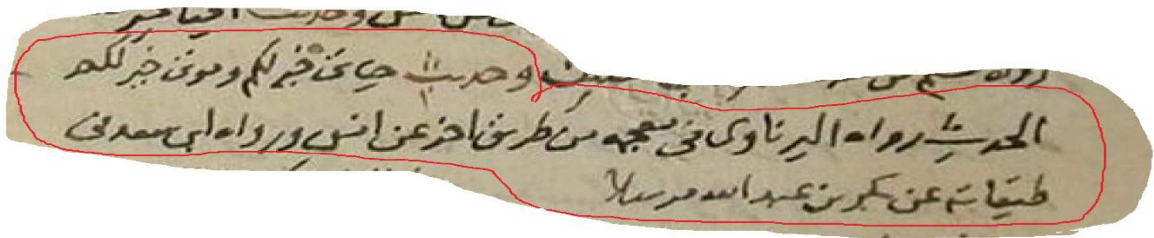
واعلم أن في هذه الأحاديث ما له أصل من غير هذه الطريق

Meaning: **“*And know that among these hadiths (from Khirāsh), there are some that have origins from other than this route.*”**

Then, al-Suyūṭī mentioned some examples and amongst these latter routes without al-ʿAdawī and Khirāsh in the chains (asānīd) he mentioned the following on the last folio (9):



The portion in red circling stated:



The encircled portion stated:

وحديث : (حياتي خير لكم ، وموتي خير لكم) ، الحديث ، رواه البرناوي في (معجمه) ، من طريق أخرى ، عن أنس .

ورواه ابن سعد في (طبقاته) ، عن بكر بن عبد الله ، مرسلا

Meaning:

"The hadith: 'My life is good for you, and my death is good for you', the hadith, was narrated by al-Birnāwi in his Mu'jam, from another route, from Anas (ibn Mālik). And it was narrated by Ibn Sa'd in his Ṭabaqāt, from Bakr bin Abdullah, as a mursal[14] (narration)."

Note: There appears to be a scribal error for the name given as al-Birnawi as it is actually al-Yūnārti – **اليُونَارتِيُّ**. This shall become evident below.

The narration via the route of Khirāsh was also recorded in a Shi'ite source and it has been mentioned below not for evidence's sake but as part of mentioning a non-Sunni sect also transmitting it with similar wording as given in the above section. In a Shi'i work known as Maʿānī al-ʾAkhbār,[15] by al-Shaykh al-Ṣadūq (d. 381 AH):

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[14] Mursal is a narration where a Tabi'i (successor to the Sahaba) transmits a narration by attributing it directly to the Prophet ﷺ by missing out the link which may be a Sahabi.

[15] See here – http://shiaonlinelibrary.com/%D8%A7%D9%84%D9%83%D8%AA%D8%A8/1148_%D9%85%D8%B9%D8%A7%D9%86%D9%8A-%D8%A7%D9%84%D8%A3%D8%AE%D8%A8%D8%A7%D8%B1-%D8%A7%D9%84%D8%B4%D9%8A%D8%AE-%D8%A7%D9%84%D8%B5%D8%AF%D9%88%D9%82/%D8%A7%D9%84%D8%B5%D9%81%D8%AD%D8%A9_504#top

[The chapter of rare meanings, Hadith no. 96]:

حدثنا أبو الحسن، قال: حدثنا علي بن أحمد الطبري، قال: حدثنا أبو سعيد، قال: حدثنا خراش، قال: حدثنا مولاي أنس، قال: قال رسول الله صلى الله عليه وآله: حياتي خير لكم، ومماتي خير لكم، أما حياتي فتحدثوني وأحدثكم، وأما موتي فتعرض علي أعمالكم عشية الاثنين والخميس، فما كان من عمل صالح حمدت الله عليه وما كان من عمل سيئ استغفرت الله لكم.

Meaning:

Abū al-Ḥasan narrated to us, he said: ʿAlī bin Aḥmad al-Ṭabarī narrated to us, he said: Abū Saʿīd narrated to us, he said: Khirāsh narrated to us, he said: My master Anas narrated to us, he said: The Messenger of Allāh (peace and blessings be upon him and his family) said: ***"My life is good for you, and my death is good for you. As for my life, you relate to me, and I relate to you. As for my death, your deeds are presented to me every Monday and Thursday evening. So whatever good deeds there are, I praise Allāh for them, and whatever bad deeds there are, I seek Allāh's forgiveness for you."***

This narration is also problematic due to the presence of Abu Saʿīd and Khirāsh .

2.8 Was Ḥāfiẓ al-ʿIrāqī incorrect in ascribing the Hadith of Anas to the Musnad of al-Ḥārith ibn Abī Usāma (d. 282 AH)?

The well-known Hadith master (Ḥāfiẓ) known as Zayn al-Dīn al-ʿIrāqī (d. 806 AH) who was the leading teacher of great Hadith scholars like his son, Al-Ḥāfiẓ Walī al-Dīn al-ʿIrāqī, then al-Ḥāfiẓ Ibn Ḥajar al-ʿAsqalānī[16], al-Ḥāfiẓ Nūr al-Dīn al-Haythamī and others.

Zaynud-Din al-ʿIrāqī has mentioned the narration from Anas (ra) and ascribed it to the Musnad of al-Ḥārith ibn Abī Usāma.

Abu Khuzaimah Ansari has mentioned the following point in his above displayed article (p. 78):

> Al-I'raqi also declared the report of Anas to be weak but he incorrectly references it to al-Harith's Musnad255.
>
> Footnote 255: 255 Al-I'raqi, *al-Mughni Aan Hamal al-Asfar Fi'l Asfar Fi Takhrij Ma Fi al-Ahya Min al-Akhbar* 2:1051 no.3811[17]

Indeed, al-ʿIrāqī did mention that as can be seen from the given reference (no. 3810):

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[16] Al-Ḥāfiẓ Ibn Ḥajar al-ʿAsqalānī praised his teacher, al-Ḥāfiẓ Zayn al-Dīn al-ʿIrāqī as follows in his al-Qawl al-Musaddad (p. 1):

شَيخنَا الإِمَام الْعَلامَة حَافظ عصره زين الدَّين عبد الرَّحِيم بن الْحُسَيْن الْعِرَاقِيّ تغمده الله بِالرَّحْمَةِ والرضوان

Meaning: *"Our Shaykh, al-Imām, al-ʿAllāma (greatly learned), the Ḥāfiẓ of his age, Zayn al-Dīn, ʿAbd al-Raḥīm Ibn al-Ḥusain al-ʿIrāqī, may Allah cover him with mercy and acceptance."*

[17] This is a typographical error from his part as it should be no. 3810 as the above scanned image shows.

٣٨١٠- **حديث** : « حَيَاتِي خَيْر لَكُم ومَوْتي خَيْر لَكُم ... » الحَدِيث . (١٤٤/٤) .

○ البزّار مِن حَدِيث عَبدِالله بن مَسعُود . ورِجَاله رِجال الصَّحِيح إلَّا أَنَّ عَبْدالمَجِيد بن عَبدِالعَزِيز بن أَبِي رَوَّاد(*) وإنْ أَخرَج لَهُ مُسلِم ووَثَّقه ابن مَعِين والنَّسائِي ، فَقَد ضَعَّفه كَثِيرُون . وَرَوَاه الحَارِث بن أَبِي أُسَامَة في « مُسنَدِه » مِن حَدِيث أَنَس بنحوه بِـإِسْنادٍ ضَعِيف .

The underlined part mentioned: ***"Al-Ḥārith ibn Abī Usāma related it in his Musnad from the Hadith of Anas similarly with a weak chain of transmission."***

Ḥāfiẓ Nūr al-Dīn al-Haythamī being the disciple of Ḥāfiẓ al-ʿIrāqī has also left a work on the narrations from the Musnad al-Ḥārith known as *Bughyat al-Bāḥith ʿan Zawā'id Musnad al-Ḥārith.* Within this work he has not mentioned the narration attributed to Musnad al-Ḥārith with ascription to Anas (ra), despite living at the same time as his teacher Zayn al-Dīn al-ʿIrāqī. He has mentioned only the mursal narration from Bakr ibn ʿAbdullāh al-Muzanī in his *Bughyat al-Bāḥith* (2/884, no. 953):

14- بَابٌ فِي حَيَاتِهِ وَوَفَاتِهِ.

953- حَدَّثنا الْحَسَنُ بْنُ قُتَيْبَةَ، حَدَّثنا جَسْرُ بْنُ فَرْقَدٍ، عَنْ بَكْرِ بْنِ عَبْدِ اللهِ الْمُزَنِيّ قَالَ: قَالَ رَسُولُ اللهِ صَلى اللهُ عَلَيه وَسَلمَ: حَيَاتِي خَيْرٌ لَكُمْ, تُحَدِّثُونَ وَيُحَدَّثُ لَكُمْ، وَوَفَاتِي خَيْرٌ لَكُمْ, تُعْرَضُ عَلَيَّ أَعْمَالُكُمْ، فَمَا كَانَ مِنْ حَسَنٍ حَمِدْتُ اللهَ عَلَيْهِ، وَمَا كَانَ مِنْ سَيِّئٍ اسْتَغْفَرْتُ اللهَ لَكُمْ.

Meaning:

14 - Chapter: On His Life and His Passing Away.

953- Ḥasan bin Qutayba narrated to us, Jasr bin Farqad narrated to us, from Bakr bin ʿAbdullāh al-Muzanī who said: The Messenger of Allāh, peace be upon him, said: "***My life is good for you; you will narrate and be narrated to, and my passing away is good for you; your deeds will be presented to me, and if there is good, I will praise Allāh for it, and if there is bad, I will ask Allāh for your forgiveness.***"

The Musnad of al-Ḥārith ibn Abī Usāma has recently been published in India and a copy was in the possession of the late Shaykh Habibur Rahman al-A'zami (d. 1992 CE). It was published in 2019 with editing by Shaykh Mas'ud Ahmed al-A'zami.[18] It too does not contain the narration attributed to Anas (ra) but the above one from Bakr ibn Abdullah al-Muzanī is present within it (4/105, no. 1923).

Additionally, al-Ḥāfiẓ Ibn Ḥajar al-ʿAsqalānī mentioned the one from Musnad al-Ḥārith from Bakr ibn ʿAbdullāh al-Muzanī in his *al-Maṭālib al-ʿĀliya* (15/585, no. 3824) as did his disciple Ḥāfiẓ Shihāb al-Dīn al-Būṣīrī in his *Itḥāf al-Khiyara* (9/93-94, no. 8628) as follows:

قَالَ الْحَارِثُ: وَثَنَا الْحَسَنُ بْنُ قُتَيْبَةَ ثَنَا جسر بن فرقد عن بكر بن عبدالله الْمُزَنِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ – صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ –: " حَيَاتِي خَيْرٌ لَكُمْ تُحْدِثُونَ وَيُحْدَثُ لَكُمْ وَوَفَاتِي خَيْرٌ لَكُمْ تُعْرَضُ عَلَيَّ أَعْمَالُكُمْ فما كان من حسن حمدت الله عليه وما كان من سيئ اسْتَغْفَرْتُ اللَّهَ لَكُمْ ".

هَذَا مُرْسَلٌ ضَعِيفٌ جِسْرُ بْنُ فَرْقَدٍ الْقَصَّابُ أَبُو جَعْفَرٍ الْبَصْرِيُّ مُجْمَعٌ عَلَى ضَعْفِهِ وَلَمْ أَرَ مَنْ وَثَّقَهُ.

Meaning:

Al Harith said: al-Hasan ibn Qutayba narrated to Jasr bin Farqad, who narrated from Bakr bin Abdullah Al-Muzanī that the Messenger of Allāh

[18] Tahawi books in South Africa sold this edition with the following blurb: This is one of the earlier existent hadith collections, the author was born in 186 AH, before any of the authors of al-kutub as-sittah, resulting in most of his asanid being very short.

Unfortunately, this valuable book was considered lost for centuries, until Ml Habib ar-Rahman Azami found a manuscript in a madrasah in Gujarat and made a copy planning to work on it.

He never managed to do so, however his grandson has now edited this valuable work and made it available recently for the first time, printing it from the copy made by Ml Habib ar-Rahman as the original Gujarat manuscript has also been lost!

The muhaqqiq added on detailed takhrij and hukm on the hadith. It contains over 3000 ahadith and would be of special benefit to hadith specialists, who would check for the exact wording and turuq of these narrations.

It also leaves one wondering what other treasures could be hidden in obscure collections in that part of the world!

(peace be upon him) said: "***My life is good for you, you will narrate and be narrated to. And my passing away is good for you, your deeds will be presented to me. So, whatever is good from them I will praise Allāh, and whatever is bad from them I will seek forgiveness from Allāh for you.***"

"This narration is mursal and weak. Jasr bin Farqad Al-Qaṣṣāb, Abū Jaʿfar Al-Baṣrī, there is consensus (among Hadith scholars) regarding his weakness (as a narrator). And I have not seen anyone who classified him as trustworthy."

From these examples some may suggest it appears as though Ḥāfiẓ Zaynud-Din al-ʿIrāqī may have erred in his ascription of the narration of Anas (ra) to Musnad al-Ḥārith ibn Abī Usāma, since none of the above named Ḥuffāẓ of hadith saw it in the manuscript(s) of the said Musnad that they may have had direct access to in their time. But this leaves those who mention this point with another dilemma to solve since he was not the only scholar to mention that the narration from Anas (ra) is also located in the Musnad of al-Ḥārith.

It was ascribed to Musnad al-Ḥārith from Anas (ra) by Imām Jalāl al-Dīn al-Suyūṭī (d. 911 AH) in his al-Fatḥ al-Kabīr (no. 5887) and in his al-Jāmiʿ al-Ṣaghīr (no. 3770):

– حَياتِي خَيْرٌ لَكُمْ ومَمَاتِي خَيْرٌ لَكُمْ

(الْحَارِث) عن أنس.

Meaning:

"My life is better for you, and my death is better for you" ***(Al-Ḥārith) from Anas.***

Ḥāfiẓ Shams al-Dīn al-Sakhāwī (d. 902 AH) was the student of al-Ḥāfiẓ Ibn Ḥajar al-ʿAsqalānī (d. 852 AH) and he has mentioned the narration at hand in his al-Qawl al-Badīʿ fī al-Ṣalāt ʿalā al-Ḥabīb al-Shafīʿ (p. 165):

وعن أنس بن مالك رضي الله عنه قال: قال رسول الله – صلى الله عليه وسلم – حياتي خير لكم تحدثوني ونحدث لكم فإذا أنا مت كانت وفاتي خيراً لكم، تعرض علي أعمالكم فإن رأيت خيراً حمدت الله وإن رأيت غير ذلك استغفرت الله لكم أخرجه الحارث في مسنده

Meaning:

From Anas ibn Mālik, may Allāh be pleased with him, who said: The Messenger of Allāh - peace and blessings be upon him - said: "My life is good for you; you relate to me, and I relate to you. When I die, my death will be good for you. Your deeds will be presented to me. If I see good, I will praise Allāh, and if I see otherwise, I will seek forgiveness from Allāh for you." ***Narrated by* Al-Ḥārith *in his Musnad.***

The Egyptian Shāfiʿī scholar known as Imām ʿAlī ibn Aḥmed al-ʿAzīzī (d. 1070 AH) has left a commentary to Imām al-Suyūṭī's al-Jāmiʿ al-Ṣaghīr. It is known as al-Sirāj al-Munīr bi-Sharḥ al-Jāmiʿ al-Ṣaghīr. In this work he mentioned the following (3/100) when commenting on the Hadith al-Suyūṭī ascribed to Musnad al-Ḥārith from Anas (ra):

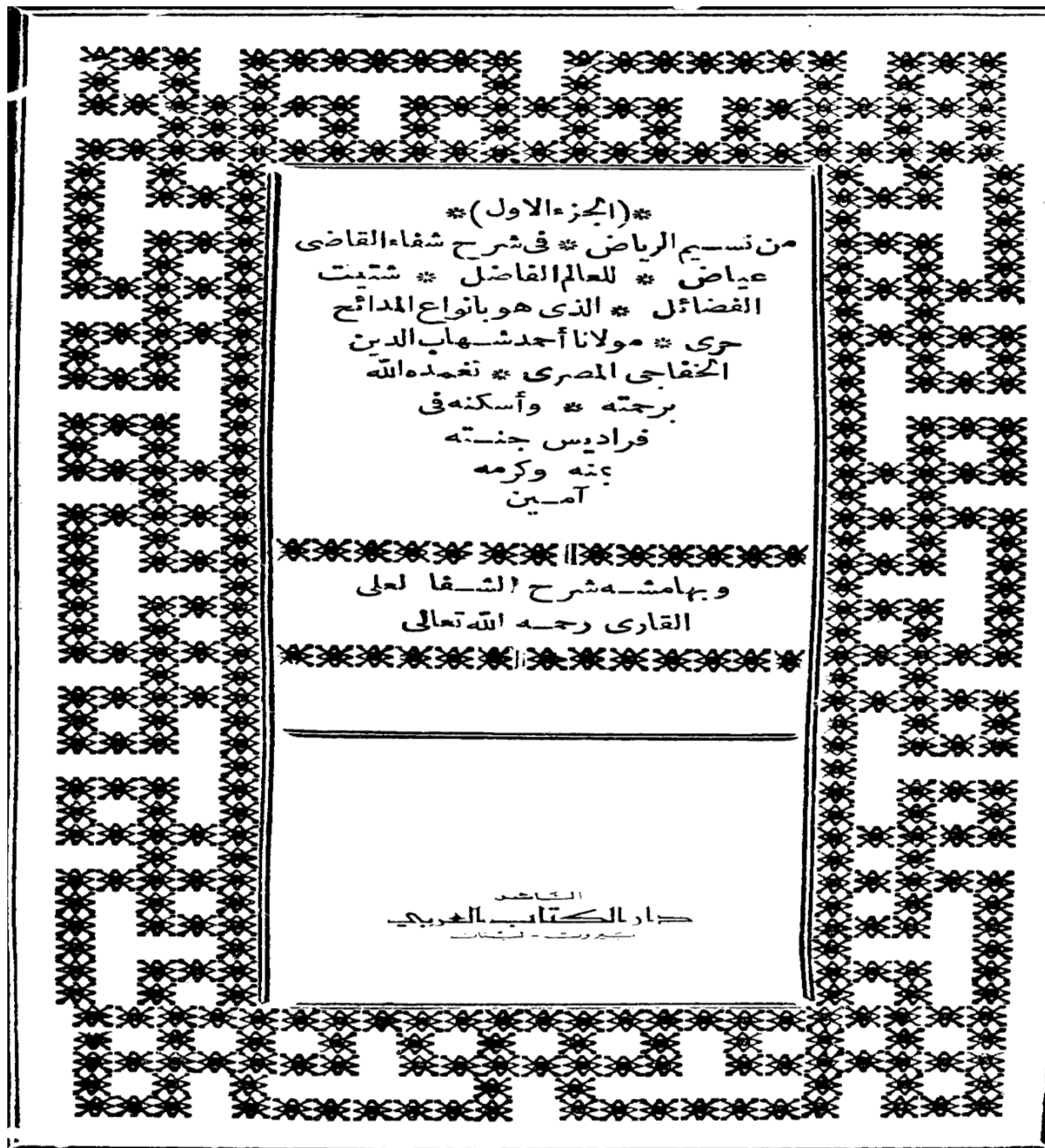
(حياتي خير لكم) أي حياتي في هذا العالم موجبة لحفظكم من البدع والفتن والاختلاف (ومماتي خير لكم) فإن لكل نبي في السماء مستقراً إذا قبض والمصطفى متشمر هناك يسأل لامته ما فيه نفعهم وصلاحهم وخير ليس على بابه فلا يقال أين المفضل عليه (الحارث عن أنس) رضي الله عنه بإسناد ضعيف

Meaning:

(My life is good for you) meaning my presence in this world ensures your protection from innovations, tribulations, and disagreements ***(and my death is good for you)*** because every Prophet has a position in heaven once he is seized (by death), and the Chosen One (Prophet Muhammad ﷺ) is there, earnestly supplicating for his nation's benefit and welfare, and good (from

him) is not obstructed by any door, hence it should not be said where is the one who is favoured over the other **(Al-Harith narrating from Anas)** may Allāh be pleased with him, [this narration comes] **through a weak chain** [of narrators].

A contemporary to the above-named ʿAlī ibn Aḥmed al-ʿAzīzī was an Egyptian scholar known as Imām Shihāb al-Dīn Aḥmad al-Khafājī (d. 1069 AH). He wrote a well-known commentary to Qāḍī ʿIyāḍ's al-Shifā under the title: Nasīm al-Riyāḍ. Within this work he too has mentioned the narration at hand and gone even further than al-ʿIrāqī and al-ʿAzīzī by authenticating the narration attributed to Anas (raḍiya Allāhu ʿanhu). Here is a digital image from the first known published edition. Title page:



(الجزء الاول)

من نسيم الرياض * فى شرح شفاء القاضى
عياض * للعالم الفاضل * شتيت
الفضائل * الذى هو بانواع المدائح
حرى * مولانا أحمد شهاب الدين
الخفاجى المصرى * تغمده الله
برحمته * وأسكنه فى
فراديس جنته
بمنه وكرمه
آمين

وبهامشه شرح الشفا لعلى
القارى رحمه الله تعالى

الناشر
دار الكتاب العربي
بيروت - لبنان

In 1/102 is the narration at hand:

(فن أصابه شئ من رحمته فهو الناجي) قال اللساني أي الخالص (في الدارين) أي حالا ومآلا (من كل مكروه) أي مغضوب (والواصل فيهما) أي وهو الواصل في الكونين (الى كل محبوب) وفيه ايماء الى ما ورد من الله تعالى خلق الخلق في ظلمة ثم رش ١٠٢

عليهم من نوره فمن أصاب من ذلك النور اهتدى ومن أخطأه فقد ضل وغوى (ألاترى) بصيغة الخطاب المعلوم ويجوز ان يقرأ بصيغة الغائب المجهول أي ألاتعلم (ان الله تعالى يقول وما أرسلناك الارحمة) أي ذا رحمة وأريد بها المبالغة (للعالمين) أي من غير تقييد للمؤمنين ولامته دون غيرهم من المخلوقين ويستفاد من نسبة الرحمة الالهية انها ليست من الامور العارضية (فكانت حياته رحمة ومماته رحمة) بل وليس هنالك موت ولا فوت بل انتقال من حال الى حال وارتحال من دار الى دار فان المعتقد المحقق انه حي يرزق (كما قال صلى الله تعالى عليه وسلم) فيما رواه الحارث بن أبي أسامة في مسنده والبزار باسناد صحيح (حياتي خير لكم) وهو ظاهر (ومونى خير لكم) قال الدلجي بشهادة وما كان الله ليعذبهم وأنت فيهم حيا وميتا انتهى وغرابته لاتخفى فالاظهر ان يقال لانه يعرض على أعمالكم فاشفع في غفران سيئاتكم وادعو لكم في تحسين حالاتكم والمعنى انى متوجه اليكم وراحم عليكم وشفيع لكم حيا وميتا بالنسبة الى حاضركم وغائبكم أو التقدير وموتى قبلكم خير لكم فيوافق ما أراده المصنف بقوله كالشمس

سلام رضى الله تعالى عنه لما رآه صلى الله تعالى عليه وسلم آمن به وقال انى لما رأيت وجهه الشريف
تبينت انه ليس بوجه كذاب فان أريد بالخلق جميعهم كما مر فقوله (فمن أصابه شئ من رحمته فهو الناجي
في الدارين) أي في الدنيا والآخرة والناجي بمعنى السالم من اصابة ما يكرهه ويضره وقيل المراد به من
انتفع انتفاعا معتدا به بان يكون مصدقا به أو انتفع بشئ معتد به أو ان وجوده صلى الله تعالى عليه وسلم
وصفاته هداية فمن اهتدى بشئ منهما نجا وقيل المراد بشئ من رحمته انه اهتدى بهدايته لان من
لم يهتد كانه لم تصبه الرحمة كما ان من شرب الماء ولم يرو كانه لم يشرب وهذا هو التفسير الصحيح وما قبله
تكلف فالمعنى ان من هداه الله للايمان به صلى الله تعالى عليه وسلم سلم من كل مكروه ونال كل مرغوب
فاسقام الدنيا وآلامها لاتعد مكروها بعد العلم بما فيها من تكفير السيئات ونيل الحسنات (من كل
مكروه) يلحق من لم يهتد فلم يؤمن به في الدنيا كالقتل والسبي واخذ الجزية وفي الآخرة العذاب المخلد
(والواصل فيهما الى كل محبوب) اما في الدنيا فان كان ذا غنى ونعمة فظاهر والا فالمؤمن العاقل اذا
صبر وقام بوظائف العبودية في دنيا سريعة الزوال كان ما أصابه من المكروه لايصاله للنعم الاخروية
محبوبا عنده واما ماله في الآخرة فغني عن البيان ثم قيل انه يشكل عمومه بالمؤمن العاصي المعذب وبان
مصائب المؤمنين في الدنيا كثيرة الا أن يقال في الدارين متعلق بالمكروه والمحبوب أو المراد انه سبب في
الجملة أو ان كل بمعنى الجل لاوجه له فانه من قسم الوسواس (ألاترى ان الله يقول وما أرسلناك الارحمة
للعالمين) وفي نسخة ألم تره في نسخة اسقاط ان أي ألم تعلم ان الله لما قصر بعثته على الرحمة علم انه من
اصابته هذه الرحمة لم ينل مكروها اذ نيله ينافي الحصر وهذا ترغيب كما في حديث (من قال لا اله الا الله
دخل الجنة) فلا مسامحة في المدعى حتى يحتاج للتأويل وهذه العبارة تسميها العلماء تنوير الاتها تشير
الى ان ما بعدها موضح لما قبلها ولذا عبر بالرؤية لجعله كالمحسوس وهذا من كلام ابن طاهر فلا تكرار
فيه والكلام على الآية مبسوط في التفسير وشهرته تغني عن ذكره (فكانت حياته رحمة ومماته رحمة
كما قال صلى الله تعالى عليه وسلم حياتي خير لكم وموتي خير لكم) هذا الحديث رواه ابن مسعود رضى
الله عنه بسند صحيح ورواه الحارث ابن أسامة في مسنده بسند صحيح أيضا والحديث الذي بعده في صحيح
مسلم وفي رواية موته بدل مماته أي كل منهما نافع لامته صلى الله تعالى عليه وسلم فلا يتوهم انقطاع
نفعه صلى الله تعالى عليه وسلم عنا بموته لان كثيرا منا اذا مات انقطع عمله عنه وعن غيره الا ما استثنى
والخير النفع الذي يرغب فيه وهو يكون صفة مشبهة وافعل تفضيل مخفف من أخير كشر من أشر
ولا ينطق باصله الا نادرا كقوله صلى الله تعالى عليه وسلم (بلال خير الناس وابن الاخير) وقرئ في الشواذ
سيعلمون غدا من الكذاب الاشر ويكون صفة كالخير بالتشديد ويجوز كل منهما هنا أي كل من حياته
صلى الله تعالى عليه وسلم وموته نفع لمن دخل تحت الخطاب أو ان حياته أنفع من موته في وقتها وموته
انفع في وقته من وجه لنفعه صلى الله تعالى عليه وسلم لهم لنحو شفاعته عند عرض اعمالهم عليه يوم
الاثنين وفتح باب الاجتهاد وترك الاتكال والمشي على الاحتياط وكالاثابة بالحزن لموته وتسهيل كل
مصيبة بمصيبته والاعتبار به والرحمة الناشئة من اختلاف أمته وارتفاع الشديد بتوقيره وفي الحديث
زيادة في بعض التعاليق وهي اما حياتي فابين لكم السنن وأشرع لكم الشرائع وأما موتي فان أعمالكم
تعرض على فما رأيت منها حسنا حمدت الله وما رأيت منها سيئا استغفرت وأيضا فان الملائكة عليهم
الصلاة والسلام تعرض عليه صلى الله تعالى عليه وسلم صلاة من صلى عليه وتبلغها له في وقت واحد
وان لم يحص عددها كما سيأتي

The highlighted portion can also be seen in the later edition with modern typesetting as published by Darul Kutub al-Ilmiyya (volume 1/p. 173, Beirut, 1st edition, 2001 CE):

القسم الأول فى تعظيم العلى الأعلى لقدر النبى ﷺ ١٧٣

علم أنه من أصابته هذه الرحمة لم ينل مكروها إذ نيله ينافى الحصر وهذا ترغيب، كما فى حديث: «من قال لا إله إلا الله دخل الجنة» فلا مسامحة فى المدعى حتى يحتاج للتأويل، وهذه العبارة تسميها العلماء تنويرًا لأنها تشير إلى أن ما بعدها موضح لما قبلها، ولذا عبر بالرؤية لجعله كالمحسوس، وهذا من كلام ابن طاهر فلا تكرار فيه، والكلام على الآية مبسوط فى التفسير وشهرته تغنى عن ذكره.

(فكانت حياته رحمة ومماته رحمة كما قال صلى الله تعالى عليه وسلم: «حياتى خير لكم وموتى خير لكم») هذا الحديث رواه ابن مسعود رضى الله عنه بسند صحيح، ورواه الحارث بن أبى أسامة فى مسنده بسند صحيح أيضًا، والحديث الذى بعده فى صحيح مسلم وفى رواية موته بدل مماته، أى كل منهما نافع لأمته صلى الله تعالى عليه وسلم، فلا يتوهم انقطاع نفعه صلى الله تعالى عليه وسلم عنا بموته، لأن كثيرًا منا إذا مات انقطع عمله عنه وعن غيره إلا ما استثنى والخير النفع الذى يرغب فيه، وهو يكون صفة مشبهة وأفعل تفضيل مخفف من أخير كشر من أشر، ولا ينطق بأصله إلا نادرًا كقوله صلى الله تعالى عليه وسلم: **(بلال خير الناس وابن الأخير)** وقرئ فى الشواذ: «سيعلمون غدًا من الكذاب الأشر» ويكون صفة كالخير بالتشديد ويجوز كل منهما هنا أى كل من حياته صلى الله تعالى عليه وسلم، وموته نفع لمن دخل تحت الخطاب، أو أن حياته أنفع من موته فى وقتها وموته أنفع فى وقته من وجه لنفعه صلى الله تعالى عليه وسلم لهم، لنحو شفاعته عند عرض أعمالهم عليه يوم الاثنين، وفتح باب الاجتهاد وترك الاتكال والمشى على الاحتياط، وكالإنابة بالحزن لموته وتسهيل كل مصيبة بمصيبته، والاعتبار به، والرحمة الناشئة من اختلاف أمته، وارتفاع الشديد بتوقيره، وفى الحديث زيادة فى بعض التعاليق وهى: «أما حياتى فأبين لكم السنن وأشرع لكم الشرائع، وأما موتى فإن أعمالكم تعرض علىَّ فما رأيت منها حسنًا حمدت الله، وما رأيت منها سيئًا استغفرت»[1] وأيضًا فإن الملائكة عليهم الصلاة والسلام تعرض عليه صلى الله تعالى عليه وسلم صلاة من صلى عليه وتبلغها له فى وقت واحد وإن لم يحص عددها كما سيأتى.

كالشمس فى كبد السماء وضوءها   يغشى البلاد مشارقا ومغاربا

كما فى بعض الشروح ونقل فى بعضها ما لا مساس له بالمقام، وفيه نقلا عن ابن عربى أنه صلى الله تعالى عليه وسلم قال: «إذا مت لا أزال أنادى فى قبرى أمتى أمتى

(١) أخرجه ابن سعد فى الطبقات (٢/٢/٢)، وابن عدى فى الكامل (٣/٩٤٥)، وأورده ابن حجر فى المطالب العالية (٣٨٥٣).

The portion in the green box means the following in English:

“His life was a mercy, and his death was a mercy, as he, peace and blessings of Allāh be upon him, said: ***‘My life is better for you and my death is better for you.’*** This hadith was narrated by Ibn Masʿūd, may Allāh be pleased with him, **with a Sahih (authentic) chain of narrators**, ***and it was also narrated by al-Ḥārith ibn Abī Usāma in his Musnad with a Sahih chain of narrators as well.”***

Another scholar who died a few decades before al-ʿAzīzī and al-Khafājī was the famous Ḥanafī scholar known as **Mullā ʿAlī al-Qārī (d. 1014 AH)**. He has also left behind a commentary to Qāḍī ʿIyāḍ's *al-Shifā* known as *Sharḥ al-Shifā* (1/45), where he authenticated the narration from Ibn Masʿūd (as in Musnad al-Bazzār) and mentioned the one attributed to Musnad *al-Ḥārith ibn Abī Usāma*. He said the following:

(فكانت حياته رحمة، ومماته رحمة) بل وليس هناك موت ولا فوت بل انتقال من حال إلى حال وارتحال من دار إلى دار فإن المعتقد المحقق أنه حي يرزق. (كما قال صلى الله تعالى عليه وسلم) فيما رواه الحارث بن أبي أسامة في مسنده والبزار بإسناد صحيح:

(حياتي خير لكم) وهو ظاهر (وموتي لكم) قال الدلجي بشهادة وَما كانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ حيا وميتا انتهى وغرابته لا تخفى فالأظهر أن يقال لأنه قال تعرض على أعمالكم فأشفع في غفران سيئاتكم وأدعو لكم في تحسين حالاتكم والمعنى أني متوجه إليكم وراحم عليكم وشفيع لكم حيا وميتا بالنسبة إلى حاضركم وغائبكم أو التقدير وموتي قبلكم خير لكم فيوافق ما أراده المصنف بقوله

Meaning:

“(His life was a mercy, and his death was a mercy) In fact, there is no death nor loss, but rather a transition from one state to another and a journey from one abode to another, for the verified belief is that he is alive and receiving provision. (As he, may Allāh's blessings and peace be upon him, said) in what was narrated by ***al-Ḥārith ibn Abī Usāmah in his Musnad and al-Bazzār with a sound chain:*** ("My life is better for you") which is apparent ("and my death is for you"). Ad-Daljī said, as evidenced by ‘And Allāh would not punish them while you are among them’ - alive and dead. End of quote.

Its strangeness is not hidden, so it's more apparent to say because he said, your deeds are presented to me, so I intercede for the forgiveness of your misdeeds and pray for the improvement of your conditions. The meaning is that I am oriented towards you, merciful to you, and an intercessor for you, alive and dead, in relation to those of you present and absent. Or the implication is 'and my death before you is better for you,' which agrees with what the author meant by saying…"

Hence, there is a strong possibility that al-ʿIrāqī, al-Suyūṭī, al-Sakhāwī, al-ʿAzīzī, al-Khafājī, and possibly ʿAlī al-Qārī did see the narration of Anas (raḍiya Allāhu ʿanhu) from certain manuscripts of Musnad al-Ḥārith ibn Abī Usāma that was not available to others like al-Haythamī, Ibn Ḥajar al-ʿAsqalānī and al-Būṣīrī. There is no evidence that all the named scholars may have taken the narration from al-ʿIrāqī's above mentioned *al-Mughnī*, as some of them said its chain of transmission is Ṣaḥīḥ while al-ʿIrāqī and al-ʿAzīzī said it was ḍaʿīf (weak).

What also indicates to the point that not every scholar in the past may have had full access to complete manuscript recensions of Musnad al-Ḥārith is what al-Haythamī said in the introduction to his *Bughyat al-Bāḥith ʿan Zawā'id Musnad al-Ḥārith*:

فجمعتها من نسخة من تجزئة سبعة

وثلاثين جزءاً، فوجدتها ناقصة الجزء الثالث عشر ومقداره عشرة أوراق أو نحوها، وصفحة من أول الجزء الحادي عشر، وصفحة من أول الجزء الأخير، وأنا أتطلب ذلك وإلى الآن لم أجدها، وعسى أن يسهلها الله بمنه وفضله آمين وقد سميته : «بغية الباحث عن زوائد مسند الحارث ورتبته على كتب أذكرها لكي يسهل الكشف منه

Meaning:

"I compiled it from a copy divided into thirty-seven parts, but I found it missing the thirteenth part, which is about ten pages or so, and a page from the beginning of the eleventh part, and a page from the beginning of the last part. I am still seeking these, and until now I haven't found them. Perhaps Allāh will facilitate their discovery by His grace and favour, Amin.

I have named it: *Bughyat al-Bāḥith 'an Zawā'id Musnad al-Ḥārith* (The Seeker's Desire for the Additional Narrations in Musnad al-Ḥārith) and I have arranged it into books that I will mention to make it easy to search through."

A narration from Bakr ibn ʿAbdullāh al-Muzanī as recorded by al-Haythamī in his *Bughyat al-Bāḥith ʿan Zawā'id Musnad al-Ḥārith* came via the route of Jasr bin Farqad Al-Qaṣṣāb. There is also proof that demonstrates that al-Ḥārith ibn Abī Usāma also knew of another route back to Bakr but not via the route of Jasr. This can be witnessed in Ibn al-Jawzī's al-Wafā bi Faḍā'il al-Muṣṭafā (4/383) as follows:

البَابُ الثَّامِنُ وَالأَرْبَعُونَ فِي عَرْضِ أَعْمَالِ أُمَّتِهِ عَلَيْهِ ﷺ ٣٨٣

البَابُ الثَّامِنُ وَالأَرْبَعُونَ
فِي عَرْضِ أَعْمَالِ أُمَّتِهِ عَلَيْهِ ﷺ

قَـدْ سَـبَقَ فِي حَدِيثِ أَوْسٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَـالَ: إِنَّ أَعْمَالَكُمْ تُعْرَضُ عَلَيَّ يَوْمَ الجُمُعَةِ(١).

١٥١٨ – أَخْبَرَنَـا مُحَمَّدُ بْـنُ عَبْدِالبَاقِي، قَالَ: أَخْبَرَنَا الحَسَـنُ بنُ عَلِيٍّ الجَوْهَرِيُّ، قَالَ: أَخْبَرَنَا ابْنُ حَيَّوَيْه، قَـالَ: أَخْبَرَنَا ابنُ مَعْرُوفٍ، قَالَ: حَدَّثَنَا الحَارِثُ ابـنُ أَبِي أُسَـامَةَ، قَـالَ: حَدَّثَنَا مُحَمَّدُ بنُ سَـعْدٍ، قَـالَ: أَخْبَرَنَـا يُونُسُ بْنُ مُحَمَّدٍ، قَالَ: أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ غَالِبٍ، عَنْ بَكْرِ بْنِ عَبْدِاللهِ، قَالَ:

قَالَ رَسُولُ اللهِ ﷺ: حَيَاتِي خَيْرٌ لَكُمْ، تُحْدِثُونَ وَيُحْدَثُ لَكُمْ(٢).

فَإِذَا أَنَا مِتُّ كَانَتْ وَفَاتِي خَيْرًا لَكُمْ، تُعْرَضُ عَلَيَّ أَعْمَالُكُمْ، فَإِنْ رَأَيْتُ خَيْرًا حَمِدْتُ اللهَ تَعَالَىٰ، وَإِنْ رَأَيْتُ شَرًّا اسْتَغْفَرْتُ اللهَ لَكُمْ(٣).

(١) تقدم في الباب السابق، وهو الباب السابع والأربعون.

(٢) قولـه: (تحدثون) –بضم التاء وسكون الحاء وكسر الدال– أي توقعون إحداثًا في الأمور توجب عليكم عقوبات شرعية.
وقوله: (ويحدث لكم) –بضم الياء وفتح الدال– أي يحدث لكم غفرانا.

(٣) إسناده مرسل، ورجاله ثقات، وغالب هو القطان، رواه ابن سعد في الطبقات الكبرىٰ ٢١٩٤ عن يونس بن محمد المؤدب به.
ورواه إسماعيل القاضي في فضل الصلاة علىٰ النبي ﷺ (٢٥) بإسناده إلىٰ حماد بن زيد به.
ورواه الحارث في المسند كما في بغية الباحث (٩٥٣) من حديث جسر بن فرقد عن بكر بن عبدالله المزني به، وجسر ضعيف.
وله شاهد من حديث ابن مسعود رواه البزار في المسند ٥/ ٣٠٨، وإسناده ضعيف.
وهـذا الحديث يبين أن رسـول الله ﷺ أمانٌ لأمته في حياته، كما أن الاستغفار أمن لها بعد وفاته، وهو ﷺ يسأل ربه أن يغفر ما أحدثت أمته، فهو عليه الصلاة والسلام رحمة لأمته في حياتـه ومماتـه، كما قال الله تعالىٰ ﴿ وَمَآ أَرْسَلْنَـٰكَ إِلَّا رَحْمَةً لِّلْعَـٰلَمِينَ ﴾، ويؤيد هذا ما جاء=

Meaning:

The Forty-Eighth Chapter

On the Presentation of His Ummah's Deeds to Him ﷺ

It has been previously mentioned in the ḥadīth of Aws from the Prophet ﷺ that he said: "Indeed, your deeds are presented to me on Friday."

We were informed by Muḥammad ibn 'Abd al-Bāqī, who said: We were informed by al-Ḥasan ibn 'Alī al-Jawharī, who said: We were informed by Ibn Ḥayyawayh, who said: We were informed by Ibn Ma'rūf, who said: We were told by **al-Ḥārith ibn Abī Usāma**, who said: We were told by Muḥammad ibn Sa'd, who said: We were informed by Yūnus ibn Muḥammad, who said: We were informed by Ḥammād ibn Zayd, from Ghālib, from Bakr ibn 'Abdullāh, who said: ***'My life is good for you; You will narrate and be narrated to. And when I die, my death will be good for you; your deeds will be presented to me. If I see good, I will praise Allāh, and if I see evil, I will seek Allāh's forgiveness for you.'"***

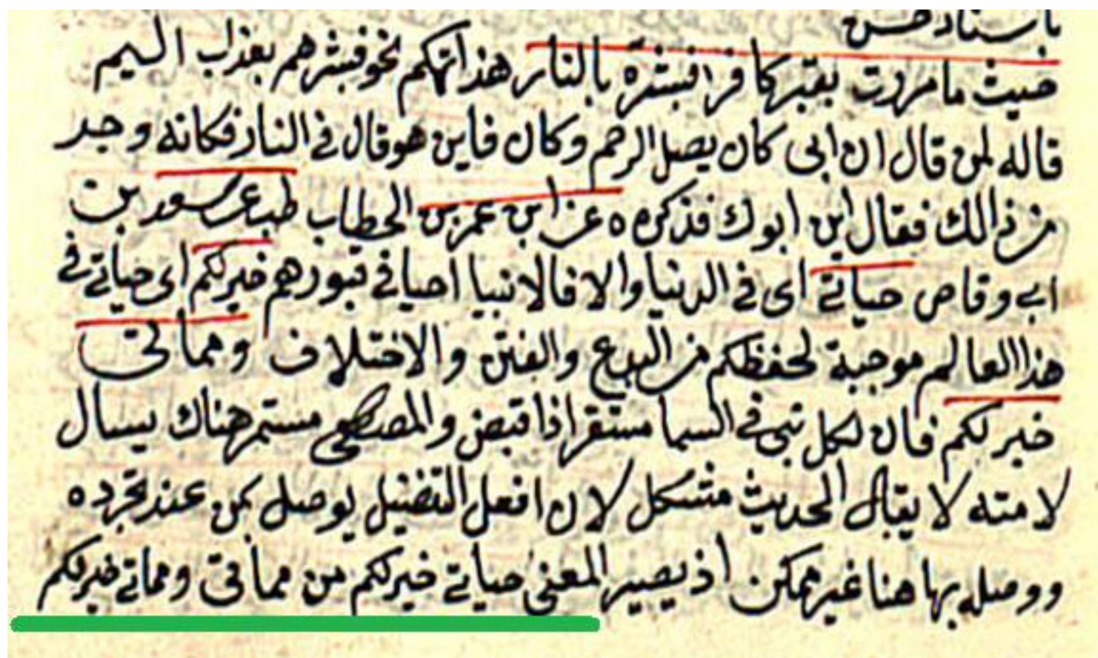
The above narration via al-Ḥārith ibn Abī Usāma is not found in the present editions of his Musnad nor recorded by al-Haythamī and others. This indicates that the narration attributed to Anas (raḍiya Allāhu ʿanhu) and said to be recorded in the Musnad al-Ḥārith ibn Abī Usāma most likely existed in certain manuscript copies, and this is why scholars like al-ʿIrāqī, al-Suyūṭī, al-Sakhāwī, al-ʿAzīzī and al-Khafājī could possibly have seen it, and some of them gave a personal grading of the status of the chain of transmission as mentioned above. There is also another narration attributed to a work said to have been known under the title of **Musnad al-Ḥārith ibn Miskīn** and this will be mentioned later from a scholar known as **Shaykh Muḥammad al-Khiḍr al-Shanqīṭī (d. 1355 AH/1936 CE)**.

What is interesting to note is that while looking over other commentaries of Imām al-Suyūṭī's *al-Jāmiʿ al-Ṣaghīr*, I stumbled across a manuscript entitled *Sharḥ al-Jāmiʿ al-Ṣaghīr* by an unknown author which may be due

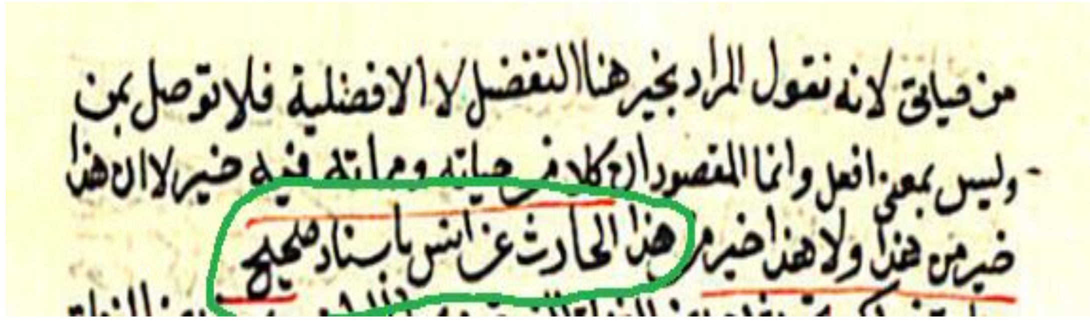
to the title page missing with details of the original authorship. It is held in Türkiye under the Yozgat collection (no. 118, dated 1143 AH). The catalogue details being:

Şerhu'l-Câmi'i's-Sağîr / شرح الجامع الصغير
Language(s)
: Arabic
Classification no./Subject
: 297.333 / Câmi‘u’l-Hadisler
Date of Origin
: 1143
Physical Description
: 393 yk., 35 st.
Library
: Süleymaniye Kütüphanesi
Collection
: Yozgat
Shelf mark
: 00118
Bibliographical record no
: 356984
Type of material
: Manuscript

Folio 48b-49a mentioned the narration attributed to ***Musnad al-Ḥārith from Anas (raḍiya Allāhu ʿanhu) and stated that the isnād (chain of transmission) is Ṣaḥīḥ.*** Here follows the relevant parts with highlighting:



باسناد حسن
فبيت ما مررت بقبر كافر فبشره بالنار هذا تهكم نحو فبشرهم بعذاب اليم
قال الله لمن قال ان ابي كان يصل الرحم وكان فاين هو قال في النار فكانه وجد
من ذلك فقال اين ابوك فذكره ع ابن عمر بن الخطاب طب عن سعد بن
ابي وقاص حياتي اي في الدنيا والا فالانبيا احياء في قبورهم خير لكم اي حياتي في
هذا العالم موجبة لحفظكم من البدع والفتن والاختلاف ومماتي
خير لكم فان لكل نبي في السما مستقرا اذا قبض والمصطفى مستقر هناك يسال
لامته لا يقال الحديث مشكل لان افعل التفضيل يوصل بمن عند تجرده
ووصله بها هنا غير ممكن اذ يصير المعنى حياتي خير لكم من مماتي ومماتي خير لكم


من حياتي لانه نقول المراد بخير هنا التفضيل لا الافضلية فلا توصل بمن
وليس بمعنى افعل وانما المقصود ان كلا في حياته ومماته فيه خير لا ان هذا
خير من هذا ولا هذا خير من هذا الحديث عن انس باسناد صحيح

In the next chapter other narrations from Anas ibn Mālik (ra) not containing the narrators Abū Saʿīd al-Ḥasan ibn ʿAlī ibn Zakariyyā ibn Ṣāliḥ al-ʿAdawī al-Baṣrī relating from Khirāsh ibn ʿAbdullāh, shall be presented.

2.9 Did Imām al-Suyūṭī weaken the narration from Anas (ra) as in some copies of Musnad al-Harith ibn Abu Usama?

Abu Khuzaimah said the following in his article on p. 80

> As-Suyuti also has an entry for the hadith of Anas and he classed it weak256.
>
> Footnote: 56 *Jāmiʿ' as-Ṣaghīr* 1:229 no.3770, *Faydh ul-Qadir*, 3:400 no.3770

Reply:

Abu Khuzaimah has relied on the printed editions of al-Suyuti's *al-Jāmiʿ al-Ṣaghīr* which mentioned the symbol ض - in the brackets which means that the narration is apparently weak (ضعيف). This is what was presented in the reference Abu Khuzaimah gave from *al-Jāmiʿ al-Ṣaghīr* [19] (1/229, no. 3770):

٣٧٧٠ ـ حَيَاتِي خَيْرٌ لَكُمْ، وَمَمَاتِي خَيْرٌ لَكُمْ. الحرث عن أنس (ض).

Likewise, Abu Khuzaimah relied on the printed edition of al-Munāwī's *Fayḍ al-Qadīr* which on the top part has the Hadiths presented from *al-Jāmiʿ al-Ṣaghīr* and the bottom section contains the actual commentary by al-Munāwī. This can be seen from Fayḍ al-Qadīr (3/531, no. 3770, Dār al-Kutub al-ʿIlmiyya edition) as follows:

---

[19] It is also found in his larger work that was mentioned a few pages back as follows:

It was ascribed to Musnad al-Ḥārith from Anas (raḍiya Allāhu ʿanhu) by **Imām Jalāl al-Dīn al-Suyūṭī (d. 911 AH)** in his *al-Fatḥ al-Kabīr* (no. 5887) and in his *al-Jāmiʿ al-Ṣaghīr* (no. 3770):

- حَياتِي خَيْرٌ لَكُمْ ومَمَاتِي خَيْرٌ لَكُمْ - (الْحَارِث) عن أنس.

Meaning: *"My life is better for you, and my death is better for you"* ***(Al-Ḥārith) from Anas.***

٣٧٧٠ - «حَيَاتِي خَيْرٌ لَكُمْ، وَمَمَاتِي خَيْرٌ لَكُمْ». الحارث عن أنس (ض).

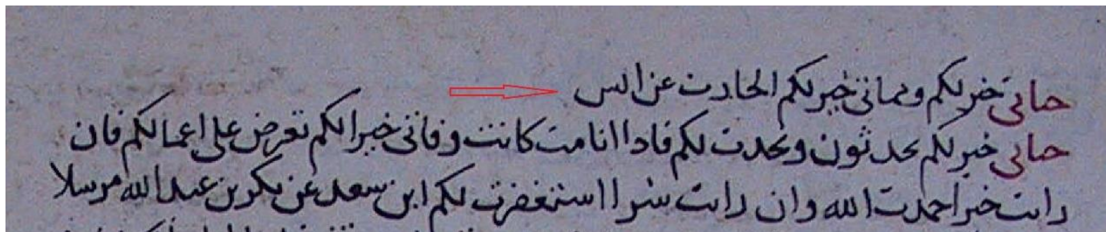
٣٧٧١ - «حَيَاتِي خَيْرٌ لَكُمْ تُحْدِثُونَ وَيُحْدَثُ لَكُمْ، فَإِذَا أَنَا مُتُّ كَانَتْ وَفَاتِي خَيْرٌ

وكان وكان فأين هو قال في النار فكأنه وجد من ذلك فقال أين أبوك فذكره (ه عن ابن عمر) بن الخطاب (طب عن سعد) بن أبي وقاص.

٣٧٧٠ - (حياتي) أي في الدنيا والأنبياء أحياء في قبورهم (خير لكم) أي حياتي في هذا العالم

The answer to this insertion of the symbol for weakness in the brackets is solvable by returning to some manuscripts of the above two named works. It will be shown below that Imām al-Suyūṭī did not insert the symbol for the narration from Anas (ra) to be weak when ascribing it back to Musnad al-Ḥārith ibn Abī Usāma! Here are some examples from actual handwritten manuscripts of al-Suyuti's al-Jāmiʿ al-Ṣaghīr with none of them having the symbol for weakness in brackets and the arrow indicates where it should have been if al-Suyūṭī did weaken the narration:

1) The manuscript from the Asad Effendi collection (no. 307, folio 100a) from Türkiye:

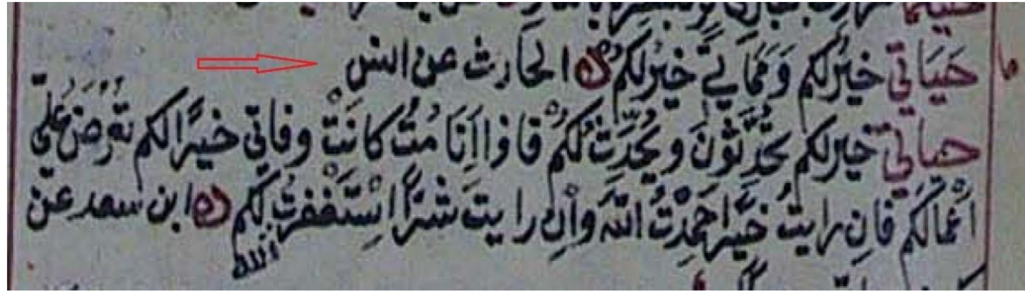


حياتي خير لكم ومماتي خير لكم الحارث عن انس

حياتي خير لكم تحدثون ويحدث لكم فاذا انا مت كانت وفاتي خيرا لكم تعرض علي اعمالكم فان

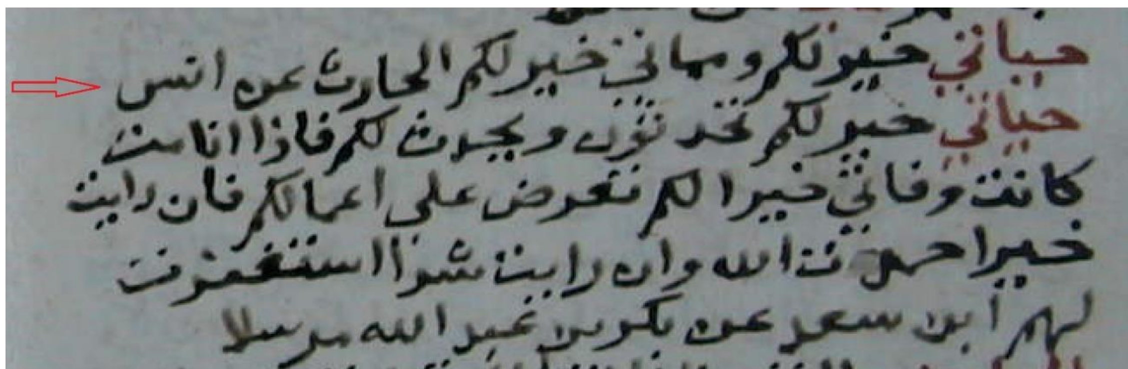
رايت خيرا حمدت الله وان رايت شرا استغفرت لكم ابن سعد عن بكر بن عبد الله مرسلا

2) The manuscript from the Asad Effendi collection (no. 308, folio 115b) from Türkiye:



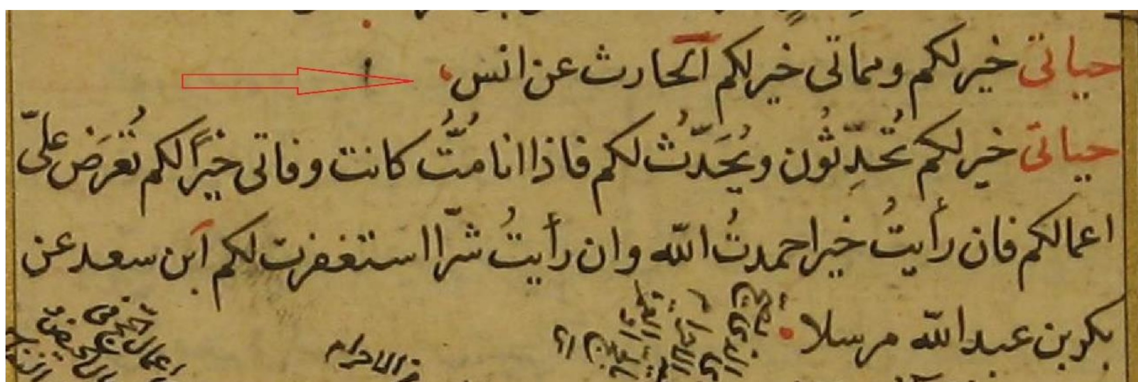
حياتي خير لكم ومماتي خير لكم الحارث عن انس
حياتي خير لكم تحدثون ويحدث لكم فاذا انا مت كانت وفاتي خيرا لكم تعرض علي
اعمالكم فان رأيت خيرا حمدت الله وان رأيت شرا استغفرت لكم ابن سعد عن

3) The manuscript from the Asad Effendi collection (no. 309, folio 192a) from Türkiye:



حياتي خير لكم ومماتي خير لكم الحارث عن انس
حياتي خير لكم تحدثون ويحدث لكم فاذا انا مت
كانت وفاتي خيرا لكم تعرض علي اعمالكم فان رايت
خيرا حمدت الله وان رايت شرا استغفرت
لكم ابن سعد عن بكر بن عبد الله مرسلا

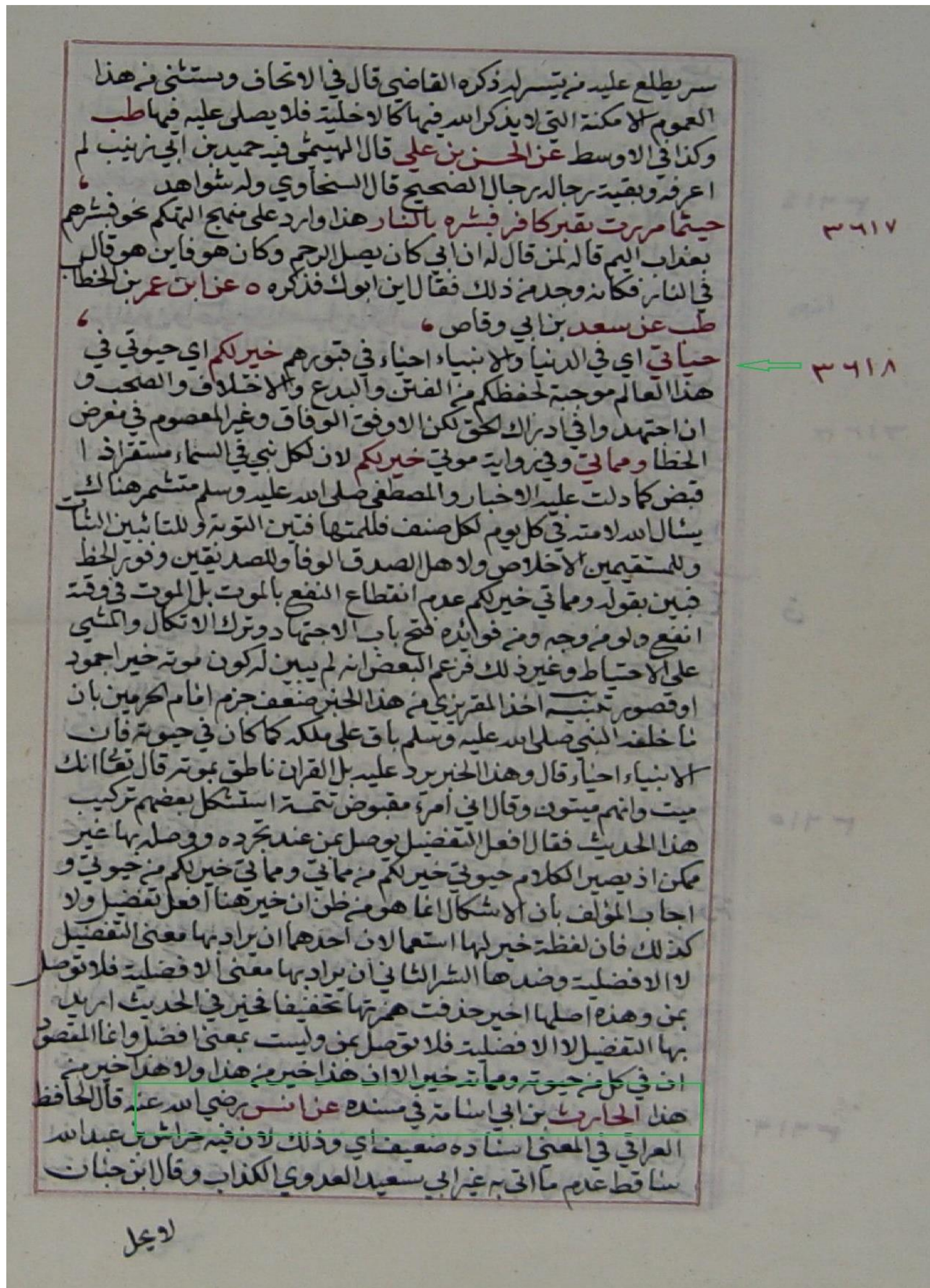
4) The manuscript from the Fāżıl Aḥmed Köprülü collection (no. 277, folio 139a, dated 1008 AH)



حياتي خير لكم ومماتي خير لكم الحارث عن انس
حياتي خير لكم تحدثون ويحدث لكم فاذا انا مت كانت وفاتي خيرا لكم تعرض علي
اعمالكم فان رأيت خيرا حمدت الله وان رأيت شرا استغفرت لكم ابن سعد عن
بكر بن عبد الله مرسلا

As for the Fayḍ al-Qadīr of al-Munāwī then he did not mention that al-Suyūṭī weakened the narration ascribed to Musnad al-Ḥārith from Anas (ra). This can be seen in the actual printed commentary by al-Munāwī or by

consulting manuscript copies. An example can be seen from a manuscript of Fayḍ al-Qadīr (Qayṣarī Rashīd Effendi collection, no. 115-2, folio 345a, no. 3618):



سر يطلع عليه من تيسر له ذكره القاضي قال في الاتحاف ويستثنى من هذا
العموم الامكنة التي لا يذكر الله فيها كالاخلية فلا يصلى عليه فيها طب
وكذا في الاوسط عن الحسن بن علي قال الهيثمي فيه حميد بن ابي زينب لم
اعرفه وبقية رجاله رجال الصحيح قال السخاوي وله شواهد

٣٦١٧ حيثما مررت بقبر كافر فبشره بالنار هذا وارد على منهج التهكم نحو فبشرهم
بعذاب اليم قاله لمن قال له ان ابي كان يصل الرحم وكان وكان فاين هو قال
في النار فكانه وجد من ذلك فقال اين ابوك فذكره ٥ عن ابن عمر بن الخطاب
طب عن سعد بن ابي وقاص

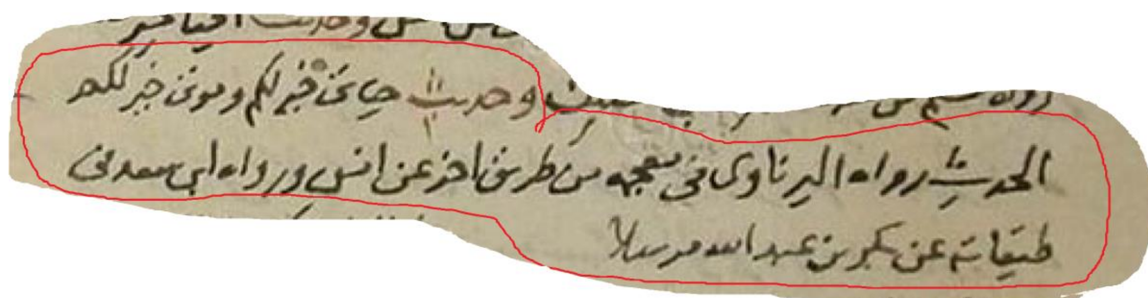
٣٦١٨ حياتي اي في الدنيا والانبياء احياء في قبورهم خير لكم اي حيوتي في
هذا العالم موجبة لحفظكم من الفتن والبدع والاختلاف والصحب و
ان اجتهد وان في ادراك الحق لكن الاوفق الوفاق وغير المعصوم في معرض
الخطا ومماتي وفي رواية موتي خير لكم لان لكل نبي في السماء مستقرا اذا
قبض كما دلت عليه الاخبار والمصطفى صلى الله عليه وسلم متشمر هناك
يسال الله لامته في كل يوم لكل صنف فللمته فيتين التوبة وللتائبين الثبات
وللمستقيمين الاخلاص ولاهل الصدق الوفا وللصديقين وفور الحظ
فبين بقوله ومماتي خير لكم عدم انقطاع النفع بالموت بل الموت في وقته
انفع ولو من وجه ومن فوائده فتح باب الاجتهاد وترك الاتكال والكسل
على الاحتياط وغير ذلك فزعم البعض انه لم يبين لم كون موته خيرا لجمود
او قصور تمنيه اخذا للمقريزي من هذا الخبر ضعف جزم امام الحرمين بان
نا خلفه النبي صلى الله عليه وسلم باق على ملكه كما كان في حيوته فان
الانبياء احياء قال وهذا الخبر يرد عليه بل القران ناطق بموته قال تعالى انك
ميت وانهم ميتون وقال اني امرء مقبوض ثمة استشكل بعضهم تركيب
هذا الحديث فقال افعل التفضيل يوصل بمن عند تجرده ووصله بها غير
ممكن اذ يصير الكلام حيوتي خير لكم من مماتي ومماتي خير لكم من حيوتي و
اجاب المؤلف بان الاشكال انما هو من ظن ان خير هنا افعل تفضيل ولا
كذلك فان لفظة خير لها استعمالان احدهما ان يراد بها معنى التفضيل
لا الافضلية وضدها الشر الثاني ان يراد بها معنى الافضلية فلا توصل
بمن وهذه اصلها اخير حذفت همزتها تخفيفا فخير في الحديث اريد
بها التفضيل لا الافضلية فلا توصل بمن وليست بمعنى افضل وانما المقصود
ان في كل من حيوته ومماته خيرا لا ان هذا خير من هذا ولا هذا خير من
هذا الحارث بن ابي اسامة في مسنده عن انس رضي الله عنه قال الحافظ
العراقي في المغني اسناده ضعيف اي وذلك لان فيه خراش بن عبد الله
ساقط عدم ما اتى به عن ابي سعيد العدوي الكذاب وقال ابن حبان

لا يحل

3. NARRATIONS FROM ANAS IBN MĀLIK (RA) VIA OTHER CHAINS OF TRANSMISSION

In the last section Imām al-Suyūṭī was quoted saying towards the end of his ʿUshariyyāt the following:

The portion in red circling stated:



The encircled portion stated:

وحديث : (حياتي خير لكم ، وموتي خير لكم) ، الحديث ، رواه البرناوي في (معجمه) ، من طريق أخرى ، عن أنس .

ورواه ابن سعد في (طبقاته) ، عن بكر بن عبد الله ، مرسلا

Meaning:

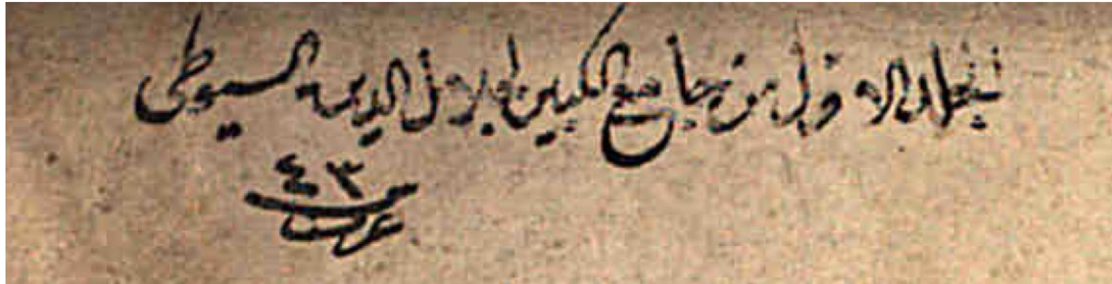
"The hadith: 'My life is good for you, and my death is good for you', the hadith, was narrated by al- Birnāwī in his Mu'jam, from another route, from Anas (ibn Mālik). And it was narrated by Ibn Sa'd in his Ṭabaqāt, from Bakr bin Abdullah, as a mursal[20] (narration)."

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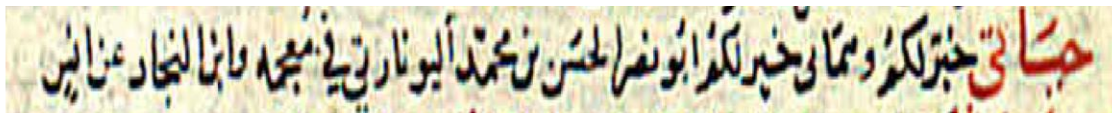
[20] Mursal is a narration where a Tabi'i (successor to the Sahaba) transmits a narration by attributing it directly to the Prophet ﷺ by missing out the link which may be a Sahabi.

Note: There appears to be a scribal error for the name given as al-Birnāwī as it is actually – **al-Yūnārti** (اليُونَارتِيِّ). This shall become evident below as the narration was mentioned also by al-Suyūṭī in his *al-Jāmiʿ al-Kabīr*. The following is from a manuscript of al-Jāmiʿ al-Kabīr (also known as Jamʿ al-Jawāmiʿ) held in the Aya Sofya manuscript collection (no. 493) in Istanbul, Türkiye.

Title page:

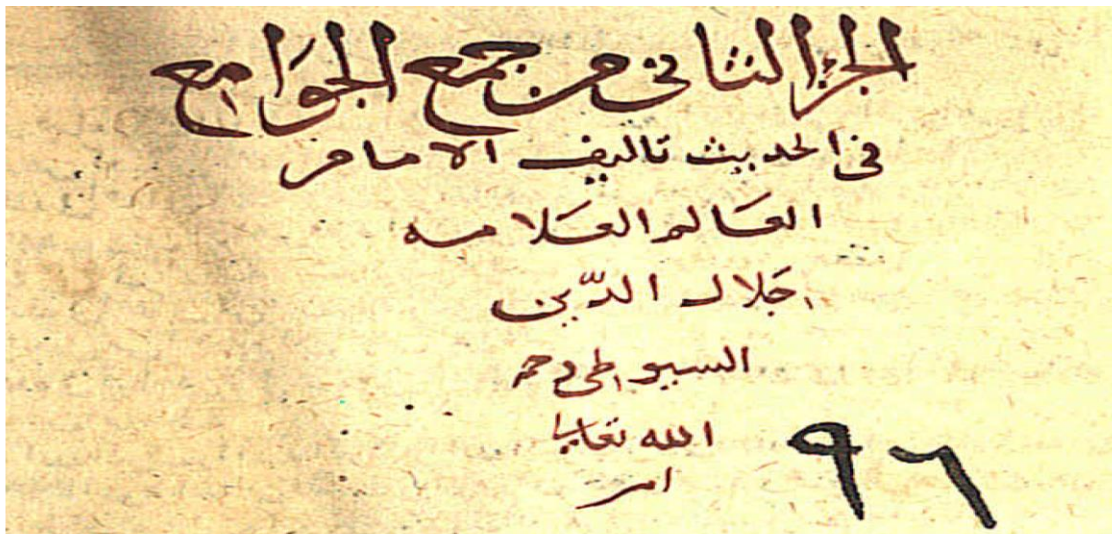


From v. 1 folio 249b:



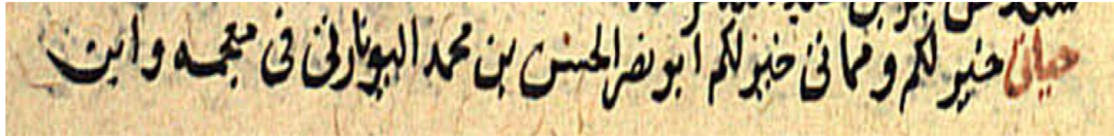
حياتي خير لكم ومماتي خير لكم أبو نصر الحسن بن محمد اليونارتي في معجمه وابن النجار عن أنس

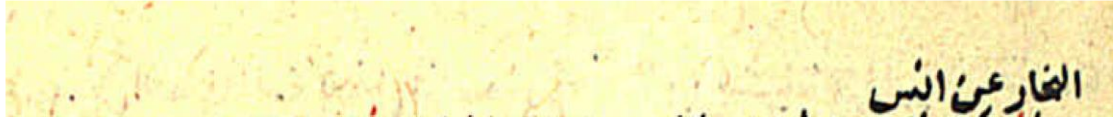
The same can be seen in a copy held in the Yusuf Agha manuscript collection (no. 96, 2nd vol). Title page:



الجزء الثاني من جمع الجوامع
في الحديث تأليف الإمام
العالم العلامة
جلال الدين
السيوطي رحمه
الله تعالى
آمين
٩٦

Folio 112b-113a:


حياتي خير لكم ومماتي خير لكم أبو نصر الحسن بن محمد اليونارتي في معجمه وابن


النجار عن انس

The above in typed format being:

"حَيَاتِي خَيْرٌ لَكُمْ، ومَمَاتِي خَيْرٌ لكُمْ".

أبو نصر الحسين بن محمد اليونارتي في مُعْجَمه، وابن النجار عن أنس

Meaning:

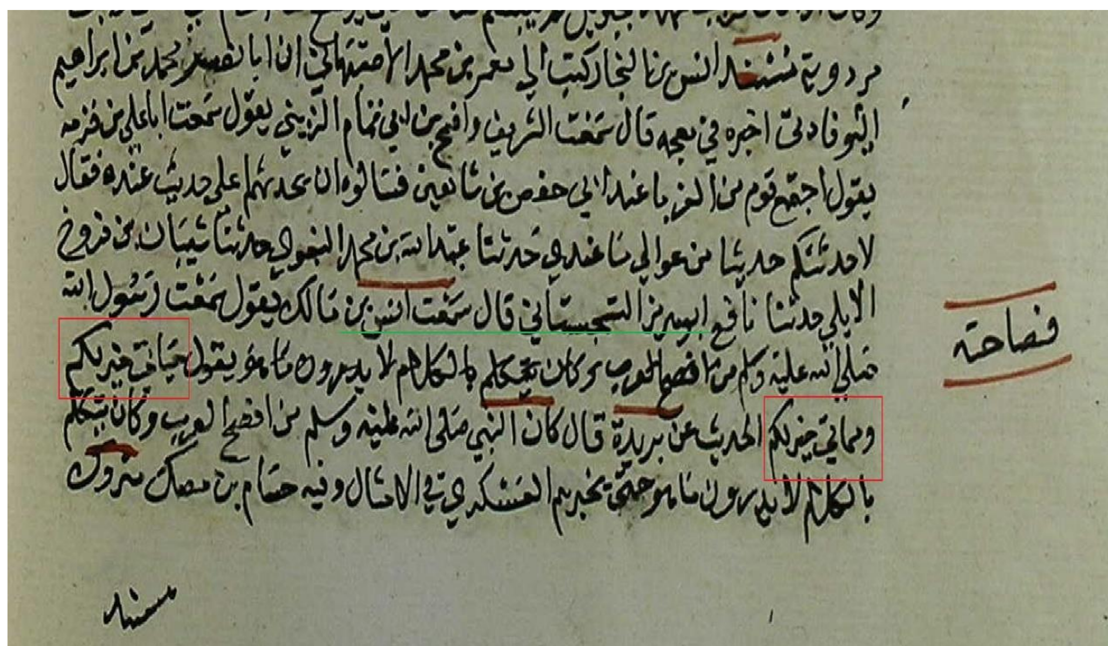
"My life is good for you and my death is good for you" – Abū Naṣr al-Ḥussain ibn Muḥammad al-Yūnārtī (recorded it) in his Muʿjam and Ibn al-Najjār from Anas (ibn Mālik).

Al-Suyūṭī has not usually provided the chain of transmissions for each narration he collated in the above-named work. Nevertheless, it has been preserved with its isnād (chain of transmission) by Imām ʿAlī al-Muttaqī al-Hindī in his *Kanz al-ʿUmmāl*. See below.

3.1 The narration from Anas (ra) as recorded in the Muʿjam of Abū Naṣr al-Yūnārtī (d. 527 AH)

The Indian Ḥanafī scholar who was based in Makka and known as Imām ʿAlā' al-Dīn ʿAlī al-Muttaqī al-Hindī (d. 975 AH) was the one who compiled the very large hadith collection known as *Kanz al-ʿUmmāl*. Within this work is the following narration:

a) From the Nuruosmaniye manuscript collection (no. 1201. Folio 324a):



12/420-421:

35470– "مسند أنس" «ابنُ النَّجَّارِ: كَتَبَ إِلَيَّ مَعْمَرُ بنُ مُحَمَّد الأَصْبِهَانِيُّ: أَنَّ أَبَا نَصْرٍ مُحَمَّدَ ابْنَ إِبْرَاهِيمَ اليُونَارْتِي أَخْبَرَهُ فِي مُعْجَمِهِ قَالَ: سَمِعْتُ الشَّرِيفَ وَاضِحَ أَبِي تَمَّامٍ الزَّيْبِيَّ يَقُولُ: سَمِعْتُ أَبَا عَلِيِّ بْنَ تُومَةَ يَقُولُ: اجْتَمَعَ قَوْمٌ مِنَ الغُرَبَاءِ عِنْدَ أَبِي حَفْصِ بْنِ شَاهِين فَسَأَلُوهُ أَنْ يُحَدِّثَهَمْ أَعْلَى حَدِيثٍ عِنْدَهُ، فَقَالَ: لأُحَدِّثَنَكُمْ حَدِيثًا مِنْ عَوَالِي مَا عِنْدى، ثَنَا عَبْدُ الله بْنُ مُحَمَّدٍ البَغَوِيُّ، ثَنَا شَيْبَانُ بنُ فَرُّوخَ الأُبُلِّي ، ثنا نَافِعٌ أَبُو هُرْمُز السِّجَسْتَانِيُّ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِك يَقُولُ: سَمِعْتُ رَسُولَ الله ﷺ يَقُولُ: حَيَاتِي خَيْرٌ لَكُمْ، وَمَمَاتِي خَيْرٌ لَكُمْ ... الحديث

.

Meaning:

"Musnad Anas": Ibn al-Najjār: Maʿmar bin Muḥammad al-Aṣbahānī wrote to me that Abū Naṣr Muḥammad bin Ibrāhīm al-Yūnārtī[21] informed him in his compendium (Muʿjam) saying: I heard al-Sharīf Wāḍiḥ Abū Tammām al-Zabībī say: I heard Abū ʿAlī bin Tumah say: A group of strangers gathered around Abū Ḥafṣ bin Shāhīn and asked him to narrate to them the highest (chained) hadith he had, so he said: I will narrate to you a hadith from the highest of what I have with me. ʿAbdullāh bin Muḥammad al-Baghawī narrated to us, Shaybān bin Farrūkh al-Ubullī narrated to us, **Nāfiʿ Abū Hurmuz** al-Sijistānī narrated to us, he said: I heard Anas bin Mālik say: I heard the Messenger of Allāh, peace be upon him, say: ***"My life is good for you, and my death is good for you"***... the hadith.

The above chain of transmission (isnād) has a narrator that is unreliable, and he is Nāfiʿ Abū Hurmuz. The following is from the *Lisān al-Mīzān* (8/249, no. 8093)[22] of Al-Ḥāfiẓ ibn Hajar al-ʿAsqalānī which has entry on Nāfiʿ Abū Hurmuz:

نافع بن هرمز أبو هرمز – وسماه العقيلي: نافع بن عبد الواحد.

عن الحسن وعن أنس بن مالك وهو بصري.

ضعفه أحمد وجماعة وكذبه ابن مَعِين مرة.

وقال أبو حاتم: متروك ذاهب الحديث.

وقال النَّسَائي: ليس بثقة.

أحمد بن يونس: حدثنا نافع أبو هرمز، عَن أَنس رضي الله عنه: سئل رسول الله صلى الله عليه وسلم من آل محمد؟ قال: كل تقي. تابعه مسلم بن إبراهيم.

وبه: سمعت رسول الله صلى الله عليه وسلم يقول: اعمل لوجه واحد يكفك الوجوه كلها.

[21] He was a trustworthy Ḥāfiẓ of Hadith, and his biography is in al-Dhahabī's Siyar Aʿlām al-Nubalā' (19/621-622).

[22] Edited by the late Shaykh Abdal Fattah Abu Ghudda (d. 1997).

شيبان بن فروخ: حَدَّثَنا نافع بن عبد الله، عَن أَنس رضي الله عنه مرفوعا: لو أذن الله للسماوات والأرض أن يتكلما لبشرتا الذي يصوم رمضان بالجنة.

وبه: أن رسول الله صلى الله عليه وسلم كبر على أهل بدر سبع تكبيرات وعلى بني هاشم سبع تكبيرات وكان آخر صلاته أربع تكبيرات حتى خرج من الدنيا. [ص:250]

وبه مرفوعا: لإبليس من الشياطين مدد يقول لهم: عليكم بالحجاج والمجاهدين فأضلوهم عن السبيل.

وفي رواية: "مردة" بدل: "مدد" , كذلك أخبرناه أحمد بن هبة الله، عَن أبي روح أخبرنا زاهر أخبرنا الكنجروذي أخبرنا أبو بكر الطرازي أخبرنا أبو القاسم البغوي حَدَّثَنا شيبان حَدَّثَنا نافع أبو هرمز ... فذكره.

هشام بن عمار: حَدَّثَنا سعدان بن يحيى حَدَّثَنا نافع مولى يوسف السلمي عن عطاء عن ابن عباس رضي الله عنهما مرفوعا: من طاف بهذا البيت أسبوعا فكأنما أعتق نسمة من ولد إسماعيل.

وبه: السواك لي سنة وهو عنكم موضوع , وأن تسوكوا خير لكم.

وبه: عن نافع مولى يوسف عن نافع عن ابن عمر رضي الله عنهما {بدلناهم جلودا غيرها} فقال معاذ بن جبل رضي الله عنه: تبدل في ساعة مِئَة مرة. انتهى.

وسماه ابن عَدِي في رواية: نافع بن عبد الله.

وقال ابن مَعِين أيضًا: لا يكتب حديثه. وقال مرة: لا أعرفه. وقال مرة: ليس بشيء. وقال مرة: ضعيف.

وَأورَدَ له العقيلي رواية مسلم بن إبراهيم التي تقدمت.

وقال أبو حاتم أيضًا: ليس بالقوي عندهم.

وقال ابن عَدِي: أحاديثه غير محفوظة والضعف على رواياته بين.

From the above entry what needs translating is the Jarh (disparagement) on Nāfiʿ and the parts highlighted mentioned the Jarh as follows in English:

The Opening lines mentioned:

Nāfiʿ ibn Hurmuz Abū Hurmuz - and al-ʿUqaylī named him: Nāfiʿ ibn ʿAbd Al-Wāḥid.

He narrated from al-Ḥasan and from Anas ibn Mālik. He was from Baṣra.

Aḥmed (ibn Ḥanbal) and a group weakened him and Ibn Maʿīn classified him as a liar once.

And Abū Ḥātim[23] said: He is abandoned (matrūk), his hadith transmission is wasted (dhāhib al-Ḥadīth).

And al-Nasā'ī said: He is not trustworthy. Ibn Maʿīn also said: His hadith should not be written down. And he said once: I do not know him. And he said once: He is nothing. And he said once: He is weak.

Abū Ḥātim also said: He is not strong with them.

Ibn ʿAdī said: His hadiths are not preserved, and the weakness of his narrations is clear.

Of the later scholars the following are their personal gradings on Nāfiʿ Abu Hurmuz based on the Jarh they came across:

1) Ḥāfiẓ Nurud-Din al-Haythamī in his Majmaʿ al-Zawā'id has given the following gradings on Nafi:

   1/232:

   نَافِعٌ أَبُو هُرْمُزَ، وَهُوَ ضَعِيفٌ جِدًّا.

[23] Ibn Al-Ṣalāḥ said in his Muqaddima (published by Garnet Press, p. 9): "Ibn Abī Ḥātim said: 'When they say, "abandoned in Hadith (matrūk)", 'wasted in Hadith' (Dhāhib Al-Ḥadīth) or 'liar' (Kadhdhāb), the man is fallen in Hadith. His Hadith are not recorded. It is the fourth rank.'"

“*Nāfi ʿ Abu Hurmuz: He is very weak.*”

2/220:

نَافِعٌ أَبُو هُرْمُزَ وَهُوَ مَتْرُوكٌ

“*Nāfi ʿ Abu Hurmuz: He is abandoned (matruk).*”

3/35:

نَافِعٌ أَبُو هُرْمُزَ، وَهُوَ ضَعِيفٌ

“*Nāfi ʿ Abu Hurmuz: And he is weak.*”

The same verdict on Nāfiʿ being weak (da'eef) is in: 3/128, 3/140, and 10/111.

2) Al-Ḥāfiẓ ibn Hajar al-ʿAsqalānī in his Talkhīṣ al-Ḥabīr (1/81):

نافع أبو هرمز، وهو متروك

“*Nāfi ʿ Abu Hurmuz, he is abandoned (matruk).*”

3) Al-Ḥāfiẓ Badr al-Dīn al-ʿAynī (d. 855 AH) in his Nukhab al-Afkār fī Tanqīḥ Mabānī al-Akhbār (2/253) said:

نافع أبو هرمز، وقد أجمعوا على ضعفه

“*Nafiʿ Abu Hurmuz, and they agreed on his weakness.*”

4) Imām al-Munāwī (d. 1031 AH) said he is abandoned (matrūk) in his Fayḍ al-Qadīr (3/82, under no. 2807).

Hence, the narration recorded by Abū Naṣr al-Yūnārtī in his Muʿjam as mentioned in Kanz al-ʿUmmāl of ʿAlī al-Muttaqī al-Hindī is not authentic, and the chain of transmission is very weak (ḍaʿīf jiddan).

3.2 The narration from Anas as recorded in al-Juz' al-Thānī min al-ʿĀshir of the Hadith of Imām Abū Ṭāhir al-Mukhalliṣ (d. 393 AH)

Imām Muḥammad ibn ʿAbd al-Raḥmān ibn Zakariyyā ibn al-ʿAbbās al-Baghdādī al-Dhahabī, known more frequently as Abū Ṭāhir al-Dhahabī al-Mukhalliṣ (d. 393 AH) has left a short Hadith collection known as *al-Juz' al-Thānī min al-ʿĀshir*. The manuscript is held in the Ẓāhiriyya library in Damascus, Syria under the call number: 'Hadith no. 297'. Also known as no. 1088/14. Catalogue details:

مخطوط رقم	٨٣٦ م.ك. مج١٣	الموضوع	حديث
العنوان	الجزء الثاني من العاشر للمخلص		
المؤلف	المخلص : ابوالطاهر محمد بن عبدالرحمن الذهبي ـ ٣٩٣ هـ		
أوله			
آخره			
تاريخ النسخ			
إسم الناسخ			
نوع الخط	مغربي جميل	عدد الأوراق	٢٠٦ ـ ٢٢٠
لغة المخطوط		عدد الأسطر	٠
تاريخ التأليف		المقاس	
الملاحظات			
مصدر المخطوط	سوريا ـ دمشق ـ الظاهرية ـ رقم : ١٠٨٨ / ١٤ ـ حديث ـ ٢٩٧		
المراجع			

Title page (folio 206):

حسبي الله ونعم الوكيل

[illegible]

رواية ابي القاسم عثمان بن محمد بن عثمان البشري البذار عنه

رواية ابي بكر محمد بن عبيد الله بن نصر بن السري الزاغوني عنه

رواية الشيخ الحافظ نور الدين ابي عبد الله محمد بن عبد الله بن

[illegible]

سمع [illegible] الامام الحافظ الفقيه

العالم العامل الزاهد العابد الورع المولى الملك المحسن ظهير

الدنيا والدين سيد الملوك والسلاطين شرف الحرمين ملك العلما

ناصر السنة محيي الشريعة جمال الحفاظ ابي العباس احمد بن مولانا الملك

الناصر جامع كلمة الايمان قامع عبدة الصلبان صلاح الدنيا والدين

سلطان الاسلام والمسلمين محيي العدل في العالمين مجير المظلومين

من الظالمين منقذ البيت المقدس من ايدي المشركين ابي المظفر

يوسف بن ايوب بن شاذي ادام الله عزه وقدس روح والده امين

[illegible]

Between folios 212b-213a is the following narration:

The narration has also been transmitted and published in a collection of the Hadiths transmitted by al-Mukhalliṣ and published under the title: ***al-Mukhalliṣiyyāt***. Al-Ḥāfiẓ Abū al-Faraj ibn al-Jawzī (d. 597 AH) has narrated the same hadith with his own chain running back to Abū Ṭāhir al-Mukhalliṣ, then back to Anas (raḍiya Allāhu ʿanhu) in his *al-Wafā bi Faḍā'il al-Muṣṭafā.*[24] See below for what Ibn al-Jawzī said in the introduction of the named work.

Al-Ḥāfiẓ Ibn Nāṣir al-Dīn al-Dimashqī (d. 842 AH) has also narrated the same hadith with his own chain running back to Abū Ṭāhir al-Mukhalliṣ, then back to Anas (ra) in his *Jāmiʿ al-Āthār fī al-Siyar wa Mawlid al-Mukhtār* (8/97-98).

Title page from the 3rd volume:

[24] See 4/384, no. 1519, edited by Dr. Amir Hasan Sabri al-Tamimi.

مجاميع الأجزاء الحديثية

(٦)

رفع

عبد الرحمن النجدي

أسكنه الله الفردوس



المخلصيات

وأجزاء أخرى لأبي طاهر المخلص

محمد بن عبد الرحمن بن العباس البغدادي الذهبي

المتوفى سنة (٣٩٣هـ)

- المخلصيات بانتقاء أبي الفتح ابن أبي الفوارس
- جزء ابن الطراح وهو التاسع بانتقاء ابن البقال
- العاشر من المخلصيات بانتقاء ابن البقال
- منتقى من المنتقى من سبعة أجزاء
- جزء من حديث أبي طاهر المخلص
- سبعة مجالس من أمالي أبي طاهر المخلص

المجلد الثالث

تحقيق

نبيل سعد الدين جرار

إصدارات

وزارة الأوقاف والشؤون الإسلامية

إدارة الشؤون الإسلامية

دولة قطر

In the 3rd volume/p. 237, no.2412 is the above narration in modern typesetting:

النبيَّ ﷺ يقولُ: «المُعوَّلُ عليه يعذَّبُ»(١).

٢٤١٢- (٢٥٧) أخبرنا محمدٌ: حدثنا يحيى: حدثنا يحيى بنُ خدامٍ في مسجدِ الجامعِ بالبصرةِ في سنةِ خمسينَ ومئتينِ: حدثنا محمدُ بنُ عبدِالله بنِ زيادٍ أبوسلمةَ الأنصاريُّ: حدثنا مالكُ بنُ دينارٍ، عن أنسِ بنِ مالكٍ قالَ:

قالَ رسولُ اللهِ: «حَياتي خيرٌ لكم - ثلاثَ مراتٍ - ووَفاتي خيرٌ لكم» ثلاثَ مراتٍ، فسكتَ القومُ، فقالَ عمرُ بنُ الخطابِ: بأَبي أنتَ وأُمي، كيفَ يكونُ هذا؟ قلتَ: حَياتي خيرٌ لكم ثلاثَ مراتٍ، ثم قلتَ: مَوتي خيرٌ لكم ثلاثَ مراتٍ، قالَ: «حَياتي خيرٌ لكم: ينزلُ عليَّ الوحيُّ مِن السماءِ فأُخبرُكم بما يَحِلُّ لكم وما يَحْرُمُ عليكم، ومَوتي خيرٌ لكم: تُعْرَضُ عليَّ أَعمالُكم كلَّ خميسٍ، فما كانَ مِن حسنٍ حمدتُّ اللهَ عليهِ(٢)، وما كانَ مِن ذنبٍ استَوهبتُ لكم ذُنوبَكم»(٣).

٢٤١٣- (٢٥٨) أخبرنا محمدٌ: حدثنا يحيى: حدثنا إبراهيمُ بنُ سعيدٍ الجوهريُّ: حدثنا أبوالنضرِ هاشمُ بنُ القاسمِ وعفانُ، عن سليمانَ بنِ المغيرةِ، عن ثابتٍ، عن أنسٍ قالَ:

---

(١) أخرجه مسلم (٩٢٧)(٢١) من طريق عفان بن مسلم به.
وأخرجه البخاري (١٢٨٧) (١٢٩٠) (١٢٩٢)،ومسلم (٩٢٧) من طرق عن عمر بنحوه.

(٢) ليست في ظ (١٠٨٨).

(٣) ذكره الألباني في «الضعيفة» (٢/ ٤٠٦) من هذا الموضع وقال: وهذا موضوع أيضاً، آفته الأنصاري هذا.
وذكر له طريقاً أخرى عن أنس وشاهدين، ثم قال: وجملة القول أن الحديث ضعيف بجميع طرقه.

The meaning of the narration in the red box being:

Muḥammad informed us: Yaḥyā narrated to us: **Yaḥyā bin Khidhām** narrated to us in Masjid al-Jāmiʿ in Baṣra, in the year two hundred and fifty (after Hijra): **Muḥammad ibn ʿAbdullāh bin Ziyād, Abū Salama Al-Anṣārī**, narrated to us: Mālik bin Dīnār narrated from Anas bin Mālik who said:

The Messenger of Allāh ﷺ said: "***'My life is good for you - three times - and my passing away is good for you' three times. Then the people fell silent, and ʿUmar bin Al-Khaṭṭāb said: "May my father and mother be sacrificed for you, how can this be?' You said: 'My life is good for you' three times, then you said: 'My death is good for you' three times. He (the Prophet) said: 'My life is good for you: Revelation descends upon me from the sky, and I inform you of what is lawful for you and what is prohibited for you. And my death is good for you: Your deeds are presented to me every Thursday; for what is good, I praise Allāh for it, and for what is a sin, I seek forgiveness for your sins.'***"

In the chain of transmission there is Yaḥyā ibn Khidhām who was deemed to be maqbūl (acceptable) by al-Ḥāfiẓ Ibn Ḥajar al-ʿAsqalānī in his Taqrīb al-Tahdhīb (no. 7538). Ḥāfiẓ al-Dhahabī said in his Mīzān al-Iʿtidāl (5/113, no. 8011) under the entry for Yaḥyā ibn Khidhām that he is Ṣadūq (truthful) Inshā Allāh. As for Yaḥyā's teacher in the sanad (chain of transmission) known as Muḥammad bin ʿAbdullāh bin Ziyād, Abū Salama Al-Anṣārī, then there is severe Jarḥ (disparagement) mentioned about him that shall be presented below.

Note, al-Albānī has misread the last name in his Silsilat al-Aḥādīth al-Ḍaʿīfa (2/406) mentioned as being:

محمد بن عبد الملك بن زياد أبو سلمة الأنصاري

"Muḥammad ibn ʿAbd al-Mālik ibn Ziyād Abū Salama al-Anṣārī."[25]

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[25] This was also unnoticed by Abu Alqama Ali Hassan Khan when he attempted to translate al-Albani's words from the named Silsila. One may see al-Albani's error as translated by Ali Hassan here - https://umm-ul-qura.org/2015/12/17/obliteration-of-barailwiyah-by-hadith-of-hawd-cistern/

Quote: Second from Yahya ibn Khidam from **Muhammad ibn Abdil Malik ibn Zyad Abu Salamah Al-Ansari** from Malik ibn Dinar from Anas similar to this and there is in it :

"Your actions will be presented to me every Thursday"

Al-Dhahabī also said in the above reference for Yahya in his Mīzān al-Iʿtidāl:

ما علمت به بأسا إلا قول أبي أَحمد الحافظ في الكنى في ترجمة أبي سلمة: روى عنه يحيى بن خذام أحاديث منكرة فالله أعلم، الحمل فيها على أبي سلمة أو على ابن خذام.

Meaning:

"I do not know of any issue with him except for what Abū Aḥmed al-Ḥāfiẓ said in al-Kunā[26] (The Book of Epithets) in the biography of Abū Salama: "Yaḥyā ibn Khidhām narrated strange (munkar) hadiths from him. Allāh knows best whether the blame for these is on Abū Salama or on Ibn Khidhām."

The problem in the chain is Abū Salama al-Anṣārī (Muḥammad bin ʿAbdullāh bin Ziyād) and not Yaḥyā ibn Khidhām. Here is the biography of Abū Salama al-Anṣārī as recorded in the *Tahdhīb al-Tahdhīb* (9/256) of Al-Ḥāfiẓ Ibn Ḥajar al-ʿAsqalānī:

424 – فق – محمد بن عبد الله بن زياد الأنصاري أبو سلمة البصري وقيل محمد بن عمرو بن عبد الله روى عن حميد الطويل وسليمان التيمي ومالك بن دينار وقره بن خالد ومحمد بن واسع وغيره روى عنه الحسن بن رضوان وعصام بن يوسف البلخي وعمران بن محمد الأنصاري ومحمد بن صالح بن النطاح ومحمد بن رزام السليطي ومحمد بن سلم التستري ويحيى بن خذام البصري قال العقيلي منكر الحديث وقال أبو أحمد الحاكم روى يحيى بن خذام عنه عن مالك بن دينار أحاديث

This has been quoted by Abu Tahir **Al-Mukhlis** in "Thanee minal 'Aashir min Hadithihi" (2/212) from Yahya (ibn Muhammad ibn Sa'id) from Yahya ibn Khidam.

I say : It is also fabricated because of this Al-Ansari (Muhammad ibn 'Abdil Malik ibn Zyad Abu Salamah Al-Ansari).

Note – Ali Hassan has also misread the name al-Mukhallis as al-Mukhlis!

[26] This is mentioned in his *Kitab al-Asami wa al-Kuna* (4/24, no. 2892).

منكرة والله أعلم الحمل فيه على أبي سلمة أو على يحيى وقال ابن حبان منكر الحديث جدا يروي عن الثقات ما ليس من حديثهم لا يجوز الاحتجاج به وقال ابن طاهر كذاب قيل إنه مات وقد زاد على مائة سنة قلت وقال الحاكم أبو عبد الله يروي أحاديث موضوعة وقال أبو الفضل الهروي ضعيف وقال الأزدي منكر الحديث جدا روى عن مالك بن دينار أحاديث معاضيل وليس محمد بن عبد الله الأنصاري الذي يروي عنه أهل البصرة ذاك لم يلق مالك بن دينار وغيره انتهى ولا وجه لجعلهما اثنين فإن أبا سلمة يروي عنه أيضا أهل البصرة وقد عمر وأما محمد بن عبد الله بن المثنى الأنصاري فإنه أكبر سنا وقدرا من أبي سلمة فلعله أراده

The Jarh is in the highlighted wordings and the following is its meaning:

Al-ʿUqaylī said: munkar al-ḥadīth (one who narrates rejected hadiths).

Abū Aḥmed Al-Ḥākim said: Yaḥyā ibn Khidhām narrated from him, from Mālik ibn Dīnār rejected hadiths. And Allāh knows best - their attribution may be to Abū Salamah or to Yaḥyā.

Ibn Ḥibbān said: He is very rejected (munkar) in hadith. He narrates from trustworthy narrators' things that are not from their hadiths. It is not permissible to use him for evidence.

Ibn Ṭāhir described him as a "kadhdhāb" (a liar).

Al-Ḥākim Abū ʿAbdullāh said: He related fabricated hadiths. Abū al-Faḍl al-Harawī said: [He is] weak. Al-Azdī said: [He is] extremely munkar in hadith; he narrated from Mālik bin Dīnār hadiths that are missing two or more consecutive narrators.[27]

[27] Known as muʿḍal and given in the plural in the Arabic text.

Additionally, Abū ʿAbdullāh Muḥammad ibn Isḥāq ibn Muḥammad ibn Yaḥyā ibn Mandah (d. 395 AH) mentioned the following about the above narrator in his *Fatḥ al-Bāb fī'l-Kunā wa'l-Alqāb* (1/359, no. 3170):

3170 – أَبُو سَلمَة: مُحَمَّد بن عبد الله

الْأَنْصَارِيّ.

مَتْرُوك الحَدِيث، حدث عَن: مَالك بن دِينَار.

روى عَنهُ الْمُتَأَخّرُونَ.

من أهل الْبَصْرَة.

Meaning:

"*Abū Salama: Muḥammad ibn ʿAbdullāh al-Anṣārī, Matrūk al-Ḥadīth (abandoned in hadith). He related from Mālik ibn Dīnār. The later scholars narrated from him.* (He was) *from the people of Baṣra.*"

Ḥāfiẓ Shamsud-Din al-Dhahabī (d. 748 AH) mentioned the following verdict in his *Tarikh al-Islam*:[28]

وهو صاحب مناكير عن مالك بن دينار

Meaning: ***"He was the originator of rejected (narrations) from Mālik ibn Dinar."***

Al-Dhahabī also said the following about him in his Kitāb al-ʿUluw (no. 87):

لَيْسَ بِثِقَةٍ

"He is not trustworthy"

[28] 5/441, edited by Bashhar Awwad Ma'ruf.

Al-Ḥāfiẓ Ibn Ḥajar al-ʿAsqalānī in his Taqrīb al-Tahdhīb mentioned the following in summary the status of Abū Salama al-Anṣārī:

6019 – محمد بن عبد الله بن زيادٍ الأنصاري، أبو سَلَمة البصري، مشهورٌ بكُنيته، ومنهم من سَمَّاه محمد بن عمرو بن عبد الله، كَذَّبوهُ، من الثامنة، جاوز المئة. فق.

Meaning:

"Muḥammad bin ʿAbdullāh bin Ziyād al-Anṣārī, known as Abū Salama al-Baṣrī, is well-known by his kunya (patronymic name). Some have named him Muḥammad bin ʿAmr bin ʿAbdullāh. They (hadith scholars) called him a liar…"

Before Ibn Hajar the hadith scholar known as Al-Ḥāfiẓ Abu Amr ibn al-Salah (d. 643 AH) took a softer stance on the above narrator in his well-known Muqaddima[29] by saying:

5. Different people who share their name, the name of their father and their gentilic: an example of this is "Muhammad b. ᶜAbd Allāh al-Ansari." There were two in nearly the same generation. One of them was the famous Ansarite, the judge Abu 'Abd Allāh, from whom Bukhari and many others related hadith. The paidonymic[30] of the second was ***Abu Salama and he was weak in hadith***. God knows best.

The chain of transmission from Abū Ṭāhir al-Mukhalliṣ appears to be very weak (ḍaʿīf jiddan) and thus the textual wording would be inauthentic as a result. Nevertheless, as stated above: Al-Ḥāfiẓ Abū al-Faraj ibn al-Jawzī (d. 597 AH) has narrated the same ḥadīth with his own chain running back to Abū Ṭāhir al-Mukhalliṣ, then back to Anas (ra) in his *al-Wafāʾ bi Faḍāʾil al-*

[29] Under category no. 54, p. 280 (published by Garnet Press).
[30] Kunya.

Muṣṭafá[31] as may be seen in the image below:

أَبْوَابُ ذِكْرِ مَرَضِ رَسُولِ اللهِ وَوَفَاتِهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

٣٨٤

١٥١٩ - أَخْبَرَنَا عَلِيُّ بنُ عُبَيْدِ اللهِ، قَالَ: أَخْبَرَنَا ابنُ البُسْرِيِّ، قَالَ: أَخْبَرَنَا أَبو طَاهِرٍ الـمُخَلِّـصُ، قَالَ: حَدَّثَنَا يَحْيَىٰ بنُ مُحَمَّدِ بنِ صَاعِـدٍ، قَالَ: حَدَّثَنَا يَحْيَىٰ ابنُ خِذَامٍ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِاللهِ بنِ زِيَادٍ الأَنْصَارِيُّ، قَالَ: حَدَّثَنَا مَالِكُ بْنُ دِينَارٍ، عَنْ أَنَسِ بنِ مَالِكٍ، قَالَ:

قَالَ رَسُولُ اللهِ ﷺ: حَيَاتِي خَيْرٌ لَكُمْ، يَنْزِلُ عَلَيَّ الوَحْيُّ مِنَ السَّمَاءِ فَأُخْبِرُكُمْ بِمَا يَحِلُّ لَكُمْ، وَمَا يَحْرُمُ عَلَيْكُمْ.

وَمَوتِي خَيْرٌ لَكُمْ، تُعْرَضُ عَلَيَّ أَعْمَالُكُمْ كُلَّ خَمِيسٍ، فَمَا كَانَ مِنْ حَسَنٍ حَمِدْتُّ اللهَ عَلَيهِ، وَمَا كَانَ مِنْ ذَنْبٍ اسْتَوهَبْتُ اللهَ ذُنوبَكُمْ (١).

What is worth mentioning is what Ibn al-Jawzī mentioned in the introduction of the *Wafā*ʾ:[32]

وإِنِّي لَمَّا رَأَيْتُ خَلْقًا مِنْ أُمَّتِنَا لَا يُحِيطُونَ عِلْمًا بِحَقِيقَةِ فَضِيلَتِهِ، فَأَحْبَبْتُ أَنْ

أَجْمَعَ كِتَابًا أُشِيرُ فِيهِ إِلَى مَرْتَبَتِهِ ، وَأَشْرَحُ حَالَهُ مِنْ بِدَايَتِهِ إِلَى نِهَايَتِهِ، وَأُدْرِجُ فِي ذَلِكَ الْأَدِلَّةَ عَلَى صِحَّةِ رِسَالَتِهِ، وَتَقَدُّمِهِ عَلَى جَمِيعِ الْأَنْبِيَاءِ فِي رُتْبَتِهِ.

فَإِذَا انْتَهَى الْأَمْرُ إِلَى مَدْفِنِهِ فِي تُرْبَتِهِ، ذَكَرْتُ فَضْلَ الصَّلَاةِ عَلَيْهِ، **وَعَرْضَ أَعْمَالِ أُمَّتِهِ**، وَكَيْفِيَّةَ بِعْثَتِهِ ، وَمَوْقِعَ شَفَاعَتِهِ ، وَأَخْبَرْتُ بِقُرْبِهِ مِنَ الخَالِقِ يَوْمَ الْقِيَامَةِ وَمَنْزِلَتِهِ.

ولا أُطْرِقُ الأَحَادِيثَ خَوْفًا عَلَى السَّامِعِ مِنْ مِلَالَتِهِ ، **وَلَا أَخْلِطُ الصَّحِيحَ**

بالكَذِبِ، كَمَا يَفْعَلُ مَنْ يَقْصُدُ تَكْثِيرَ رِوَايَتِهِ، مِثْلُ حَدِيثِ هَامَةَ بْنِ الهَيْمِ، وَزُرَيْبِ

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31 See 4/384, no. 1519, edited by Dr. Amir Hasan Sabri al-Tamimi.

32 See 1/166-167 (of the edition edited by Amir Hasan Sabri al-Tamimi).

.ابنِ بَرْثَمْلَى، وَمَا جَاءَ فِي مُجَانَسَتِهِ

.إذ فِي الصَّحِيحِ غُنْيَةٌ لِمَنْ قَضَى اللَّهُ بِهِدَايَتِهِ

وَقَدْ زَادَتْ أَبْوَابُ هَذَا المُصَنَّفِ عَلَى خَمْسِمائَةِ بَابٍ، وَاللَّهُ المُوَفِّقُ بِرَحْمَتِهِ

Meaning:

"When I observed that many from our Ummah lack comprehensive knowledge of his true excellence, I was inspired to compile a book. In this work, I aim to indicate his exalted rank, elucidate his circumstances from beginning to end, and incorporate evidence confirming the authenticity of his Prophethood and his supremacy over all Prophets in status.

Upon reaching the account of his interment (into the soil), I have discussed the merits of invoking blessings upon him, **the presentation of his Ummah's deeds to him,** the nature of his resurrection, the significance of his intercession, and I have detailed his proximity to the Creator on the Day of Resurrection and his elevated station.

I refrain from extensively citing ḥadīths to avoid wearying the listener, **and I do not mix authentic narrations with lies,** as do those who seek to merely increase their repertoire of narrations. Examples of such fabrications include the ḥadīth of Hāmah ibn al-Haym and Zurayb ibn Barthmalā, and others of their kind.

Indeed, in the authentic narrations there is sufficiency for those whom Allāh has decreed to guide. The chapters of this compilation have surpassed five hundred, and Allāh is the Granter of success through His mercy."

All the chains mentioned above going back to Anas ibn Mālik (ra) appear to be too weak to strengthen each other to the level of being acceptable.

Nevertheless, there is also the mursal[33] narration of Bakr ibn Abdullah al-Muzanī , that can be used as a witnessing narration to the one from Ibn Mas'ud (ra) as recorded by al-Bazzār in his Musnad. Ibn al-Jawzī also mentioned the narration from Bakr in his above named *al-Wafā* (4/383, no. 1518) via the route of Ibn Sa'd (see later for this variant from his Ṭabaqāt).

Thus, Ibn al-Jawzī indicated that the narration he quoted from Anas (ra) isn't considered to be an agreed upon fabrication and he may have accepted it as an evidence based on his quoting the narration from Bakr al-Muzanī before it which has an authentic chain of transmission back to Bakr.

Additionally, some of the hadith scholars have also ascribed a narration from Anas (ra) and attributed it to Musnad al-Ḥārith ibn Abī Usāma but we do not have the full manuscript edition of this work to see the chain of transmission. This has been documented above in the section entitled: ***Was Ḥāfiẓ al-ʿIrāqī incorrect in ascribing the Hadith of Anas to the Musnad of al-Ḥārith ibn Abī Usāma (d. 282 AH)?***

[33] Mursal is a narration where a Tabi'i (successor to the Sahaba) transmits a narration by attributing it directly to the Prophet ﷺ by missing out the link which may be a Sahabi.

3.3 The narration from Anas (ra) as recorded in Hilyat al-Awliyā' of Imām Abū Nu'aym al-Iṣfahānī

In the Ḥilyat al-Awliyā' (6/179) of Imām Abū Nu'aym al-Iṣfahānī (d. 430 AH) is the following narration linked to the topic at hand of the deeds being presented to the Prophet ﷺ:

حَدَّثَنَا عَبْدُ اللهِ بْنُ مُحَمَّدِ بْنِ جَعْفَرٍ، ثَنَا أَحْمَدُ بْنُ عِيسَى بْنِ مَاهَانَ الرَّازِيُّ، ثَنَا مُحَمَّدُ بْنُ مُصَفًّى، ثَنَا بَقِيَّةُ، ثَنَا عَبَّادُ بْنُ كَثِيرٍ، عَنْ عِمْرَانَ، عَنْ أَنَسٍ، قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ أَعْمَالَ أُمَّتِي تُعْرَضُ عَلَيَّ فِي كُلِّ يَوْمِ جُمُعَةٍ وَاشْتَدَّ غَضَبُ اللهِ عَلَى الزُّنَاةِ»

Meaning:

'Abdullāh ibn Muḥammad ibn Ja'far narrated to us, Aḥmed ibn 'Īsā ibn Māhān ar-Rāzī narrated to us, Muḥammad ibn Muṣaffā narrated to us, Baqiyya narrated to us, 'Abbād ibn Kathīr narrated to us, from 'Imrān, **from Anas**, who said: The Messenger of Allāh, peace and blessings be upon him, said: ***"Indeed, the deeds of my Ummah are presented to me every Friday, and Allāh's anger intensifies against the adulterers."***

The above narration was also mentioned by Imām Ibn al-Jawzī (d. 597 AH) in his Aḥkām an-Nisā' (p. 114) as follows:

أخبرنا محمد بن عبد الباقي بإسناده إلى أنس – رضي الله عنه – قال: قال رسول الله صلى الله عليه وسلّم «إن أعمال أمتي تعرض عليّ في كل يوم جمعة، واشتد غضب الله على الزناة».

Meaning:

"Muḥammad ibn 'Abd al-Bāqī informed us with his chain of narration up to Anas - may Allāh be pleased with him - who said: The Messenger of Allāh, peace and blessings be upon him, said: ***'Indeed, the deeds of my Ummah are presented to me every Friday, and Allāh's anger intensifies against the adulterers.'***"

As for the authenticity of the one mentioned by Imām Abū Nu'aym al-Iṣfahānī it was graded to be Hasan (good) by Dr. Islām al-Ḥussainī Ṭaha in his *Al-Kāmil fī's-Sunan* (p. 4344) due to supporting narrations:

22357_ روي أبو نعيم في الحلية (8391) عن أنس قال قال رسول الله إن أعمال أمتي تعرض عليّ في كل يوم جمعة واشتد غضب الله على الزناة. (حسن لغيره)

There is a variant mentioned in the *Tafsīr* of ath-Thaʿlabī[34] (7/65) and mentioned also in *Tafsīr al-Qurṭubī* (12/167):

وأخبرنا أبو طاهر بن خزيمة قرأه عليه في شهور سنة ثلاث وثمانين وثلاثمائة قال: حدّثنا عبد الله بن محمد بن مسلم قال: حدّثنا عطية بن بقية قال: حدّثنا أبي قال: حدّثني عبّاد بن كثير عن عمران القصير عن أنس قال: قال رسول الله صلى الله عليه وسلم: إنّ أعمال أمتي تعرض عليّ في كلّ جمعة مرّتين فاشتدّ غضب الله على الزناة

Meaning:

"And Abū Ṭāhir ibn Khuzayma informed us, it was read to him in the months of the year three hundred and eighty-three, he said: ʿAbdullāh ibn Muḥammad ibn Muslim told us, he said: ʿAṭiyya ibn Baqiyya told us, he said: My father told me, he said: ʿAbbād ibn Kathīr told me from ʿImrān al-Qaṣīr from Anas, he said: The Messenger of Allāh, peace be upon him, said: ***Indeed, the deeds of my Ummah are presented to me twice every Friday, so Allāh's anger intensifies upon the adulterers."***

[34] Also known as Al-Kashf wa al-Bayān ʿan Tafsīr al-Qurʾān by Imām Aḥmad ibn Muḥammad ibn Ibrāhīm ath-Thaʿlabī (d. 427 AH).

4. A NARRATION ATTRIBUTED TO ABU HURAYRA (RA)

A tenth Islamic century scholar by the name of **Shaykh Abu Naṣr Muhammad ibn ʿAbd al-Raḥmān al-Hamadānī (d. 966 AH)** has mentioned a narration from the well-known Sahabi, Abu Hurayra (ra), in his work entitled: Al-Sabʿiyyāt fī Mawāʿiẓ al-Bārīyyāt Yaḥtawī ʿalā baʿḍi Laṭāʾifi wa Khaṣāʾiṣi al-Raqmi Sabʿah fī Shuʾūni al-Waʿẓi wa'l-Muʿtaqadāti al-Īmāniyyah. It was published by Darul Kutub al-Ilmiyya as the title page below shows:



السبعيات

في مواعظ البريات

يحتوي على بعض لطائف وخصائص الرقم سبعة

في شؤون الوعظ والمعتقدات الإيمانية

تأليف

الشيخ الإمام أبي نصر محمد بن عبد الرحمن الهمذاني

المتوفى بعد سنة ٩٦٦ هجرية

اعتنى به

محمد عبد العزيز عبد الخالق

دار الكتب العلمية

Dar Al-Kotob Al-ilmiyah

DKi

أسسها محمد علي بيضون سنة 1971 بيروت - لبنان

Est. by Mohammad Ali Baydoun 1971 Beirut - Lebanon

Etablie par Mohamad Ali Baydoun 1971 Beyrouth - Liban

On p. 56 one may see the narration in the green box:

والسَّادس: تُعْرَضُ أعمال الأمَّة على روح رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يوم الإثنين

كما روى أبو هريرة رضي الله عنه: أنَّ النَّبيّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قال: "حَيَاتِي خَيْرٌ لَكُمْ، وَمَوْتِي خَيْرٌ لَكُمْ"، قيل: يا رسول الله! قد عَلِمْنَا أن حياتك خير لنا، فكيف يكون مماتك خيرًا لنا؟ فقال رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: "حياتي خير لكم ما دمت فيكم دعوتكم إلى الله تعالى بالحكمة والموعظة الحسنة، ومماتي خير لكم؛ وذلك أن أعمالكم تُعرَض عليّ في كل يوم اثنين وخميس، فما رأيت من خير استبشرتُ به، وما رأيت غير ذلك استغفرت الله لكم"[1].

والسَّابع: وفاة رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ في يوم الإثنين، في الثاني عشر من شهر ربيع الأوَّل

وعن ابن مسعود رضي الله عنه أنّه قال: لما دنا فِرَاقُ النَّبيّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ جَمَعَنَا فِي بَيْتِ أُمِّنَا عَائِشَةَ رضي الله عنها، فَنَظَرَ إلينا فَدَمَعَتْ عَيْنَاهُ، ثم قال: "مرحبًا بكم، حيّاكم الله تعالى، رَحِمَكُم الله، آوَاكُمُ الله، هداكم الله، أُوصِيكُمْ بِتَقْوَى اللهِ، وَأُوصِي اللهَ بِكُمْ، وَأَسْتَخْلِفُهُ عَلَيْكُمْ، إِنِّي لَكُمْ مِنْهُ نَذِيرٌ مبين، وأن لا تَعْلُوا عَلَى اللهِ، فَإِنَّ الله تعالى قَالَ لِي وَلَكُمْ: ﴿تِلْكَ ٱلدَّارُ ٱلْءَاخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِى ٱلْأَرْضِ وَلَا فَسَادًا وَٱلْعَٰقِبَةُ لِلْمُتَّقِينَ ﴿٨٣﴾﴾ [القصص: ٨٣] قُلْنَا: مَتَى أَجَلك يا رسول الله؟ قال: "قَدْ دَنَا الأجل وَالْمُنْقَلَبُ إِلَى اللهِ تعالى، وَإِلَى سِدْرَةِ الْمُنْتَهَى، وإلى جنّة المأوى، والفردوس الأعلى". قُلْنَا: مَنْ يُغَسِّلُكَ مِنَّا يا رسول الله؟ قَالَ: "رجل من أهل بيتي". قُلْنَا: كيف نُكَفِّنُكَ؟ قَالَ: "فِي ثِيَابِي هَذِهِ إِنْ شِئْتُمْ، أَوْ فِي حُلَّةٍ يَمَانِيَّةٍ". قُلْنَا: مَنْ يُصَلِّي عَلَيْكَ مِنَّا؟ وَبَكَيْنَا وَبَكَى رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، ثمَّ قال: "مَهْلًا! غَفَرَ اللهُ

(١) أخرجه ابن سعد (٢/١٩٤)، وأخرجه أيضًا: الحارث كما في بغية الباحث (٢/٨٨٤ رقم ٩٥٣).

The top line and the writing in the green box mentioned:

المجلس الثالث: في يوم الإثنين

والسادس: تُعْرَضُ أعمال الأمة على روح رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يوم الإثنين

كما روى أبو هريرة رضي الله عنه: أنَّ النَّبي صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: حَيَاتِي خَيْرٌ لَكُمْ، وَمَوْتِي خَيْرٌ لَكُمْ"، قيل: يا رسول الله قد علمنا أن حياتك خير لنا، فكيف يكون مماتك خيرا لنا؟ فقال رسول

الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: "حياتي خير لكم ما دمت فيكم دعوتكم إلى الله تعالى بالحكمة والموعظة الحسنة، ومماتي خير لكم؛ وذلك أن أعمالكم تعرض علي في كل يوم اثنين وخميس، فما رأيت من خير استبشرت به، وما رأيت غير ذلك استغفرت الله لكم

Meaning:

"The Third Assembly: On Monday

The Sixth: The deeds of the Ummah (Muslim community) are presented to the soul of the Messenger of Allāh, peace and blessings be upon him, on Monday.

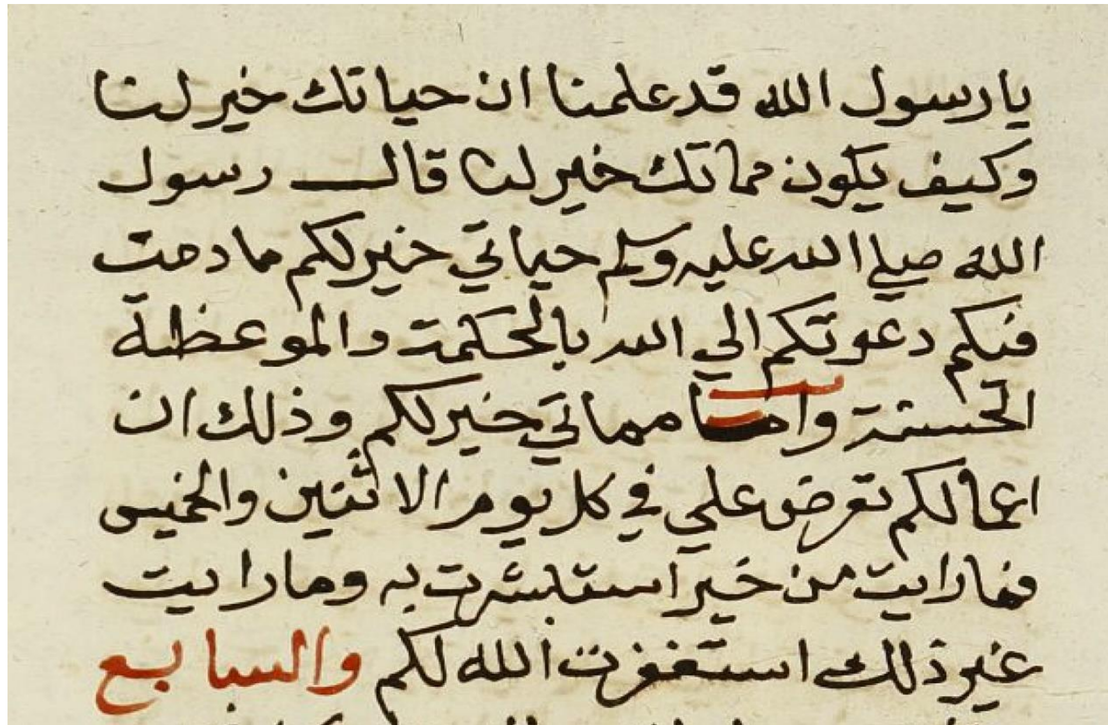
As narrated by Abū Hurayra, may Allāh be pleased with him: The Prophet, peace and blessings be upon him, said: ***'My life is better for you, and my death is better for you.' It was asked, 'O Messenger of Allāh, we understand that your life is better for us, but how can your death be better for us?' The Messenger of Allāh, peace and blessings be upon him, replied: 'My life is better for you as long as I am among you, calling you to Allāh the Almighty with wisdom and good admonition. And my death is better for you because your deeds are presented to me every Monday and Thursday. Whatever good I see, I rejoice in it, and whatever I see other than that, I seek Allāh's forgiveness for you.'"***

The above wording is like some of the variants going back to Anas (ra) as shown above. The narration attributed to Abu Hurayra (ra) is not a typographical error and this can be witnessed by looking at two manuscripts of the above work by al-Hamadānī. The first manuscript is from the Izmir manuscript collection (no. 360) from Türkiye. Folio 26b has the narration attributed to Abu Hurayra (ra):

فانك رسول الله وانه الروح الامين فاعرض فاسلمت فهي اول ما اسلمت من
النساء والسادس يعرض اعمال الامة على روح رسول الله صلى الله تعالى
عليه وسلم يوم الاثنين كما روى ابو هريرة رضي الله عنه ان النبي عليه السلام قال
حياتي خير لكم ومماتي خير لكم قيل يا رسول الله قد علمنا ان حياتك خير لنا فكيف
يكون لنا مماتك خير لنا قال النبي عليه السلام حياتي خير لكم ما دمت فيكم
دعوتكم الى الله بالحكمة والموعظة الحسنة واما مماتي خير لكم وذلك ان اعمالكم
تعرض علي في كل يوم الاثنين والخميس فما رايت من خير استبشرت به وما رايت
غير ذلك استغفرت الله لكم والسابع وفات رسول الله صلى الله تعالى عليه

The second manuscript is from al-Maktaba al-Waṭaniyya al-Filisṭīniyya (no. 316). Folio 40b-41a:

النسا والسادسة يعرض اعمال الامة
على روح رسول الله صلى الله عليه وسلم
يوم الاثنين كما روي ابو هريرة رضي
الله عنه ان النبي صلى الله عليه وسلم
قال حياتي خير لكم ومماتي خير لكم قيل



يا رسول الله قد علمنا ان حياتك خير لنا
وكيف يكون مماتك خير لنا قال رسول
الله صلى الله عليه وسلم حياتي خير لكم ما دمت
فيكم دعوتكم الى الله بالحكمة والموعظة
الحسنة واما مماتي خير لكم وذلك ان
اعمالكم تعرض علي في كل يوم الاثنين والخميس
فما رايت من خير استبشرت به وما رايت
غير ذلك استغفرت الله لكم والسابع

It has not been possible to authenticate the above narration since a chain of transmission for it has not been located in an earlier book of Hadith.

4.1 A NARRATION RECORDED BY AL-ḤAKĪM AT-TIRMIDHĪ IN HIS NAWĀDIR AL-UṢŪL FĪ MA'RIFAT AḤĀDĪTH AR-RASŪL

Imām Abū 'Abdullāh Muḥammad ibn 'Alī al-Mu'adhdhin (d. 285 AH), commonly known as al-Ḥakīm at-Tirmidhī has mentioned the following in his Nawādir al-Uṣūl[35] (4/176):

وَكَذَلِكَ مَا رُوِيَ عَن رَسُول الله صلى الله عَلَيْهِ وَسلم أَنه قَالَ حَياتِي خير لكم وموتي خير لكم

Meaning:

"And likewise, it is narrated from the Messenger of Allāh, may Allāh's peace and blessings be upon him, that he said: '***My life is better for you and my death is better for you.***'"

There are also manuscripts of the above-named work which had the chains of transmission provided for certain narrations. The late **Shaykh ʿAbdullāh al-Ghumārī (d. 1993 CE)** from Tangiers, Morocco, has mentioned part of the chain from the fuller edition of *Nawādir al-Uṣūl* in his work known as *ar-Radd al-Muḥkam al-Matīn* (p. 183) as follows with another lengthier variant:

[35] Published by Dar al-Jeel, 1st edition, 1992 CE, Beirut, Lebanon.

وفي الباب عن سعيد الشاميِّ والد عبدالعزيز قال: قال رسول الله صلى الله عليه وسلم: «**تُعْرَضُ الأعمالُ يومَ الإثنين والخميس على الله، وتُعْرَضُ على الأنبياءِ وعلى الآباءِ والأُمَّهاتِ يومَ الجمعةِ، فيفرحون بحَسَناتِهم وتَزْدادُ وُجُوهُهم بياضًا وإشْراقًا، فاتقوا اللهَ ولا تُؤذوا موتاكم**».

رواه الحكيم الترمذيُّ في "نوادر الأصول" من طريق عبدالغفور بن عبدالعزيز بن سعيد الشاميِّ، عن أبيه، عن جدِّه، وكانت له صحبة. وهذا إسنادٌ ضعيفٌ؛ لضعف عبد الغفور.

Meaning:

“In this chapter, on the authority of Sa'īd ash-Shāmī, the father of 'Abd al-'Azīz, who said: The Messenger of Allāh, peace and blessings be upon him, said: ***‘The deeds are presented to Allāh on Monday and Thursday, and they are presented to the Prophets and to the fathers and mothers on Friday. They rejoice in their good deeds, and their faces increase in brightness and radiance. So, fear Allāh and do not harm your deceased.***"

It was narrated by al-Ḥakīm at-Tirmidhī in ‘Nawādir al-Uṣūl’ through the chain of 'Abd al-Ghafūr ibn 'Abd al-'Azīz ibn Sa'īd ash-Shāmī, from his father, from his grandfather, who was a companion [of the Prophet ﷺ]. ***This chain of narration is weak due to the weakness of 'Abd al-Ghafūr.***”

It was also mentioned by Imām al-Suyūṭī in his Sharḥ al-ṣudūr bi-sharḥ ḥāl al-mawtā wa-al-qubūr (p. 258):

وَأخرج الْحَكِيم التِّرْمِذِيّ فِي نوادره من حَدِيث عبد الغفور بن عبد الْعَزِيز عَن أَبِيه عَن جده قَالَ قَالَ رَسُول الله ﷺ تعرض الْأَعْمَال يَوْم الْإِثْنَيْنِ وَالْخَمِيس على الله وَتعرض على الْأَنْبِيَاء وعَلى الْآبَاء والأمهات يَوْم الْجُمُعَة فيفرحون بحسناتهم وتزداد وُجُوههم بَيَاضًا وإشراقا فَاتَّقُوا الله وَلَا تُؤْذُوا أمواتكم

Meaning:

Al-Ḥakīm al-Tirmidhī reported in his Nawādir from the hadith of ʿAbd al-Ghafūr ibn ʿAbd al-ʿAzīz, from his father, from his grandfather, who said: The Messenger of Allāh, peace be upon him, said: "The deeds are presented on Monday and Thursday to Allāh, and they are presented to the Prophets and to the fathers and mothers on Friday. They rejoice at their good deeds, and their faces increase in brightness and radiance. So, fear Allāh and do not harm your dead."

The next section is a presentation of the narrations going back to Bakr ibn ʿAbdullāh al-Muzanī who was also a student of Anas ibn Mālik's (ra).

5. FOUR NARRATIONS FROM THE TABI'I: BAKR IBN ABDULLAH AL-MUZANĪ

Bakr ibn Abdullah al-Muzanī was a pious narrator from the 1st century of Islam who met some of the Companions (Sahaba) of the Prophet ﷺ and narrated from some of them. This technically makes him a Tabi'i (a Successor who met at least one Sahabi). Here is his biography as presented in the *Tahdhīb al-Tahdhīb* (1/485) of Al-Ḥāfiẓ ibn Hajar al-ʿAsqalānī:

889 . ع – بكر بن عبد الله بن عمرو المزني أبو عبد الله البصري. قال أبو حاتم هو أخو علقمة بن عبد الله المزني وقال غيره ليس بأخيه روى عن أنس بن مالك وابن عباس وابن عمر والمغيرة بن شعبة وأبي رافع الصائغ والحسن البصري وحمزة وعروة بن المغيرة بن شعبة وأبي تميمة الهجيمي وغيرهم. وعنه ثابت البناني وسليمان التيمي وقتادة وغالب القطان وعاصم الأحول وسعيد بن عبد الله بن جبير بن حية ومطر الوراق. قال ابن المديني له نحو خمسين حديثا قال أدركت ثلاثين من فرسان مزينة منهم عبد الله بن مغفل ومعقل بن يسار وقال ابن معين والنسائي: "ثقة" وقال أبو زرعة: "ثقة مأمون" وقال ابن سعد: "كان ثقة ثبتا مأمونا حجة وكان فقيها" مات سنة "108" وقال ابن المديني وغيره مات سنة "106" ورجح ابن سعد الأول. قلت: وبالثاني قال البخاري وابن أبي خيثمة وأبو نصر الكلاباذي وغيرهم. وقال ابن حبان في الثقات روى عن عبد الله بن عمرو بن هلال المزني وله صحبة وكان عابدا فاضلا وهو والد عبد الله بن بكر وقال حميد الطويل كان بكر مجاب الدعوة وقال ابن أبي خيثمة عن يحيى بن معين لم يسمع بكر من المغيرة وقال ابن أبي حاتم عن أبيه: "روايته عن أبي ذر مرسلة" وقال العجلي: "بصري تابعي ثقة" وكان بكر يقول إياك من الكلام ما إن أصبت فيه لم تؤجر وإن أخطأت فيه أثمت

وهو سوء الظن بأخيك.

Translation:

889 - [36]ع - Bakr bin ʿAbdullāh bin ʿAmr Al-Muzanī Abū ʿAbdullāh Al-Baṣrī. Abū Ḥātim said he is the brother of ʿAlqama bin ʿAbdullāh Al-Muzanī, while others said he is not his brother. He narrated from Anas bin Mālik, Ibn ʿAbbās, Ibn ʿUmar, Al-Mughīra bin Shuʿbah, Abū Rāfiʿ Al-Ṣāʾigh, Al-Ḥasan Al-Baṣrī, Ḥamzah, ʿUrwah bin Al-Mughīra bin Shuʿbah, Abū Tamīmah Al-Hujaymī, and others. Thābit Al-Bunānī, Sulaymān Al-Taymī, Qatādah, Ghālib Al-Qaṭṭān, ʿĀṣim Al-Aḥwal, Saʿīd bin ʿAbdullāh bin Jubayr bin Ḥayyah, and Maṭar Al-Warrāq narrated from him.

Ibn Al-Madīnī said he has about fifty ḥadīths. He said, "I met thirty of the knights of Muzayna, among them ʿAbdullāh bin Mughaffal and Maʿqil bin Yasār." Ibn Maʿīn and al-Nasāʾī said, "Trustworthy (thiqa)." Abū Zurʿah said, "Trustworthy and reliable." Ibn Saʿd said, "He was trustworthy, reliable, an authoritative proof (ḥujjah), and he was a jurist (faqīh)." He died in the year 108 AH. Ibn Al-Madīnī and others said he died in 106 AH, but Ibn Saʿd considered the former more likely.

I say: al-Bukhārī, Ibn Abī Khaythama, Abū Naṣr Al-Kalābadhī and others stated the latter. Ibn Ḥibbān mentioned him in al-Thiqāt and said he narrated from ʿAbdullāh bin ʿAmr bin Hilāl Al-Muzanī, who was a Companion, and that he (Bakr) was a devout and virtuous worshipper. He is the father of ʿAbdullāh bin Bakr. Ḥumayd al-Ṭawīl said that Bakr's supplications were answered (by Allāh).

Ibn Abī Khaythama narrated from Yaḥyá bin Maʿīn that Bakr did not hear from al-Mughīrah. Ibn Abī Ḥātim narrated from his father that "His narration from Abū Dharr is mursal[2]." Al-ʿIjlī said, "A Baṣrī Tābiʿī (successor), trustworthy (thiqa)."

Bakr used to say, "Beware of speech in which if you are correct, you will not be rewarded, and if you are mistaken, you will sin." This refers to having a negative assumption about your brother.

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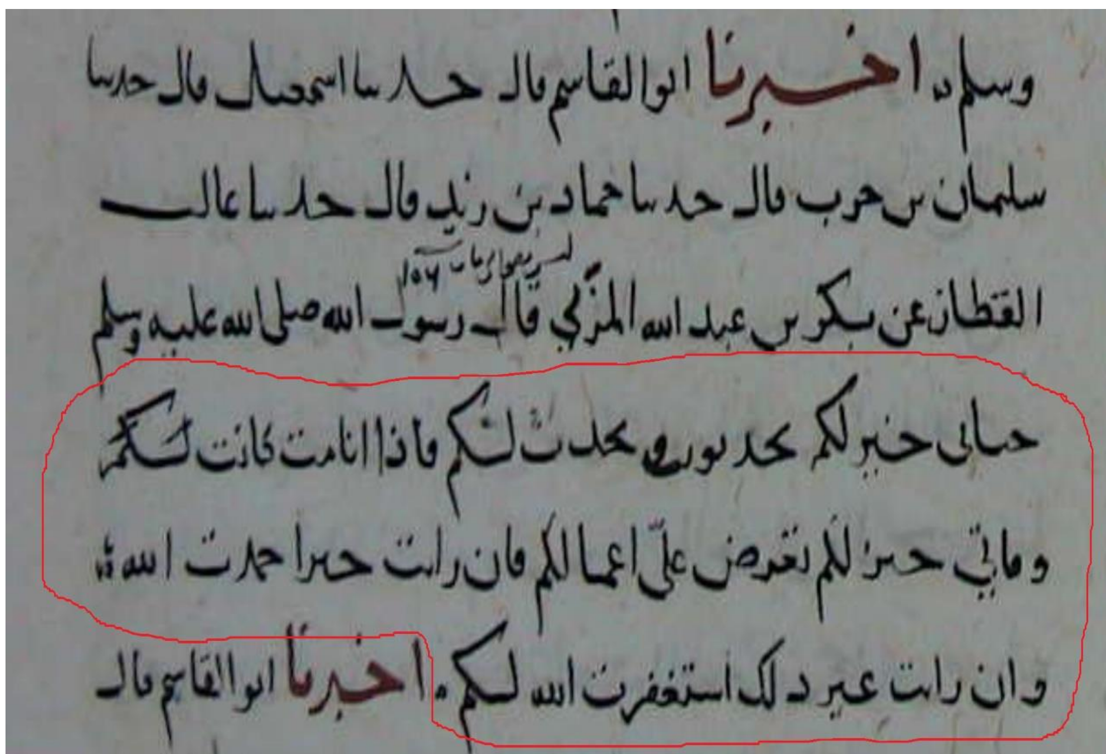
[36] This letter indicates his narrations are found in the famous six books of Hadith (Kutub al-Sitta).

There are four chains of transmission (asānīd) going back to Bakr ibn ʿAbdullāh al-Muzanī mentioning the ḥadīth under analysis. Bakr did not mention the name of the Ṣaḥābī he took the narration from and thus it is technically known as a mursal narration. As said earlier: Mursal is a narration where a Tābiʿī (successor to the Ṣaḥābah) transmits a narration by attributing it directly to the Prophet ﷺ by missing out the link which may be a Ṣaḥābī. Here follows an analysis of the four narrations going back to Bakr al-Muzanī with their individual chains of transmission.

5.1 Faḍl al-Ṣalāh ʿalá al-Nabī of Imām Ismāʿīl ibn Isḥāq al-Qāḍī (199 AH-282 AH)

25 – حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ: ثنا حَمَّادُ بْنُ زَيْدٍ قَالَ: ثنا غَالِبٌ الْقَطَّانُ، عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ الْمُزَنِيِّ , قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «حَيَاتِي خَيْرٌ لَكُمْ تُحَدِّثُونَ وَيُحَدَّثُ لَكُمْ، فَإِذَا أَنَا مُتُّ كَانَتْ وَفَاتِي خَيْرًا لَكُمْ، تُعْرَضُ عَلَيَّ أَعْمَالُكُمْ فَإِنْ رَأَيْتُ خَيْرًا حَمِدْتُ اللَّهَ، وَإِنْ رَأَيْتُ غَيْرَ ذَلِكَ اسْتَغْفَرْتُ اللَّهَ لَكُمْ»

The above narration from *Faḍl al-Ṣalāh ʿalá al-Nabī* can be seen in the Fāḍil Aḥmed Pasha Koprulu manuscript stored in Istanbul, Türkiye (428/3, folio 122b, dated 855 AH):



وسلم. اخبرنا ابو القاسم قال حدثنا اسمعيل قال حدثنا
سليمان بن حرب قال حدثنا حماد بن زيد قال حدثنا غالب
القطان عن بكر بن عبد الله المزني قال رسول الله صلى الله عليه وسلم
حياتي خير لكم تحدثون ويحدث لكم واذا انا مت كانت لكم
وفاتي خير لكم تعرض علي اعمالكم فان رايت خيرا حمدت الله
وان رايت غير ذلك استغفرت الله لكم. اخبرنا ابو القاسم قال

The following is from the Majāmiʿ al-ʿUmariyya collection (Ẓāhiriyya library, Damascus, Majmūʿ 3775, folio 90a):

Translation:

No. 25 - Sulaymān ibn Ḥarb narrated to us, he said: Ḥammād ibn Zayd narrated to us, he said: Ghālib al-Qaṭṭān narrated to us, from Bakr ibn ʿAbdullāh al-Muzanī, who said: The Messenger of Allāh (peace and blessings be upon him) said: "***My life is better for you. You will narrate and be narrated to, but when I die, my death will be better for you. Your deeds are presented to me, so if I see good, I praise Allāh, and if I see other than that, I seek forgiveness from Allāh for you.***"

A look at the sub narrators:

1) **Sulaymān ibn Harb**

Al-Ḥāfiẓ ibn Hajar al-ʿAsqalānī gave the following summarised ruling on him in his *Taqrībul-Tahdhīb*:

2545 – سُلَيمان بن حَرْب الأزدي الواشِحي، بمعجمة ثم مهملة، البصري، قاضي مكة: ثقة إمامٌ حافظٌ، من التاسعة، مات سنة أربع وعشرين، وله ثمانون سنة. ع.

The underlined part mentioned his grading as: ***"A judge of Makka: trustworthy (thiqa), Imām , and a Ḥāfiẓ (hadith master)."***

The letter ayn on the end of the quote means that his narrations are found in the six major books of Hadith (Kutub al-Sitta).

2) **Ḥammād ibn Zayd**

Al-Ḥāfiẓ ibn Hajar al-ʿAsqalānī gave the following summarised ruling on him in his *Taqrībul-Tahdhīb*:

1498 – حَمَّاد بن زيد بن دِرْهم الأزْدي، الجَهْضَمي، أبو إسماعيل البَصْري: ثقة ثبت فقيهٌ، قيل: إنه كان ضريرًا، ولعله طرأ عليه؛ لأنه صحّ أنه كان يكتب، من كبار الثامنة، مات سنة تسع وسبعين، وله إحدى وثمانون سنة. ع.

Meaning:

1498 - Ḥammād bin Zayd bin Dirham Al-Azdī, Al-Jahdamī, Abū Ismāʿīl Al-Baṣrī: ***Trustworthy, reliable, a jurist.*** It was said that he was blind, but perhaps it occurred to him later because it is authentic that he used to write. He is from the senior scholars of the eighth generation. He died in the year 179 AH at the age of 81 years old. Letter ʿAyn (his narrations are found in the Kutub al-Sitta).

3) Ghālib al-Qaṭṭān

Al-Ḥāfiẓ ibn Hajar al-ʿAsqalānī gave the following summarised ruling on him in his *Taqrībul-Tahdhīb*:

5346 – غالب بن خُطَّاف، بضم المعجمة وقيل: بفتحها، وهو ابن أبي غَيْلان القَطَّان، أبو سليمان البصري: صدوقٌ، من السادسة. ع.

Meaning:

5346 - Ghālib bin Khuttaf, with a damma (u) on the dotted letter (kha) and it was said: with a fatha (a), and he is the son of Abu Ghaylan al-Qaṭṭān, Abu Sulayman al-Basri: Truthful (saduq), from the sixth generation. Letter Ayn (his narrations are found in the Kutub al-Sitta).

The late Shaykh Shu'ayb al-Arna'ut (d. 2016) and Dr. Bashhar Awwad Ma'ruf wrote a review of the gradings of Al-Ḥāfiẓ ibn Hajar's Taqrībul-Tahdhīb under the title: Taḥrīr Taqrībul-Tahdhīb. They objected to the grading of saduq for Ghālib al-Qaṭṭān, and regraded him to a higher status as follows in their Taḥrīr (3/147, no. 5346):

• بل: ثقةٌ، قال أحمد: ثقة ثقة! ووثقه ابن معين، والنسائي، وابن سعد، وقال أبو حاتم: صدوقٌ صالح، وذكره ابن حبان في" الثقات"، واحتج به الشيخان في "صحيحيهما"، وصحح الترمذي حديثه، ولا نعلم فيه جرحًا سوى أن ابن عدي أورده في "الكامل"، وتعقبه الذهبي في "الميزان"، وقال في "المغني": "لعل الذي ضعفه ابن عدي غالب آخر".

Meaning:

• Rather, he is trustworthy (thiqa). Aḥmad (ibn Ḥanbal) said: "Trustworthy, trustworthy!" Ibn Maʿīn, an-Nasāʾī, and Ibn Saʿd also declared him trustworthy. Abū Ḥātim said: "Truthful, righteous." Ibn Ḥibbān mentioned him in "Ath-Thiqāt" (The Trustworthy Narrators). Both Bukhārī and Muslim used his narrations as evidence in their Ṣaḥīḥ collections. At-Tirmidhī authenticated his ḥadīth. We do not know of any criticism (jarḥ) against him except that Ibn ʿAdī included him in al-Kāmil, but Adh-Dhahabī followed him up in "Al-Mīzān" and said in "Al-Mughnī": "Perhaps the one whom Ibn ʿAdī weakened is another Ghālib."

4) **Bakr ibn Abdullah al-Muzanī**

His background has already been provided in the introduction to this section. Al-Ḥāfiẓ ibn Hajar al-ʿAsqalānī gave the following summarised ruling on him in his *Taqrībul-Tahdhīb*:

743 – بَكْر عبد الله المزَنِيُّ، أبو عبد الله البَصْرِيُّ: ثقةٌ ثَبْتٌ جَليلٌ، من الثالثة، مات سنة ست ومئة ع.

Meaning:

743 - Bakr Abdullah Al-Muzanī , Abu Abdullah Al-Basri: ***Trustworthy (thiqa), firmly established (thabt), eminent (jalil)***, from the third generation. He died in the year 106 AH. Letter Ayn (his narrations are found in the Kutub al-Sitta).

Al-Ḥāfiẓ Shamsud-Din al-Dhahabī mentioned the following grading on Bakr in his *al-Kāshif*:

628– بكر بن عبد الله المزني عن بن عباس وابن عمر وعنه سليمان التيمي ومبارك وخل ثقة إمام توفي 108 ع

Meaning:

Bakr ibn ʿAbdullāh al-Muzanī reported from Ibn ʿAbbās and Ibn ʿUmar, and from him narrated Sulaymān al-Taymī, Mubārak, and others. He was trustworthy (thiqa), an Imām. He passed away in the year 108 AH. Letter ʿAyn (his narrations are found in the Kutub al-Sittah).

Al-Ḥāfiẓ al-Dhahabī also praised Bakr as follows in his Siyar aʿlām an-Nubalāʾ (4/532):

– بَكْرُ بنُ عَبْدِ اللهِ بنِ عَمْرٍو أَبُو عَبْدِ اللهِ المُزَنِيُّ (ع)

الإِمَامُ، القُدْوَةُ، الوَاعِظُ، الحُجَّةُ، أَبُو عَبْدِ اللهِ المُزَنِيُّ، البَصْرِيُّ، أَحَدُ الأَعْلاَمِ، يُذْكَرُ مَعَ الحَسَنِ، وَابْنِ سِيْرِيْنَ.

Meaning:

Bakr ibn ʿAbdullāh ibn ʿAmr, Abū ʿAbdullāh al-Muzanī Letter ʿAyn: (his narrations are found in the Kutub al-Sittah). The Imām, the exemplar, the preacher, the authoritative proof (al-ḥujja), Abū ʿAbdullāh al-Muzanī, the Baṣran, one of the notable figures, mentioned alongside al-Ḥasan (al-Baṣrī) and Ibn Sīrīn.

It is worth noting that the route mentioned above: "Ghālib al-Qaṭṭān narrated to us, from Bakr ibn 'Abdullah al-Muzanī " – Is also found in Sahih al-Bukhari (no. 542) as the following example shows:

حَدَّثَنَا مُحَمَّدٌ ـ يَعْنِي ابْنَ مُقَاتِلٍ ـ قَالَ أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ الرَّحْمَنِ، حَدَّثَنِي غَالِبٌ الْقَطَّانُ، عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ الْمُزَنِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ كُنَّا إِذَا صَلَّيْنَا خَلْفَ رَسُولِ اللَّهِ صلى الله عليه وسلم بِالظَّهَائِرِ فَسَجَدْنَا عَلَى ثِيَابِنَا اتِّقَاءَ الْحَرِّ.

The following translation is given online[37] as follows:

Narrated Anas bin Mālik: When we offered the Zuhr prayers behind Allāh's Messenger (ﷺ) we used to prostrate on our clothes to protect ourselves from the heat.

The above narration is also a proof that Bakr ibn Abdullah al-Muzanī would also narrate from the Sahabi, Anas ibn Mālik (ra). As for the chain of transmission presented above from the Faḍl al-Ṣalāh ʿalá al-Nabī of Imām Ismāʿīl ibn Isḥāq al-Qāḍī (no. 25) **then all the sub-narrators are trustworthy, and the chain of transmission is Sahih (authentic) up to the level of Bakr al-Muzanī , and Mursal from him to the Prophet ﷺ. Hence, the grading is also known as Mursal Sahih.**

The likes of al-Albani and his followers have deemed the mursal of Bakr al-Muzanī to be essentially weak as he has not named the intermediary, he may have received the Hadith from. Our contention is that it is possible that Bakr took this narration from his teacher Anas ibn Mālik (ra) who took the hadith from the Prophet ﷺ. This is said on the basis that there are much weaker chains with similar wording on the actions being presented to the Prophet ﷺ that go back to Anas (ra) as shown above.

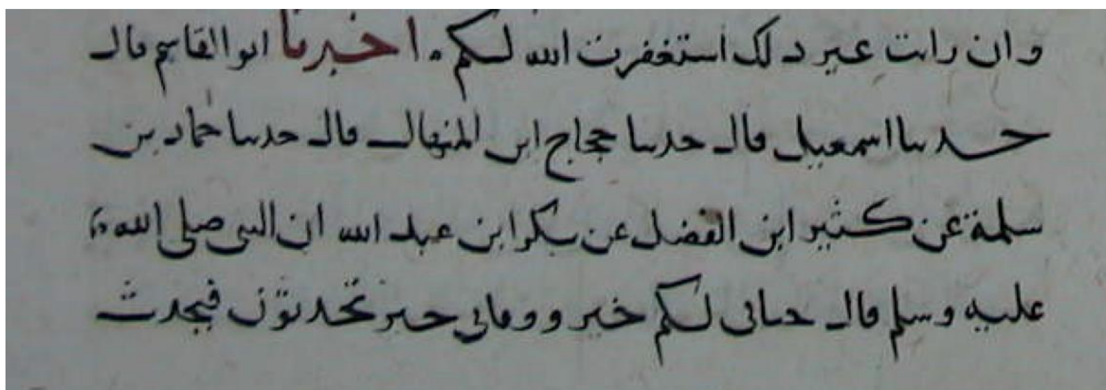
This issue of Bakr ibn Abdullah al-Muzanī and his mursal narrations shall be discussed further later using the actual words of al-Albani as a self-refutation point by himself.

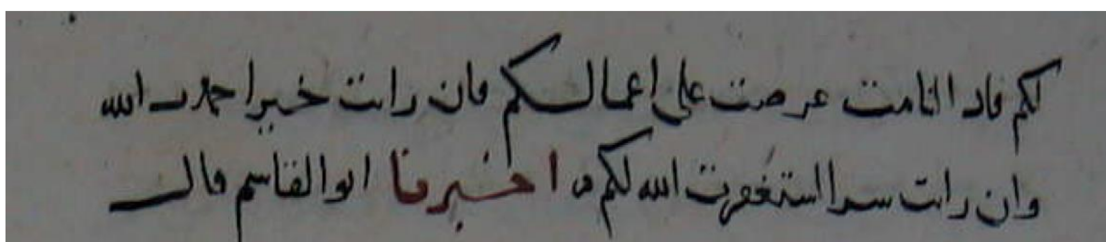
[37] See - https://sunnah.com/bukhari:542

5.2 Faḍl al-Ṣalāh ʿalá al-Nabī of Imām Ismāʿīl ibn Isḥāq al-Qāḍī (199 AH-282 AH)

26 – حَدَّثَنَا الْحَجَّاجُ بْنُ الْمِنْهَالِ قَالَ: ثنا حَمَّادُ بْنُ سَلَمَةَ، عَنْ كَثِيرٍ أَبِي الْفَضْلِ، عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «حَيَاتِي خَيْرٌ لَكُمْ، وَوَفَاتِي لَكُمْ خَيْرٌ، تُحَدِّثُونَ فَيُحَدَّثُ لَكُمْ فَإِذَا أَنَا مُتُّ عُرِضَتْ عَلَيَّ أَعْمَالُكُمْ، فَإِنْ رَأَيْتُ خَيْرًا حَمِدْتُ اللَّهَ وَإِنْ رَأَيْتُ شَرًّا اسْتَغْفَرْتُ اللَّهَ لَكُمْ»

The above narration from *Faḍl al-Ṣalāh ʿalá al-Nabī* can be seen in the Fāḍil Aḥmed Pasha Koprulu manuscript stored in Istanbul, Türkiye (428/3, folio 122b-123a, dated 855 AH):


وان رات غير ذلك استغفرت الله لكم. اخبرنا ابو القاسم قال
حدثنا اسمعيل قال حدثنا حجاج ابن المنهال قال حدثنا حماد بن
سلمة عن كثير ابن الفضل عن بكر ابن عبد الله ان النبي صلى الله
عليه وسلم قال حياتي لكم خير ووفاتي خير تحدثون فيحدث


لكم فاذا انا مت عرضت على اعمالكم فان رايت خيرا حمدت الله
وان رايت شرا استغفرت الله لكم. اخبرنا ابو القاسم قال

The following is from the Majāmiʿ al-ʿUmariyya collection (Ẓāhiriyya library, Damascus, Majmūʿ 3775, folio 90a):

Translation:

"26 - Al-Ḥajjāj ibn al-Minhāl narrated to us, saying: Ḥammād ibn Salama narrated to us, from Kathīr Abī al-Faḍl, from Bakr ibn ʿAbdullāh, that the Messenger of Allāh, peace and blessings be upon him, said: '***My life is good for you, and my death is good for you. You will narrate and be narrated to, and when I die, your deeds are presented to me. If I see good, I praise Allāh, and if I see evil, I ask Allāh's forgiveness for you.***'"

A look at the sub narrators:

1) **Al-Ḥajjāj ibn al-Minhāl**

Al-Ḥāfiẓ ibn Hajar al-ʿAsqalānī gave the following summarised ruling on him in his Taqrībul-Tahdhīb:

1137 – حَجاج بن المِنْهال الأَنْماطيُّ، أبو محمَّد السُّلَمِيُّ مولاهُم، البَصْريُّ: ثقةٌ فاضلٌ، من التاسعة، مات سنة ست عشرة، أو سبع عشرة. ع.

Meaning:

"1137 - Ḥajjāj ibn al-Minhāl al-Anmāṭī, Abū Muḥammad Al-Sulamī, their freedman, from Baṣra: trustworthy (thiqa) and virtuous, from the ninth [category of narrators], died in the year (two hundred and) sixteen or seventeen. ʿAyn (ع)."

The letter ayn on the end of the quote means that his narrations are found in the six major books of Hadith (Kutub al-Sitta).

2) Ḥammād ibn Salama

Al-Ḥāfiẓ ibn Hajar al-ʿAsqalānī gave the following summarised ruling on him in his Taqrībul-Tahdhīb:

1499 – حَمَّاد بن سَلَمَة بنِ دِينار البَصْري، أبو سَلَمة: ثقة عابدٌ أثبت الناسِ في ثابت، وتَغَيَّرَ حِفْظه بأخرة، من كبار الثامنة، مات سنة سبع وستين. خت م 4.

Meaning:

"1499 - Ḥammād ibn Salama ibn Dīnār al-Baṣrī, Abū Salama: reliable, devout worshipper, the most accurate of people (when narrating from) Thābit, and

his memory altered later in life. Among the seniors of the eighth [category of narrators], he died in the year (one hundred and) sixty-seven. Al-Bukhari in his suspended narrations (mu'allaqat), Muslim (in his Sahih) and the Four Sunans"

3) **Kathīr Abī'l Fadl**

His full name is Kathīr ibn Yasār Abū'l Fadl. He was listed as being trustworthy (thiqa) by al-Ḥāfiẓ Qāsim ibn Quṭlūbughā in his *al-Thiqāt mim man lam yaq'a fil Kutub al-Sitta* (8/69-70):

9137 – كثير [2] بن يسار، أبو الفضل.

يروي عن يوسف بن عبد الله بن سلام. روى عنه حماد بن زيد، والبصريون (5).

وأعاده في الثالثة (1) وقال: يروي عن الحسن، وثابت.

وقال البخاري (2): (أثنى عليه سعيد بن عامر خيراً) (3).

وقال ابن أبي حاتم: روى عنه جعفر بن سليمان، وصدقة بن أبي سهل، وروح بن عبادة، وجعل البخاري هذا الاسم اسمين فسمعت أبي يقول: هما واحد، والذي ظن هو أنه أحدهما ونسب رواية الثوري وأبي عاصم النبيل إليه هو بحر السقاء، وليس [هو من] (4) كثير بن يسار بشيء.

Footnotes by the editor:

(5) «الثقات»: (5/ 331).

(1) «الثقات»: (7/ 350).

(2) «التاريخ الكبير»: (7/ 213).

(3) ما بين القوسين ملحق في الحاشية اليسرى.

(4) في الأصل: وليس ابن كثير. وما أثبتناه من المصدر.

Translation:

"9137 - Kathīr [2] ibn Yasār, Abū al-Faḍl.

He narrates from Yūsuf ibn ʿAbdullāh ibn Salām. (Those who) narrated from him are Ḥammād ibn Zayd and the Basrans (5)."

Footnote no. 5: "al-Thiqāt (of Ibn Ḥibbān): (5/331)

"And he was mentioned (by Ibn Ḥibbān) again in the third layer (1) and it was said: He narrates from al-Ḥasan and Thābit.

And al-Bukhārī (2) said: (Saʿīd ibn ʿĀmir praised him well) (3).

And Ibn Abī Ḥātim said: Those who narrated from him are Jaʿfar ibn Sulaymān, Ṣadaqa ibn Abī Sahl, and Rawḥ ibn ʿUbāda, and al-Bukhārī considered this name as two names. I heard my father (Abū Ḥātim al-Rāzī) saying: They are one and the same. And what was assumed is that one of them, to whom the narrations of al-Thawrī and Abū ʿĀṣim Al-Nabīl are attributed, is Baḥr al-Saqqā, and he is not [from] (4) Kathīr ibn Yasār at all."

Footnotes by the editor:

(1) "Al-Thiqāt": (7/350).

(2) "Al-Tārīkh Al-Kabīr": (7/213).

(3) What is between the parentheses is an addition in the left margin.

(4) In the original: "and he is not the son of Kathīr." What we have established is from the source.

Besides Ibn Quṭlūbughā and Ibn Ḥibbān considering Kathīr Abul Fadl to be trustworthy and Sa'eed ibn Amir praising him too we may mention another scholar who considered him to be reliable.

Al-Ḥāfiẓ Ḍiyā al-Maqdisī al-Ḥanbalī (d. 643 AH) compiled a Hadīth collection known as al-Aḥādīth al-Mukhtāra or also known as al-Mustakhraj min al-Aḥādīth al-Mukhtāra mimmā lam yukhrijuh al-Bukhārī wa Muslim fī Ṣaḥīḥ-hayhimā. As the title suggests his aim was to incorporate narrations that apparently fit the criteria of al-Bukhārī and Muslim but not mentioned in their respective Ṣaḥīḥ Hadīth collections.

Within al-Mukhtāra (5/143-144) he has included a narration that is via the route of Kathīr Abū al-Faḍl as follows:

كثير بن يسار أبو الفضل عن ثابت

إسناده حسن

1766 – أخبرنا محمد بن أحمد بن نصر بأصبهان أن أبا علي الحسن بن أحمد الحداد أخبرهم وهو حاضر ابنا أبو نعيم أحمد بن عبد الله ابنا أبو القاسم سليمان بن أحمد الطبراني نا أحمد بن محمد بن صدقة ، قال : حَدَّثنا محمد بن الحسن بن تسنيم ، قال : حَدَّثنا روح بن عبادة ، قال : حَدَّثنا أبو الفضل كثير بن يسار ، قال : حَدَّثنا ثابت البناني ، قال : حَدَّثنا أنس بن مالك أن رسول الله صلى الله عليه وسلم أتى بتمر ريان فقال أني لكم هذا فقالوا كان عندنا تمر بعل فبعنا صاعين بصاع فقال رسول الله صلى الله عليه وسلم ردوه على صاحبه فبيعوه بعين ثم ابتاعوا التمر

قال الطبراني لم يروه عن ثابت إلا كثير أبو الفضل تفرد به روح وقد روى نحوه مسلم في الصحيح من حديث أبي سعيد الخدري

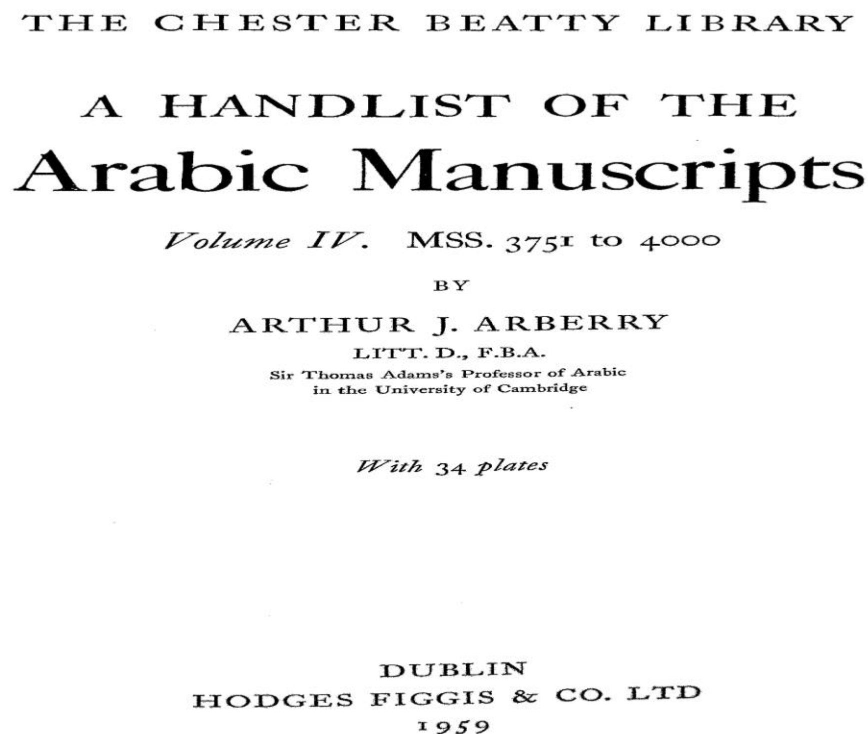
Hence, Kathīr Abū al-Faḍl is a trustworthy (thiqa) narrator. The last narrator in the chain of transmission is Bakr ibn ʿAbdullāh al-Muzanī who is trustworthy as mentioned above. **Hence, this second chain in Faḍl al-Ṣalāh ʿalā al-Nabī of Imām Ismāʿīl ibn Isḥāq al-Qāḍī is also Mursal Ṣaḥīḥ.**

5.3 Ṭabaqāt al-Kubra of Imām Muhammad ibn Sa'd (d. 230 AH)

In the Ṭabaqāt al-Kubra of Ibn Sa'd[38] (2/174) is the following narration:

1996– أَخبَرنا يونُسُ بن مُحَمدٍ المُؤَدِّبُ، أَخبَرنا حَماد بن زَيدٍ، عَن غالِبٍ، عَن بَكر بن عَبد الله، قالَ: قالَ رَسولُ الله صَلى الله عَليه وسَلم: حَياتي خَيرٌ لَكُم، تُحَدِّثونَ ويُحَدَّثُ لَكُم، فَإِذا أَنا مِتُّ كانَت وفاتي خَيرًا لَكُم، تُعرَضُ عَلَيَّ أَعمالُكُم، فَإِذا رَأَيتُ خَيرًا حَمِدتُ اللهَ، وإِن رَأَيتُ شَرًّا استَغفَرتُ اللهَ لَكُم.

The above narration can be seen in a manuscript held in the Chester Beatty manuscript library in Dublin, Ireland. The catalogue gave the following details. Title page of the catalogue:


THE CHESTER BEATTY LIBRARY

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HODGES FIGGIS & CO. LTD

1959

[38] Edited by Ali Muhammad Umar, Maktaba al-Khanji, Cairo, 10 volumes, 2001CE.

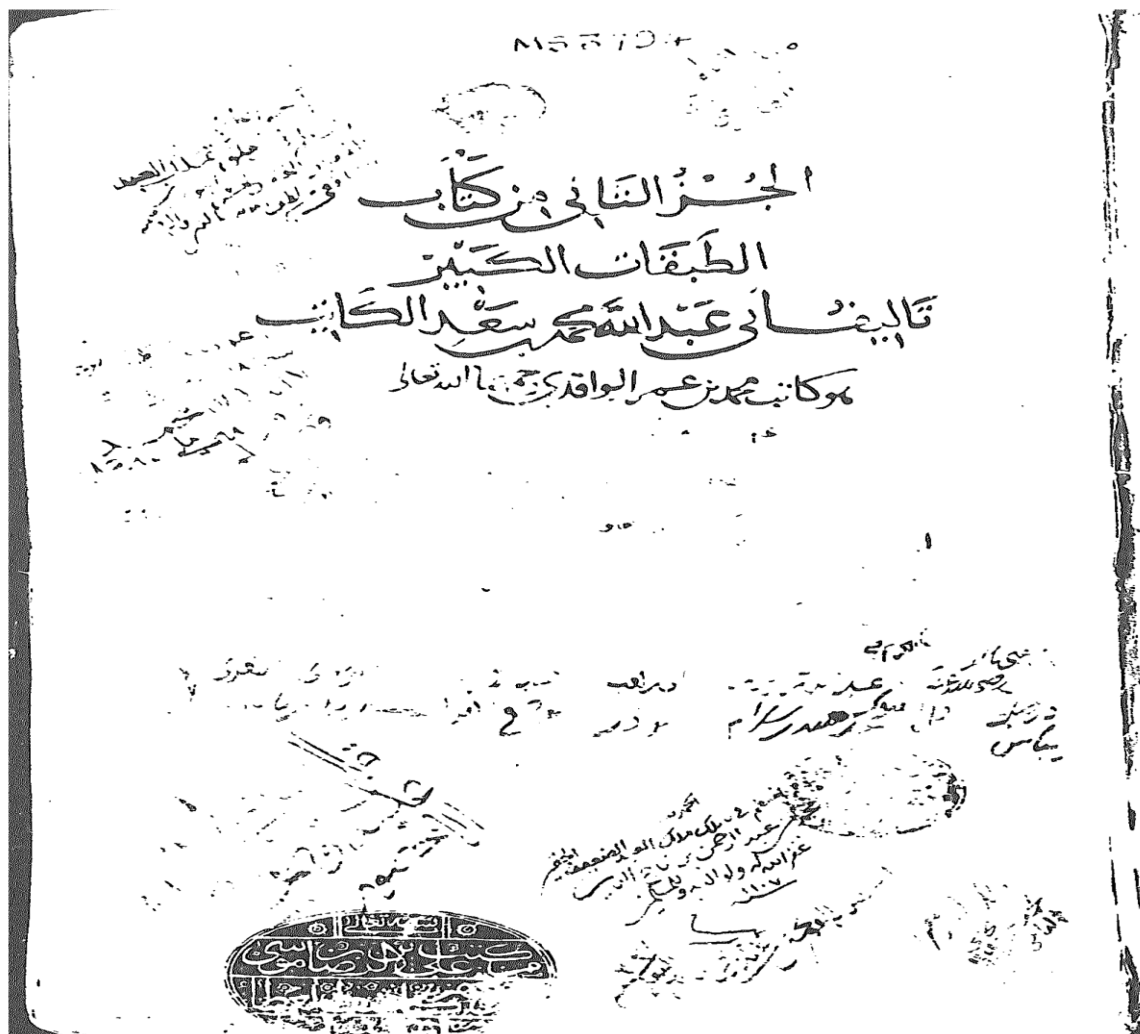
From pp. 14-15:

3794

AL-ṬABAQĀT (*AL-KABĪR*), by Muḥammad B. SAʿD al-Kātib (d. 230/845).

[The second volume of the celebrated history of early Islam.]
Foll. 281. 25·2 × 16·4 cm. Fine scholar's naskh.
Undated, 6/12th century.
Brockelmann i. 136, Suppl. i. 208.

Title page of the manuscript (2nd volume):



الجزء الثاني من كتاب
الطبقات الكبير
تأليف أبي عبد الله محمد بن سعد الكاتب
وهو كاتب محمد بن عمر الواقدي رحمهما الله تعالى

The narration is found on folio 66a:

Translation of the narration:

"Yūnus ibn Muḥammad al-Mu'addib informed us, Ḥammād ibn Zayd informed us, from Ghālib, from Bakr ibn ʿAbdullāh, who said: The Messenger of Allāh, peace and blessings be upon him, said**: '*My life is good for you; You will narrate and be narrated to. And when I die, my death will be good for you; your deeds will be presented to me. If I see good, I will praise Allāh, and if I see evil, I will seek Allāh's forgiveness for you.*'"**

A look at the sub narrators:

In the above chain there are three narrators who were found in the chain mentioned under 5.1 Faḍl al-Ṣalāh ʿalā al-Nabī of Imām Ismāʿīl ibn Isḥāq al-Qāḍī, namely: Ḥammād ibn Zayd, Ghālib and Bakr ibn ʿAbdullāh al-Muzanī. They are all trustworthy as shown above. This leaves us to mention the status of Yūnus ibn Muḥammad al-Mu'addib.

Al-Ḥāfiẓ ibn Hajar al-ʿAsqalānī gave the following summarised ruling on him in his *Taqrībul-Tahdhīb*:

7914 – يونس بن محمد بن مسلمٍ البغدادي، أبو محمدٍ المؤدب: ثقةٌ ثَبْتٌ، من صغار التاسعة، مات سنة سبع ومئتين. ع.

Meaning:

"7914 - Yūnus ibn Muḥammad ibn Muslim al-Baghdādī, Abū Muḥammad al-Mu'addib: Trustworthy (thiqa) and firmly established [in reliability], among the younger ones of the ninth [category of narrators], died in the year two hundred and seven. 'Ayn (ع)."

The letter ayn on the end of the quote means that his narrations are found in the six major books of Hadith (Kutub al-Sitta).

Imām al-Munāwī said that all the sub narrators in the above narration from Ṭabaqāt Ibn Saʿd are trustworthy (thiqāt) in his al-Taysīr bi-Sharḥ al-Jāmiʿ al-Ṣaghīr (1/502).

Hence, the above chain of transmission from the Ṭabaqāt al-Kubra of Ibn Sa'd is also Mursal Sahih. Additionally, the grading of Bakr al-Muzanī by Ibn Sa'd in his Ṭabaqāt (9/208) is also significant:

وكانَ ثِقَةً ثَبتًا مَأمونًا، كَثيرَ الحَديثِ، حُجَّةً، وكانَ فَقيهًا

Meaning: ***"He was trustworthy, firmly established, reliable, had (narrated) many Hadiths, a Ḥujja (an authoritative proof), and he was a faqīh (jurist).***

This is an indication that Ibn Saʿd deemed the narrations going back to Bakr al-Muzanī with authentic chains of transmission to be a Ḥujja since he was highly trustworthy, and it is not known that he would transmit mursal narrations by dropping out the names of unreliable narrators.

Imām Muḥammad ibn Yūsuf al-Ṣāliḥī (d. 942 AH) mentioned the following in his *Subul al-Hudā wa-al-Rashād fī Sīrat Khayr Al-ʿIbād* (12/271):

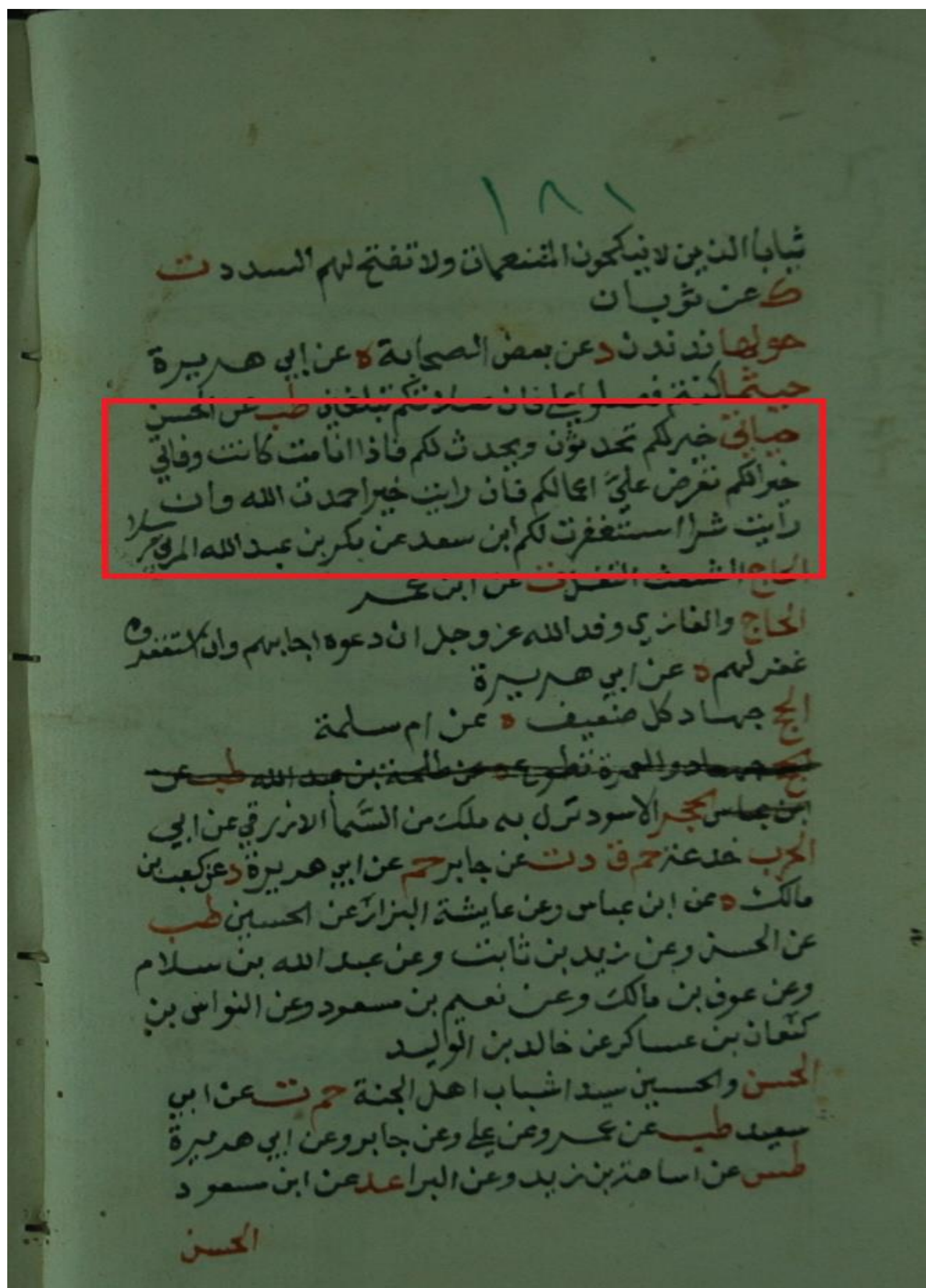
وروى ابن سعد وإسماعيل القاضي– بسند رجاله ثقات– عن بكر بن عبد الله المازني مرسلا قال: قال رسول الله– صلى الله عليه وسلم– «حياتي خير لكم تحدثون ويحدث لكم، فإذا أنا مت كانت وفاتي خير لكم، تعرض عليّ أعمالكم، فإن رأيت خيرا حمدت الله وإن رأيت شرا استغفرت لكم» .

Meaning:

Ibn Saʿd and Ismāʿīl al-Qāḍī narrated - ***with a chain of trustworthy (thiqāt) narrators*** - from Bakr bin ʿAbdullāh al-Muzanī in a mursal form (i.e., the companion is not mentioned in the chain), saying: The Messenger of Allāh (peace be upon him) said, ***"My life is good for you. You will narrate and be narrated to. When I die, my death will be good for you. Your deeds will be presented to me. If I see good, I will praise Allāh, and if I see evil, I will seek forgiveness for you."***

The Yemeni scholar known as Shaykh ʿAlī ibn Aḥmed Bā-Ṣabrīn (d. 1304 AH) compiled a work on al-Jāmiʿ al-Ṣaghīr of Imām al-Suyūṭī, whereby he listed only the narrations he considered to be authentic within it. The title of the work is Itḥāf al-Nāqid al-Baṣīr bi-Qawī Aḥādīth al-Jāmiʿ al-Ṣaghīr. In this work he included the narration from Bakr ibn ʿAbdullāh al-Muzanī as recorded by Ibn Saʿd in his Ṭabaqāt.

This can be seen from the Masjid al-Ḥarām library manuscript stored in Makka (no. 814, folio 181, dated 1268AH):



١٨١

شبابا الذين لا ينكحون المتنعمات ولا تفتح لهم السدد ت
ك عن ثوبان
حولها ندندن د عن بعض الصحابة ه عن ابي هريرة
حيثما كنتم فصلوا علي فان صلاتكم تبلغني طب عن الحسن
حياتي خير لكم تحدثون ويحدث لكم فاذا انا مت كانت وفاتي
خيرا لكم تعرض علي اعمالكم فان رايت خيرا حمدت الله وان
رايت شرا استغفرت لكم ابن سعد عن بكر بن عبد الله المزني مرسلا
الحاج الشعث التفل ت عن ابن عمر
الحاج والغازي وفد الله عز وجل ان دعوه اجابهم وان استغفروه
غفر لهم ه عن ابي هريرة
الحج جهاد كل ضعيف ه عن ام سلمة
~~الحج جهاد والعمرة تطوع ه عن طلحة بن عبيد الله طب عن~~
ابن عباس الحجر الاسود نزل به ملك من السماء الازرقي عن ابي
الحرب خدعة حم ق د ت عن جابر حم عن ابي هريرة د عن كعب بن
مالك ه عن ابن عباس وعن عائشة البزار عن الحسين طب
عن الحسن وعن زيد بن ثابت وعن عبد الله بن سلام
وعن عوف بن مالك وعن نعيم بن مسعود وعن النواس بن
سمعان ابن عساكر عن خالد بن الوليد
الحسن والحسين سيدا شباب اهل الجنة حم ت عن ابي
سعيد طب عن عمر وعن علي وعن جابر وعن ابي هريرة
طس عن اسامة بن زيد وعن البراء عد عن ابن مسعود
الحسن

5.4 Musnad al-Ḥārith ibn Abī Usāma

The last chain of transmission going back to Bakr ibn ʿAbdullāh al-Muzanī was previously mentioned and mentioned below with some additional points:

Ḥāfiẓ Nūrud-Dīn al-Haythamī being the disciple of Ḥāfiẓ al-ʿIrāqī has also left a work on the narrations from the Musnad al-Ḥārith known as *Bughyat al-Bāḥith ʿan Zawā'id Musnad al-Ḥārith*. Within this work he has not mentioned the narration attributed to Musnad al-Ḥārith with ascription to Anas (ra), despite living at the same time of his teacher Zaynud-Dīn al-ʿIrāqī. He has mentioned only the mursal narration from Bakr ibn ʿAbdullāh al-Muzanī in his *Bughyat al-Bāḥith* (2/884, no. 953):

14– بَابٌ فِي حَيَاتِهِ وَوَفَاتِهِ.

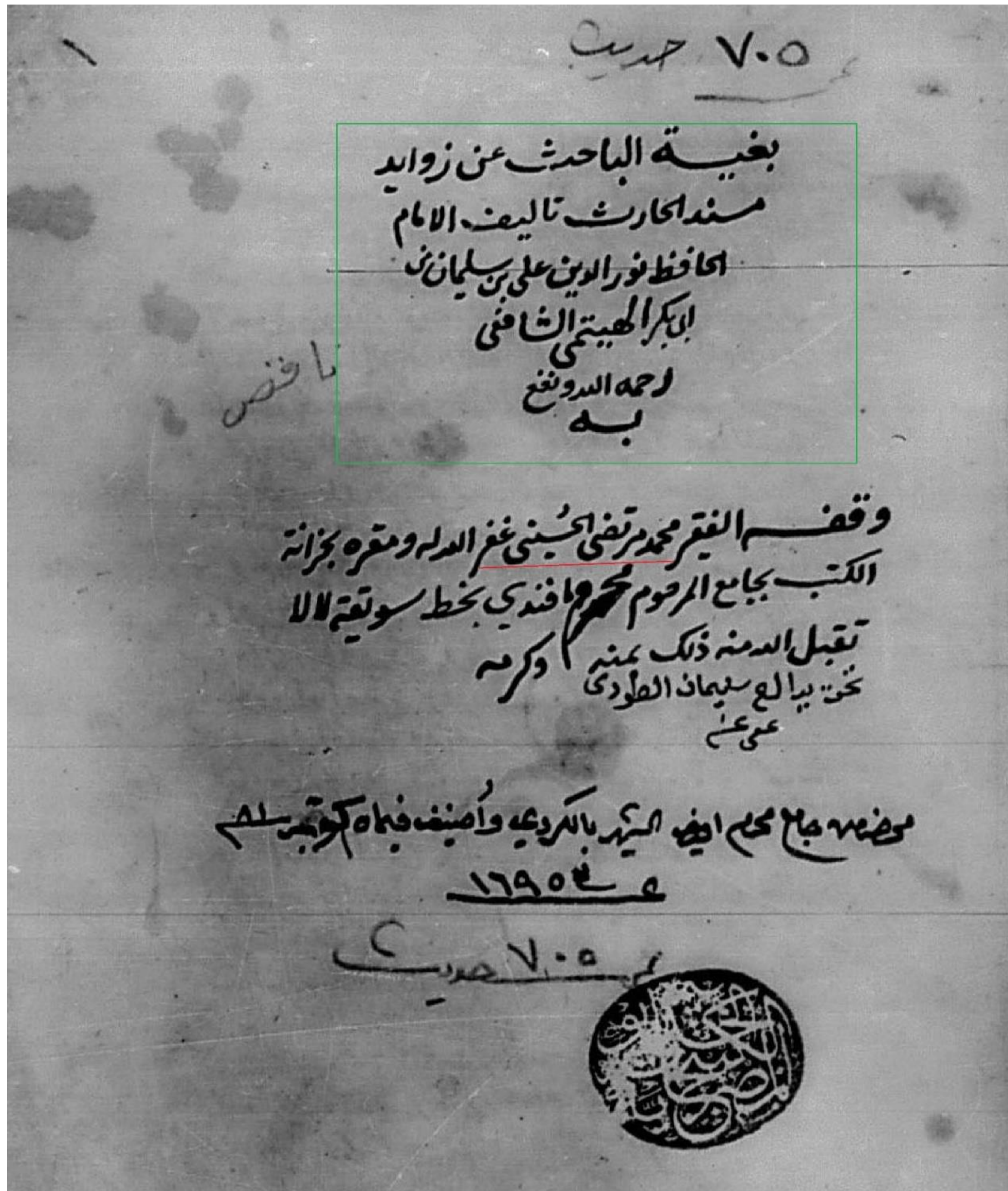
953– حَدَّثنا الْحَسَنُ بْنُ قُتَيْبَةَ، حَدَّثنا جَسْرُ بْنُ فَرْقَدٍ، عَنْ بَكْرِ بْنِ عَبْدِ الله الْمُزَنِيّ قَالَ: قَالَ رَسُولُ الله صَلى الله عَلَيه وَسَلمَ: حَيَاتِي خَيْرٌ لَكُمْ, تُحَدِّثُونَ وَيُحَدَّثُ لَكُمْ، وَوَفَاتِي خَيْرٌ لَكُمْ, تُعْرَضُ عَلَيَّ أَعْمَالُكُمْ، فَمَا كَانَ مِنْ حَسَنٍ حَمِدْتُ الله عَلَيْهِ، وَمَا كَانَ مِنْ سَيِّئٍ اسْتَغْفَرْتُ الله لَكُمْ.

Meaning:

14 - Chapter: On His Life and His Passing Away.

953- Al-Ḥasan bin Qutayba narrated to us, Jasr bin Farqad narrated to us, from Bakr bin ʿAbdullāh al-Muzanī who said: The Messenger of Allāh, peace be upon him, said: "***My life is good for you; you will narrate and be narrated to, and my passing away is good for you; your deeds will be presented to me, and if there is good, I will praise Allāh for it, and if there is bad, I will ask Allāh for your forgiveness.***"

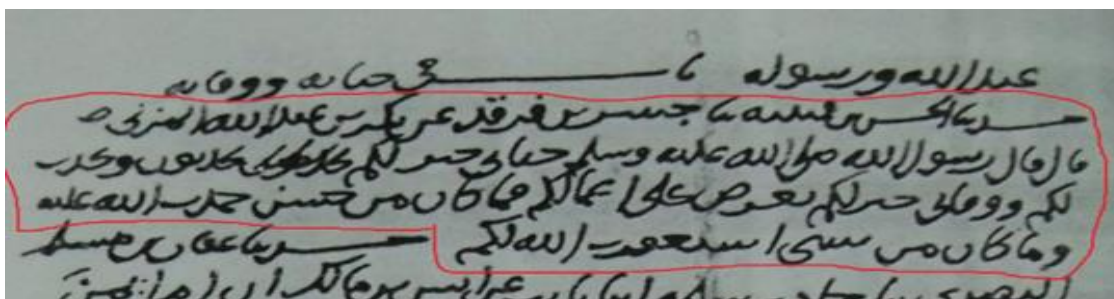
The above narration can be seen in the known manuscript copy of *Bughyat al-Bāḥith* used in the printed edition.[39] The manuscript is stored in Dār al-Kutub al-Miṣriyya, Cairo, Egypt, under no. 705 Hadith, in 137 folios. This manuscript was in the possession of the well-known Ḥanafī Muḥaddith known as Imām Muḥammad Murtaḍā al-Zabīdī[40] (d. 1205 AH) as the title page showed:



The narration is found on folio 116a:

[39] Edited by Dr. Ḥussain Aḥmed Ṣāliḥ al-Bakrī.

[40] A biography in English - https://attahawi.com/2011/07/14/imam-sayyid-murtada-al-zabidi/



The Musnad of al-Ḥārith ibn Abī Usāma has recently been published in India and a copy was in the possession of the late Shaykh Habibur Rahman al-A'zami (d. 1992 CE). It was published in 2019 with editing by Shaykh Mas'ud Ahmed al-A'zami.[41] It too does not contain the narration attributed to Anas (ra) but the one from Bakr ibn Abdullah al-Muzanī is present within it (4/105, no. 1923).

Additionally, Al-Ḥāfiẓ Ibn Ḥajar al-ʿAsqalānī mentioned the one from Musnad al-Ḥārith from Bakr ibn ʿAbdullāh al-Muzanī in his *al-Maṭālib al-ʿĀliya* (15/585, no. 3824) as did his disciple Ḥāfiẓ Shihāb al-Dīn al-Būṣīrī in his *Itḥāf al-Khiyara* (9/93-94, no. 8628) as follows:

قَالَ الْحَارِثُ: وَثَنَا الْحَسَنُ بْنُ قُتَيْبَةَ ثَنَا جسر بن فرقد عن بكر بن عبدالله الْمُزَنِيّ قَالَ: قَالَ رَسُولُ اللَّهِ – صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ –: " حَيَاتِي خَيْرٌ لَكُمْ تُحْدِثُونَ وَيُحْدَثُ لَكُمْ وَوَفَاتِي خَيْرٌ لَكُمْ تُعْرَضُ عَلَيَّ أَعْمَالُكُمْ فما كان من حسن حمدت الله عليه وما كان من سيئ اسْتَغْفَرْتُ اللَّهَ لَكُمْ ".

[41] Tahawi books in South Africa sold this edition with the following blurb: This is one of the earlier existent hadith collections, the author was born in 186 AH, before any of the authors of al-kutub as-sittah, resulting in most of his asanid being very short.

Unfortunately, this valuable book was considered lost for centuries, until Ml Habib ar-Rahman Azami found a manuscript in a madrasah in Gujarat and made a copy planning to work on it.

He never managed to do so, however his grandson has now edited this valuable work and made it available recently for the first time, printing it from the copy made by Ml Habib ar-Rahman as the original Gujarat manuscript has also been lost!

The muhaqqiq added on detailed takhrij and hukm on the hadith. It contains over 3000 ahadith and would be of special benefit to hadith specialists, who would check for the exact wording and turuq of these narrations.

It also leaves one wondering what other treasures could be hidden in obscure collections in that part of the world!

هَذَا مُرْسَلٌ ضَعِيفٌ جِسْرُ بْنُ فَرْقَدٍ الْقَصَّابُ أَبُو جَعْفَرٍ الْبَصْرِيُّ مُجْمَعٌ عَلَى ضَعْفِهِ وَلَمْ أَرَ مَنْ وَثَّقَهُ.

Meaning: Al-Ḥārith said: Al-Ḥasan bin Qutayba narrated to Jasr bin Farqad, who narrated from Bakr bin ʿAbdullāh Al-Muzanī that the Messenger of Allāh (peace be upon him) said: "***My life is good for you, you will narrate and be narrated to. And my passing away is good for you, your deeds will be presented to me. So, whatever is good from them I will praise Allāh, and whatever is bad from them I will seek forgiveness from Allāh for you.***"

"This narration is mursal and weak. Jasr bin Farqad Al-Qaṣṣāb, Abū Jaʿfar Al-Baṣrī, there is consensus (among Hadith scholars) regarding his weakness (as a narrator). And I have not seen anyone who classified him as trustworthy."

Al-Ḥāfiẓ Ibn Ḥajar has mentioned more on the status of Jasr ibn Farqad in his *Lisān al-Mīzān* (2/435) as follows:

1801 – جَسر بن فرقد القصاب أبو جعفر.

بصري.

قال البخاري: ليس بذاك عندهم. [ص:436]

وقال ابن معين من وجوه عنه: ليس بشيء.

وقال النَّسَائي: ضعيف.

وقال ابن عَدِي: حَدَّثَنَا حمدان البلدي، حَدَّثَنَا سفيان بن زياد البصري، حَدَّثَنَا جعفر بن جسر بن فرقد القصاب، حدثني أبي قال: أضجعت شاة لأذبحها فمر بي أيوب السختياني فألقيت الشفرة وقمت معه نتحدث على الخوان فوثبت الشاة فحفرت في أصل الحائط ودحرجت الشفرة فألقتها في الحفرة فألقت عليها التراب فقال لي: أيوب أما ترى؟ أما ترى؟ فجعلت على نفسي أن لا أذبح شيئًا بعد ذلك اليوم.

ابن عَدِي: حَدَّثَنَا عبد الرحمن القرشي، حَدَّثَنَا محمد بن زياد بن معروف، حَدَّثَنَا جعفر بن جسر، حدثني أبي، حدثني ثابت البناني، عَن أَنس قال: قال رسول الله صَلَّى الله عَلَيْهِ وَسَلَّمَ: سألت الله الاسم الأعظم فجاءني جبريل به مخزونا مختوما اللهم إني أسألك باسمك المخزون المكنون الطهر الطاهر المطهر المقدس

المبارك الحي القيوم قالت عائشة: بأبي وأمي يا رسول الله علمنيه فقال: يا عائشة نهينا، عن تعليمه النساء والصبيان والسفهاء.

قلت: هذا شبه موضوع وما يحتمله جسر، انتهى.

وقال ابن حبان: ضعيف. وقال مرة: يعتبر حديثه إذا روى عن غير أبيه. [ص:437]

وقال النَّسَائي: ليس بثقة، وَلا يكتب حديثه.

وقال الدارقطني: متروك.

وَأورَدَ له العقيلي من طريق مسلم بن إبراهيم عنه، عن الحسن، عَن أبي هريرة رفعه: من قرأ يس في ليلة غفر له. وقال: لا يتابع عليه.

والرواية في هذا المتن فيها لين.

وقال السَّاجِي: صدوق ضعيف الحديث.

وقال أبو حاتم: كان رجلا صالحًا وليس بالقوي.

Translation of the meaning:

1801 - Jasr bin Farqad Al-Qaṣṣāb Abū Jaʿfar. (From) Baṣra.

Al-Bukhārī said: He is not considered to be much (in narration) according to them. [p. 436]

Ibn Maʿīn said, from various aspects about him: He is nothing.

Al-Nasāʾī said: Weak.

Ibn ʿAdī said: Ḥamdān Al-Baladī narrated to us, Sufyān bin Ziyād Al-Baṣrī narrated to us, Jaʿfar bin Jasr bin Farqad Al-Qaṣṣāb narrated to us, my father told me, he said: I laid down a sheep to slaughter it, and Ayyūb Al-Sakhtiyānī passed by me. I threw the blade and stood up with him to talk on the table. The sheep jumped up, dug at the base of the wall, and rolled the blade, throwing it into the hole and covering it with soil. Ayyūb said to me: "Don't

you see? Don't you see?" So, I made it upon myself not to slaughter anything after that day.

Ibn ʿAdī: ʿAbd al-Raḥmān Al-Qurashī narrated to us, Muḥammad bin Ziyād bin Maʿrūf narrated to us, Jaʿfar bin Jasr narrated to us, my father told me, Thābit Al-Bunānī told me, from Anas, he said: The Messenger of Allāh ﷺ, said: "I asked Allāh for the greatest name, so Jibrīl came to me with it, stored and sealed. O Allāh, I ask You by Your stored, hidden, pure, purified, holy, blessed name, the Ever-Living, the Sustainer of all." ʿĀ'isha said: "May my father and mother be sacrificed for you, O Messenger of Allāh, teach it to me." He said: "O ʿĀ'isha, we have been forbidden to teach it to women, children, and the foolish."

I (Ibn ʿAdī) said: This is somewhat fabricated, and Jasr cannot bear it. End of quote.

Ibn Ḥibbān said: Weak. And he once said: ***His ḥadīth is considered if he narrates from other than his father.*** [p. 437]

Al-Nasā'ī said: He is not trustworthy, and his ḥadīth is not to be written.

Al-Dāraquṭnī said: Abandoned (matrūk).

Al-ʿUqaylī mentioned for him, from the route of Muslim bin Ibrāhīm, from him, from al-Ḥasan, from Abū Hurayra, raising it: "Whoever recites (Sūra) Yāsīn at night, he will be forgiven." And he said: He is not corroborated in it.

The narration in this text has some weakness.

Al-Sājī said: Truthful (ṣadūq), weak in ḥadīth.

Abū Ḥātim said: He was a righteous man but not strong (in narration).

Hence, Jasr ibn Farqad was overall weak but one may take note of what Ibn Ḥibbān said about him***: "His ḥadīth is considered if he narrates from other than his father."***

The narrator that al-Ḥārith ibn Abī Usāma took the narration from initially in the chain of transmission was **al-Ḥasan ibn Qutayba**. He too is a weak narrator and here are some later gradings on his status:

1) Al-Ḥāfiẓ Nūrud-Dīn al-Haythamī said he was Matrūk (abandoned) in his Majmaʿ al-Zawā'id (8/40, no. 12783)

2) Al-Ḥāfiẓ al-Dhahabī listed him in his al-Mughnī fī al-Ḍuʿafā (no. 1467) where he mentioned al-Dāraquṭnī saying al-Ḥasan ibn Qutayba is Matrūk (abandoned)

3) Al-Ḥāfiẓ Ibn Ḥajar said al-Ḥasan is ḍaʿīf (weak) in his al-Maṭālib al-ʿĀliyya (16/429, no. 4050)

4) Al-Ḥāfiẓ Shihābuddīn al-Būṣīrī in his Itḥāf al-Khiyara (2/430, no. 1835, and no. 1841, 3969, 6616, 6617, 6769, 6821) declared al-Ḥasan to be ḍaʿīf (weak)

Since we have three authentic chains going back to Bakr ibn ʿAbdullāh al-Muzanī as presented above then the wording via al-Ḥasan ibn Qutayba from Jasr as in the Musnad of al-Ḥārith ibn Abī Usāma can be strengthened from ḍaʿīf (weak) by itself to Ḥasan (good) due to the supporting chains given.

As stated above the narration from Bakr ibn ʿAbdullāh al-Muzanī is technically known as a Mursal narration as he has not mentioned his immediate source(s) for receiving the Ḥadīth, and he was from the Tābiʿīn generation and obviously did not live to see and take the Ḥadīth directly from the Prophet ﷺ.

6. IS THE MURSAL NARRATION OF BAKR IBN ABDULLAH AL-MUZANĪ AUTHENTIC AS EVIDENCE?

In his article aimed at critiquing the narrations on this subject, Abu Khuzaimah Ansari (Imran Masoom) from England, who was previously mentioned as a proponent of al-Albani's views, provided comments regarding the reliability of Mursal narrations. Abu Khuzaimah said on p. 80:

> In conclusion, this hadith is weak through all routes of transmission, the best of which is the hadith of **Bakr b. Abdullah al-Muzanī which is mursal and this is a category of weak hadith according to the scholars of hadith**. Then we have the hadith of Ibn Mas'ud which is based on an error or mistake and the worst [weakest] of reports is that of Anas 257.
>
> Footnote: [257] *Silsilah al-Ahadith ad-Da'ifah wal-Mawdhu'a* 2:406

His conclusion in dismissing the Mursal narration from Bakr al-Muzanī was mentioned a few pages earlier where he stated the following on p. 71:

> And al-Sehsawani emphasises this further after quoting the words of Ibn Abdul Hadi and saying, ***al-mursal is a category of weak hadith and therefore grading this report authentic is not correct***[225].
>
> Footnote: [225] Al-Sehsawani, *Siyantul Insan Aan Waswasah Shaykh Dahlan*, 258-259

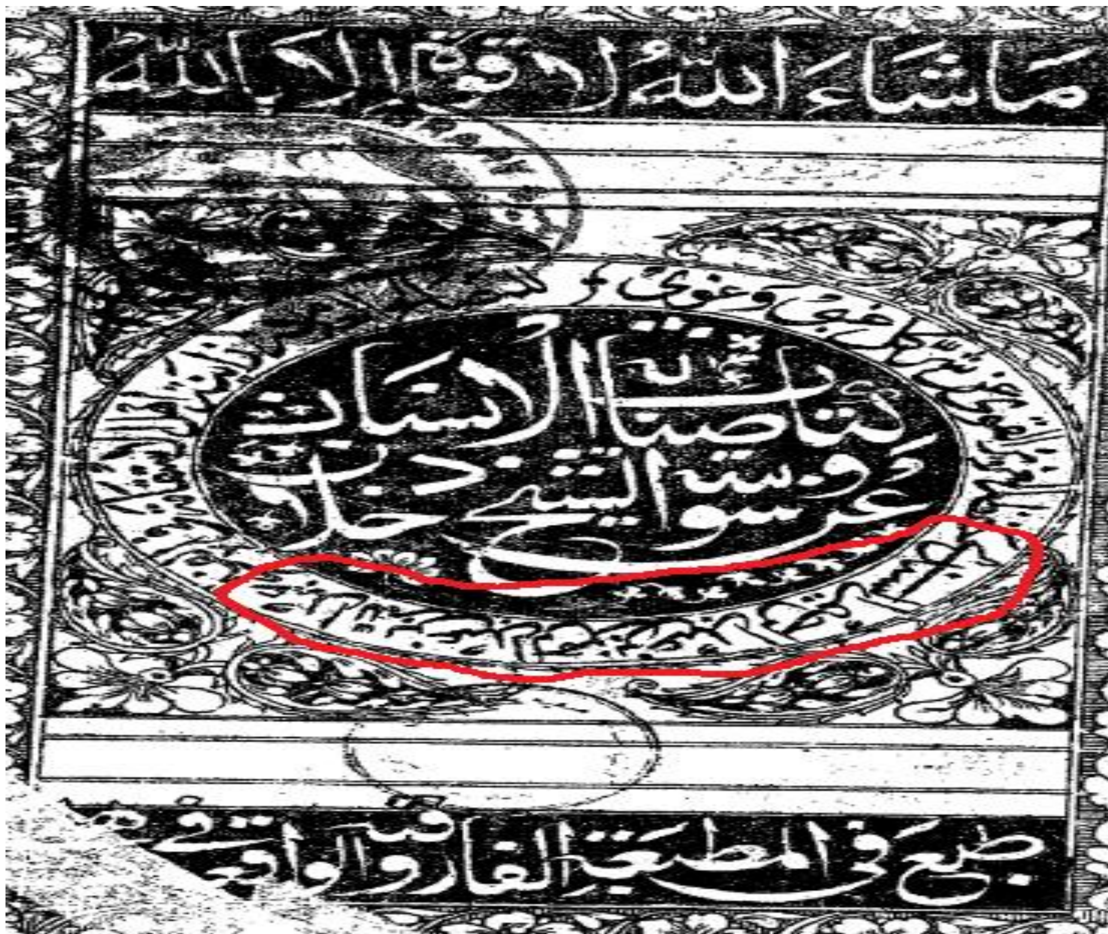
Reply: What al-Sahsawani said is not agreed upon and this was known by Abu Khuzaimah as shown in his article and quoted below. Quotations to invalidate what al-Sahsawani proposed shall be presented below.

A note on al-Sahswani:

As for al-Sahsawani and his named work: Siyanatul Insan then this work was initially published with another name on the cover.

The front cover of the first edition has the name of Abdullah ibn Abdur Rahman ibn Abdur Rahim al-Sindi on it. It was not possible to find a biography for Abdullah al-Sindi and it seems to have been a pseudonym for al-Sahsawani. Nevertheless, al-Sahsawani's work was refuted by the Shafi'i Mufti of Makka who succeeded Shaykh Dahlan, by the name of **Muḥammad Saʿīd Bābsayl (d. 1330/1912 CE).** Mufti Bābsayl refuted al-Sahsawani in his al-Qawl al- mujdī fī ʾl-radd ʿalā ʿAbdallāh ibn ʿAbd al-Raḥmān al-Sindī. This was mentioned in the Mu'jam al-Matbu'at al-Arabiyya (see – 2/505, here - https://shamela.ws/book/1242/511). A copy is available in the King Faisal Center for Research and Islamic Studies (Riyadh, Saudi Arabia).[42]

The following is the front cover of the first edition of Siyanatul Insan:



[42] See - https://library.kfcris.com/cgi-bin/koha/opac-detail.pl?biblionumber=998565

The name of the author in the red circled part is Abdullah ibn Abdur Rahman ibn Abdur Rahim al-Sindi. Scanned image of that portion:



In the subsequent editions the Salafis published it in the name of Bashir al-Sahsawani as it is possible that Abdullah al-Sindi is a pseudonym for Sahsawani!

Abu Khuzaimah said on p. 74:

Ruling on Hadith Mursal

At-Tirmidhi said, and the hadith if it is mursal then it is not authentic according to the majority of Ahlul Hadith [scholars of hadith] and a number of them declared them weak230.

Aqua@D1mashqi says it is the opinion of the four madhaheb to accept this mursal of Bakr as he is thiqa of the Tabi'in narrating from the Prophet Sallalahu alayhi Wasallam and then proceeds to highlight only two opinions from al-Bayquniyyah.

What immediately refutes this is that **ash-Shafi'i** is on record for rejecting mursal narrations and this has been relayed from him through many narrations. **Abu Dawud** said ash-Shafi'i came and he criticised the practice [of taking mursal narrations]231. There are two views from **Ahmad**, the first that he used mursal as evidence232. The second view was he did not totally declare them weak nor authentic, rather he considered the mursal reports of narrators to be weak who would do irsal from non thiqah narrators233.

230 At-Tirmidhi, Kitab al-I'llal – with Tuhfatul Ahwadhi 10:464 (Dar ul-Fayha)

231 Risalah al-Imām Abi Dawud Ila Ahl Makkah Fi Wasaf as-Sunnah, 32

232 Al-Nukt Ala Kitab Ibn Salah, 2:569

233 Sharh I'llal at-Tirmidhi 1:310

Al-Khaṭīb al-Baghdādī (d. 463 AH) mentioned the following difference of opinion amongst the scholars prior to his time in his al-Kifāya fī ʿilm al-Riwāya (p. 384):

وَقَدِ اخْتَلَفَ الْعُلَمَاءُ فِي وُجُوبِ الْعَمَلِ بِمَا هَذِهِ حَالُهُ , فَقَالَ بَعْضُهُمْ: إِنَّهُ مَقْبُولٌ وَيَجِبُ الْعَمَلُ بِهِ , إِذَا كَانَ الْمُرْسِلُ ثِقَةً عَدْلًا , وَهَذَا قَوْلُ مَالِكٍ وَأَهْلِ الْمَدِينَةِ وَأَبِي حَنِيفَةَ وَأَهْلِ الْعِرَاقِ وَغَيْرِهِمْ , وَقَالَ مُحَمَّدُ بْنُ إِدْرِيسَ الشَّافِعِيُّ رَضِيَ اللَّهُ عَنْهُ وَغَيْرُهُ مِنْ أَهْلِ الْعِلْمِ: لَا يَجِبُ الْعَمَلُ بِهِ , وَعَلَى ذَلِكَ أَكْثَرُ الْأَئِمَّةِ مِنْ حُفَّاظِ الْحَدِيثِ وَنُقَّادِ الْأَثَرِ , وَاخْتَلَفَ مُسْقِطُو الْعَمَلِ بِالْمُرْسَلِ فِي قَبُولِ رِوَايَةِ الصَّحَابِيِّ خَبَرًا عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Meaning:

"The scholars have differed regarding the obligation to act upon what is in this situation. Some of them said: It is accepted, and it is obligatory to act upon it, if the mursal is (from a) trustworthy and just (narrator), and this is the saying of **Mālik and the people of Madina, Abu Ḥanīfa and the people of Iraq, and others. Muhammad bin Idris al-Shafi'i**, may Allāh be pleased with him, and others from the people of knowledge said: It is not obligatory to act upon it, and upon that is the majority of[43] the Imāms from the hadith memorizers and the critics of the narrations. Those who drop acting upon the mursal differed regarding accepting the narration of a Companion reporting a hadith from the Prophet, ﷺ."

[43] Note also what Imam Ibn Jarir al-Tabari said which indicates that before the year 200 AH that it was rare for scholars to reject the mursal from trustworthy Tabi'in. See later in this chapter for his view.

Abu Khuzaimah and his point from Imām al-Tirmidhī

As quoted above he claimed:

At-Tirmidhi said, and the hadith if it is mursal then it is not authentic according to the majority of Ahlul Hadith [scholars of hadith] and a number of them declared them weak230.

The footnote he gave (no. 230) mentioned:

230 At-Tirmidhi, Kitab al-I'llal – with Tuhfatul Ahwadhi 10:464 (Dar ul-Fayha)

Having looked at this work and edition he mentioned then this is what he was alluding to which started on 10/463. Here is the full quotation regarding Mursal narrations as mentioned by Abu Isa al-**Tirmidhī** in his *Ilal al-Ṣaghīr* :

قَالَ أَبُو عِيسَى والْحَدِيث إِذا كَانَ مُرْسلا فَإِنَّهُ لَا يَصح عِنْد أَكثر أهل الحَدِيث قد ضعفه غير وَاحِد مِنْهُم

(الحَدِيث الْمُرْسل)

حَدثنَا عَليّ بن حجر أخبرنَا بَقِيَّة بن الْوَلِيد عَن عتبَة بن أبي حَكِيم قَالَ سمع الزُّهْرِيّ إِسْحَاق بن عبد الله بن أبي فَرْوَة يَقُول قَالَ رَسُول الله صلى الله عَلَيْهِ وَسلم قَالَ رَسُول الله صلى الله عَلَيْهِ وَسلم فَقَالَ الزُّهْرِيّ قَاتلك الله يَا بن أبي فَرْوَة تجيئنا بِأَحَادِيث لَيست لَهَا خطم وَلَا أزمة حَدثنَا أَبُو بكر عَن عَليّ بن عبد الله قَالَ قَالَ يحيى بن سعيد مرسلات

مُجَاهِد أحب إِلَيّ من مرسلات عَطاء بن أبي رَبَاح بِكَثِير كَانَ عَطاء يَأْخُذ عَن كل ضرب
قَالَ عَليّ قَالَ يحيى مرسلات سعيد بن جُبَير أحبي إِلَيّ من مرسلات عَطاء قلت ليحيى
مرسلات مُجَاهِد أحب إِلَيْك أم مرسلات طَاوس قَالَ مَا أقربهما قَالَ عَليّ وَسمعت يحيى بن
سعيد يَقُول مرسلات أبي إِسْحَاق عِنْدِي شبه لَا شَيْء وَالْأَعْمَش والتيمي وَيحيى بن أبي
كثير ومرسلات بن عُيَيْنَة شبه الرّيح ثمَّ قَالَ إِي وَالله وسُفْيَان بن سعيد قلت ليحيى
فمرسلات مَالك قَالَ هِيَ أحب إِلَيّ ثمَّ قَالَ يحيى لَيْسَ فِي الْقَوْم أحد أصح حَدِيثا من
مَالك حَدثنَا سوار بن عبد الله الْعَنْبَري قَالَ سَمِعت يحيى بن سعيد الْقطَّان يَقُول مَا قَالَ
الْحسن فِي حَدِيثه قَالَ رَسُول الله صلى الله عَلَيْهِ وَسلم إِلَّا وجدنَا لَهُ أصلا إِلَّا حَدِيثا أَو
حديثين قَالَ أَبُو عِيسَى وَمن ضعف الْمُرْسل فَإِنَّهُ ضعف من قبل أَن هَؤُلَاءِ الْأَئِمَّة حدثوا
عَن الثِّقَات وَغير الثِّقَات فَإِذا روى أحدهم حَدِيثا وأرسله لَعَلَّه أَخذه عَن غير ثِقَة قد
تكلم الْحسن الْبَصْرِيّ فِي معبد الْجُهَنِيّ ثمَّ روى عَنهُ حَدثنَا بشر بن معَاذ الْبَصْرِيّ حَدثنَا
مَرْحُوم بن عبد الْعَزِيز الْعَطَّار حَدثنِي أبي وَعمي قَالَا سمعنَا الْحسن يَقُول إيَّاكُمْ ومعبد
الْجُهَنِيّ فَإِنَّهُ ضال مضل قَالَ أَبُو عِيسَى ويروى عَن الشّعبِيّ حَدثنَا الْحَارِث الْأَعْوَر وَكَانَ
كذابا وَقد حدث عَنهُ وَأكْثر الْفَرَائِض الَّتِي تروها عَن عَليّ وَغَيره هِيَ عَنهُ وَقد قَالَ
الشّعبِيّ الْحَارِث الْأَعْوَر عَلمنِي الْفَرَائِض وَكَانَ من أفرض النَّاس قَالَ وَسمعت مُحَمَّد بن
بشار يَقُول سَمِعت عبد الرَّحْمَن بن مهْدي يَقُول أَلا تعْجبُونَ من سُفْيَان بن عُيَيْنَة لقد
تركت لجَابِر الْجعْفِيّ بقوله لما حكى عَنهُ أَكثر من ألف حَدِيث ثمَّ هُوَ يحدث عَنهُ قَالَ
مُحَمَّد بن بشار وَترك عبد الرَّحْمَن بن مهْدي حَدِيث جَابر الْجعْفِيّ وَقد احْتج بعض أهل
الْعلم بالمرسل أَيْضا حَدثنَا أَبُو عُبَيْدَة بن أبي السّفر الْكُوفِي حَدثنَا سعيد بن عَامر عَن
شُعْبَة عَن سُلَيْمَان الْأَعْمَش قَالَ قلت لإبراهم النَّخعِيّ أسْند لي عَن عبد الله بن مَسْعُود
فَقَالَ إِبْرَاهِيم إِذا حدثتك عَن رجل عَن عبد الله فَهُوَ الَّذِي سميت وَإِذا قلت قَالَ عبد
الله فَهُوَ عَن غير وَاحِد عَن عبد الله

The yellow highlighted portions are relevant to the issue of Mursal narrations and here is a translation of the meaning of those parts:

Abu 'Isa said: ***"When a hadith is mursal, then it is not authentic according to most of the scholars of hadith (Ahlul Hadith). More than one of them have weakened it."***

The next portions:

Abu Bakr narrated to us, from Ali bin Abdullah who said: Yahya bin Sa'id said: "The mursal hadiths of Mujahid are much more beloved to me than the mursal hadiths of 'Ata' bin Abi Rabah. 'Ata' used to take from every sort (of narrator)." Ali said: Yahya said: "The mursal hadiths of Sa'id bin Jubair are more beloved to me than the mursal hadiths of 'Ata'." I (Ali) said to Yahya: "Are the mursal hadiths of Mujahid more beloved to you or the mursal hadiths of Tawus?" He said: "How close they are!"

Ali said: I heard Yahya bin Sa'id saying: "The mursal hadiths of Abu Ishaq in my view are like nothing, and (those of) al-A'mash, at-Taymi, Yahya bin Abi Kathīr, and the mursal hadiths of Ibn 'Uyayna are like the wind." Then he said: "Yes, by Allāh, and (those of) Sufyan bin Sa'id." I said to Yahya: "What about the mursal hadiths of Mālik?" He said: "They are more beloved to me." Then Yahya said: "There is no one among the people with more authentic hadiths than Mālik."

Sawwar bin Abdullah al-'AnBārī narrated to us, he said: I heard Yahya bin Sa'id al-Qaṭṭān saying: "Al-Hasan did not say in his hadith 'The Messenger of Allāh, may Allāh's peace and blessings be upon him, said...' except that we found a basis for it, except one or two hadiths."

Abu 'Isa said: **Those who weakened the mursal hadith did so because these Imāms narrated from trustworthy and untrustworthy narrators.**

So, if one of them narrated a hadith and made it mursal, perhaps he took it from an untrustworthy narrator. Al-Hasan al-Basri spoke (critically) about Ma'bad al-Juhani, then narrated from him.

Bishr bin Mu'adh al-Basri narrated to us, Marhum bin Abdul Aziz al-'Attar narrated to us, my father and paternal uncle narrated to me, they said: We heard Al-Hasan saying: "Beware of Ma'bad al-Juhani, for he is astray and leads others astray."

Abu 'Isa said: And it is narrated from ash-Sha'bi that Al-Harith al-A'war narrated to us, and he was a liar, yet he (ash-Sha'bi) narrated from him. Most of the obligatory duties that you see from Ali and others are from him. Ash-Sha'bi said: "Al-Harith al-A'war taught me the religious obligations (al-Fara'id[44]) and he was among the most knowledgeable people about them."

He (Abu 'Isa) said: I heard Muhammad bin Bashhar saying: I heard Abdur Rahman bin Mahdi saying: "Don't you wonder about Sufyan bin 'Uyayna? He abandoned Jabir al-Ju'fi for what he said when he narrated from him more than a thousand hadiths, then he narrates from him!" Muhammad bin Bashhar said: And Abdur Rahman bin Mahdi abandoned the hadith of Jabir al-Ju'fi.

Some of the scholars also used the mursal hadith as proof. Abu 'Ubaydah bin Abi As-Safar al-Kufi narrated to us, Sa'id bin 'Amir narrated to us, from Shu'ba, from Sulayman al-A'mash who said: I said to Ibrahim an-Nakha'i: "Narrate to me in a supported way[45] from Abdullah bin Mas'ud." So, Ibrahim said: "If I narrate to you from a man, from Abdullah, then he is the one I named. And if I say, 'Abdullah said...' then it is from more than one person, from Abdullah." End of quote.

[44] This word can also mean the rules of estate division or the rules of inheritance.
[45] Meaning with a chain of transmission.

What can be summarised from the above quotation is that al-Tirmidhī held the view that most Hadith scholars in his time held the Mursal to be a type of weak narration, and he gave his reason. This may indicate the position of the hadith scholars that lived in his age which is after the year 200 After Hijra and post the Taba-Tabi'in age. This is said on the basis that prior to the year 200 AH there were major scholars of Hadith and Mujtahid Imāms who did accept the Mursal narrations with their own specific conditions (shurut). Al-Tirmidhī was born in 209 AH and died in 279 AH.

Indeed, al-Tirmidhī also admitted that some of the scholars also used the mursal as proof. What was mentioned about prior to the year 200 AH is based on a position that emanated from the well-known scholar of Tafsir, Hadith, and Islamic History, by the name of **Imām Muḥammad ibn Jarīr al-Ṭabarī (d. 310 AH),** who also founded a legal school (Madhhab) that was short lived. This shall be mentioned after addressing another point raised by Abu Khuzaimah.

Abu Khuzaimah and his selective quotation from Imām Abu Dāwūd

Abu Khuzaimah was quoted above as saying the following:

> What immediately refutes this is that **ash-Shafi'i** is on record for rejecting mursal narrations and this has been relayed from him through many narrations. **Abu Dawud** said ash-Shafi'i came and he criticised the practice [of taking mursal narrations]231.
>
> Footnote: 231 Risalah al-Imām Abi Dawud Ila Ahl Makkah Fi Wasaf as-Sunnah, 32

The above point from Imām Abu Dāwūd is not a full quotation or an appropriate summary as he has left out what does not suit his argument! The named Risala of Abu Dāwūd was translated some years back by Abu Bakr Salmaan ibn Nasir and available online.[46]

[46] See here - https://sunnah.com/abudawud/letter

Abu Dāwūd said the following regarding the Mursal:

وَأَمَّا المَرَاسِيلُ فَقَدكَانَ يحتَجُّ بِهَا العُلَمَاءُ فِيمَا مَضَى مِثلُ سُفيَانَ الثَّورِي وَمَالِكِ بنِ أَنَسٍ وَالأَوزَاعِي حَتَّى جَاءَ الشَّافِعِي فَتَكَلَّمَ فِيهَا وَتَابَعَهُ عَلَى ذَلِكَ أَحمَدُ بنُ حَنبَلٍ وَغَيرُهُ

فَإِذَا لم يَكُن مُسنَدٌ ضِدُّ المَرَاسِيلَ وَلم يُوجَد المُسنَدُ فَالمُرسَلُ يُحتَجُّ بِهِ وَلَيسَ هُوَ مِثلُ المُتَّصِلِ فِي القُوَّةِ

The above-named translator put out the above Arabic lines as follows:

And as for mursal [2] hadiths, then the scholars of the past such as **Sufyan ath-Thawri, Mālik ibn Anas, and al-Awza'i used to use them as a proof** until ash-Shafi'i came and criticized them (the mursal hadiths) and Ahmad ibn Hanbal and others followed him in that, may Allāh be pleased with them.

So when there is no musnad [3] hadith in opposition to the mursal hadiths and there is no musnad hadith to be found, then the mursal is used as a proof, and it is not like the muttasil [4] in strength.

Footnotes:

[2]Mursal: A hadith narrated by a Tabi'i (Successor) from the Prophet (ﷺ) directly without mention of a Sahabi (Companion).

[3] With a connected isnād, chain of narration.

[4] Muttasil means connected.

Hence, before the view of Imām al-Shafi'i was popularised there were notable scholars of Hadith who were also founders of Sunni Madhhabs that did accept the Mursal narrations with their own conditions. These include Imāms like: Sufyan al-Thawri, Mālik ibn Anas, al-Awza'i as well as Abu Ḥanīfa.

Abu Khuzaimah and his denigration of Ḥanafīs in general and not quoting Al-Ḥāfiẓ al-Ala'i (d. 761 AH) thoroughly

Abu Khuzaimah also ranted with his unacademic insults against Ḥanafīs by saying on p. 77 of his article the following:

> **Ḥanafī s in general have an open view on this and accept the mursal of anyone even after the era of the Tabi'in**244, so its open season I guess and Aqua@D1mashqi was too busy ranting about the theological outlook of al-Albani whereas **the Ḥanafī s have open season and everything is lawful and authentic!!!**
>
> **Footnote 244: Jāmi'' at-Tahsil Fi Ahkam al-Marasil, 33**

Rather, the Ḥanafīs are not alone in this matter of utilising the Marāsīl (plural of Mursal) and Abu Khuzaimah did not have the academic integrity to mention the full quotation from Abū Dāwūd's short Risāla to the people of Makka as shown above! Or from the reference he gave in footnote no. 244: ": Jāmiʿ al-Taḥṣīl Fī Aḥkām al-Marāsīl, 33"

On p. 33 of his *Jāmiʿ al-Taḥṣīl* the following was mentioned by Imām Abū Saʿīd al-ʿAlā'ī:

(الباب الثاني في ذكر مذاهب العلماء في قبول الحديث المرسل والاحتجاج به أو رده)

ولهم في ذلك مذاهب منتشرة يرجع حاصلها إلى ثلاثة أقوال وهي القبول مطلقا والرد مطلقا والتفصيل

فأما القابلون له المحتجون به فهم مالك وأبو حنيفة وجمهور أصحابهما وأكثر المعتزلة وهو أحد الروايتين عن أحمد بن حنبل رحمه الله وهؤلاء لهم في قبوله أقوال

أحدها قبول كل مرسل سواء بعد عهده وتأخر زمنه عن عصر التابعين حتى مرسل من في عصرنا إذا قال قال رسول الله صلى الله عليه وسلم ولم يصرح به على هذا الوجه إلا بعض الغلاة من متأخري

الحنفية وهذا توسع غير مرضي بل هو باطل مردود بالإجماع في كل عصر على اعتبار الأسانيد والنظر في عدالة الرواة وجرحهم ولو جوز قبول مثل هذا لزالت فائدة الإسناد بالكلية وبطلت خصيصة هذه الأمة وسقط الاستدلال بالسنة على وجهها وظهور فساد هذا القول غني عن الإطالة فيه ولا تفريع عليه

وثانيها قبول مراسيل التابعين واتباعهم مطلقا إلا أن يكون المرسل عرف بالإرسال عن غير الثقات فإنه لا يقبل مرسله وأما بعد العصر الثالث فإن كان المرسل من أئمة النقل قبل مرسله وإلا فلا وهو قول عيسى بن إبان واختيار أبي بكر الرازي والبزدوي وأكثر المتأخرين من الحنفية وقال القاضي عبد الوهاب المالكي هذا هو الظاهر من المذهب عندي

Translation of the meaning:

Chapter Two: Discussing the scholars' Madhhabs (schools of law) concerning the acceptance of mursal hadith and using it as evidence or rejecting it

The scholars hold diverse Madhhabs regarding this matter, which can be summarized into three main opinions: absolute acceptance, absolute rejection, and differentiation.

As for those who accept the mursal hadith and use it as evidence, they include **Mālik, Abu Ḥanīfa, the majority of their disciples, most of the Mu'tazilites**, and it is **one of the two narrations attributed to Ahmed bin Hanbal**, may Allāh have mercy on him. These scholars have varying stances on accepting the mursal hadith:

1. Accepting every mursal hadith equally, even if the narrator is far removed from the era of the Tabi'in (successors), to the extent that even a mursal hadith narrated by someone in our contemporary time would be accepted if they say, "The Messenger of Allāh, peace be upon him, said..." without

explicitly stating the chain of transmission. **Only some extremists among the later Ḥanafīs hold this view**[47], and this is an unacceptable extension. Rather, it is baseless and unanimously rejected, considering that in every era, the chains of transmission are examined, and the trustworthiness and criticism of the narrators are scrutinized. If accepting such narrations were permissible, the benefit of the isnād (chain of transmission) would be entirely lost, the distinctive characteristic of this nation (Umma) would be nullified, and using the Sunna as evidence would be undermined. The invalidity of this opinion is evident and does not necessitate further elaboration or discussion of its implications.

2. Accepting the mursal hadiths narrated by the Tabi'in and their followers unconditionally, unless the narrator of the mursal hadith is known for transmitting from other than trustworthy narrators, in which case his mursal hadith is not accepted. **As for after the third generation (after Hijra), if the narrator of the mursal hadith is from the Imām s of hadith transmission, his mursal is accepted; otherwise, it is not. This is the opinion of 'Isa bin Aban, the preferred view of Abu Bakr al-Razi and al-Bazdawi, and most of the later Ḥanafī s. Al-Qadi 'Abd al-Wahhab al-Māliki stated, "This is what appears to be the predominant view within the [Māliki] school of law, in my opinion."**

Al-Ala'i continued to discuss the issue of Mursal narrations for several more pages and it is worth quoting what he said from after point no. 2 mentioned above:

وثالثهما اختصاص القبول بالتابعين فيما أرسلوه على اختلاف طبقاتهم وهذا هو الذي يقول به مالك وجمهور أصحابه وأحمد بن حنبل وكل من يقبل المرسل من أهل الحديث ثم من ألحق بالمرسل ما سقط في أثناء إسناده رجل واحد غير الصحابي يقبله أيضا كما يقبل

[47] Hence, Abu Khuzaimah did not mention that this is not the view of all Hanafis! Plus, one may refer to what Imam al-Suyūṭī mentioned in his Tadrib al-Rawi with regard to the Hanafis and the mursal narrations after the third generation later on. As well as quotations from early Hanafis like Imam Abu Bakr al-Sarakhsi and Imam Abu Bakr al-Jassas.

المرسل وهو مقتضى مذهب المالكية في احتجاجهم ببلاغات الموطأ ومنقطعاته وهو الذي أضافه أبو الفرج القاضي إلى مالك ونصره

ورابعها اختصاص القبول بمراسيل كبار التابعين دون صغارهم الذين تقل روايتهم عن الصحابة كما حكاه ابن عبد البر فيما تقدم

ثم اختلف هؤلاء القائلون له في طبقته فمنهم من بالغ فيه حتى قال هو أعلى من المسند وأرجح منه لأن من أسند الحديث فقد أحالك على إسناده والنظر في أحوال رواته والبحث عنهم ومن أرسل منهم حديثا مع علمه ودينه وإمامته وثقته فقد قطع لك على صحته وكفاك النظر فيه وهذا قول كثير من الحنفية وبعض المالكية فيما حكى ابن عبد البر عنهم وقال آخرون لا فرق بين المرسل والمسند بل هما سواء في وجوب الحجة والاستعمال وهو قول محمد بن جرير الطبري وأبي الفرج المالكي وأبي بكر الأبهري أحد أئمة المالكية أيضا وعند هؤلاء أنه متى تعارض مدلول حديثين واحدهما مرسل والآخر مسند فلا ترجيح بالإسناد على الإرسال بل بأمر آخر وهو غلو قريب من الذي قبله

وقال أكثر المالكية والمحققون من الحنفية كأبي جعفر الطحاوي وأبي بكر الرازي بتقديم المسند على المرسل عند التعارض وإن المرسل وإن كان يحتج به ويوجب العمل ولكنه دون المسند

Translation of the meaning:

“The third view **confines the acceptance to mursal hadiths narrated by the <u>Tabi'in (successors)</u>, irrespective of their different strata. This stance is adopted by Mālik, the majority of his disciples, Ahmed bin Hanbal, and all those who accept mursal hadiths among the hadith scholars.**

Then there are those who equate a mursal hadith with a scenario where a single non-Companion (Sahabi) narrator has dropped from the chain of transmission; they accept this as well just as they accept a mursal hadith.

This is in accordance with the Māliki school of thought in their use of the "balaghat" (a type of transmission) and the "munqati'at" (disconnected transmissions) of the Muwatta as evidence. This is the position that Abu al-Faraj al-Qadi attributed to Mālik and advocated for.

The fourth view restricts the acceptance to mursal hadiths narrated by senior Tabi'in, excluding their juniors who have fewer narrations from the Companions (Sahaba), as elucidated by Ibn 'Abd al-Barr in the preceding discussion.

Moreover, those who accept the mursal hadith differ concerning its status. Some have gone to the extent of asserting that it is superior to and more authoritative than the musnad (connected) hadith. They argue that when someone provides the chain of a hadith, they refer you to its isnād and the task of examining the conditions and investigating the narrators. Conversely, if a scholar renowned for his knowledge, piety, Imāmate, and trustworthiness narrates a mursal hadith, he has already affirmed its authenticity for you, sparing you the need for further investigation. This view is held by many Ḥanafī s and some Mālikis, as reported by Ibn 'Abd al-Barr.

Others maintain that there is no distinction between the mursal and musnad ḥadīth; rather, they are equivalent in terms of the obligation to employ them as evidence. **This opinion is espoused by Muḥammad bin Jarīr al-Ṭabarī, Abū al-Faraj al-Mālikī, and Abū Bakr al-Abharī, who is also one of the Mālikī Imāms**. According to these scholars, if there is a contradiction between the implications of two ḥadīths, one being mursal and the other musnad, no preference is given based on the presence or absence of the isnād. Instead, another factor is considered, which is an extreme stance akin to the preceding one.

The majority of Mālikīs and the investigating scholars among the Ḥanafīs, such as Abū Jaʿfar al-Ṭaḥāwī and Abū Bakr al-Rāzī, hold the view that in cases of contradiction, the musnad ḥadīth takes precedence over the mursal ḥadīth. Although the mursal ḥadīth is utilized as evidence and necessitates action, it is still regarded as inferior to the musnad ḥadīth.

Imām Abu Umar ibn Abd al-Barr (d. 463 AH) mentioned the following in his *al-Tamhid li ma fi'l Muwatta min al-Ma'ani al-Asānīd* (1/2):

وأصل مذهب مالك رحمه الله والذي عليه جماعة أصحابنا المالكيين أن مرسل الثقة تجب به الحجة ويلزم به العمل كما يجب بالمسند سواء.

Meaning:

"The foundation of the Madhhab of Mālik, may Allāh have mercy on him, which is also held by a group of our Māliki companions, is that the mursal of a trustworthy narrator necessitates authoritative proof (Hujja) and obligates action, just as the musnad (connected hadith) obligates it equally."

To summarise let us quote from a Salafi site with an article[48] on the Mursal issue by Dr. Talib al-Kuthayri.[49]

The latter mentioned the following:

المطلب الأول: ذكر من احتج بالحديث المرسل:

الاحتجاج بالحديث المرسل هو قول سفيان الثوري والأوزاعي،[17] وأبي حنيفة، [18] ومالك، [19] وأحمد بن حنبل في أشهر الروايتين عنه،[20] وجماهير المعتزلة؛ كأبي هاشم،[21] والزيدية

[48] See it here - https://www.alukah.net/sharia/0/106802/%D8%AD%D8%AC%D9%8A%D8%A9-%D8%A7%D9%84%D8%AD%D8%AF%D9%8A%D8%AB-%D8%A7%D9%84%D9%85%D8%B1%D8%B3%D9%84/

[49] His biography is available here - https://www.alukah.net/authors/view/home/12807/%D8%AF.-%D8%B7%D8%A7%D9%84%D8%A8-%D8%A8%D9%86-%D8%B9%D9%85%D8%B1-%D8%A8%D9%86-%D8%AD%D9%8A%D8%AF%D8%B1%D8%A9-%D8%A7%D9%84%D9%83%D8%AB%D9%8A%D8%B1%D9%8A/

إلا المؤيد بالله أحمد بن الحسين الهاروني،[22] ونقله النووي في شرح المهذب عن كثيرين من الفقهاء أو أكثرهم،[23] واختاره الآمدي،[24] واختاره ابن الحاجب، وقيده بما إذا كان الراوي [25].من أئمة النقل، وأئمة النقل يدخل فيهم الصحابة والتابعون وتابعو التابعين

(وممن ذهب إلى الاحتجاج به: أبو الفرج عمر بن محمد المالكي، وأبو بكر الأبهري، وهو قول أبي جعفر الطبري، وزعم الطبري أن التابعين بأسرهم أجمعوا على قبول المرسل، ولم يأت عنهم إنكاره، ولا عن أحد من الأئمة بعدهم إلى رأس المائتين)، [26] بل ذهب هؤلاء الثلاثة إلى أن المرسل [27].والمسند سواء

Footnotes:

.رسالة أبي داود/ 24، ونقل ابن الأثير في مقدمة جامع الأصول عن الأوزاعي خلافه [17]

أصول البزدوي 1/ 171، ظفر الأماني للكنوي/ 209، قواعد في علوم الحديث للتهانوي/ 139، [18] .وأصول الحديث عند الإمام أبي حنيفة/ 44 لأحمد يوسف أبو حليبة

.التوضيح الأبهر لتذكرة ابن الملقن في علم الأثر/ 42 [19]

.روضة الناظر لابن قدامة / 126، والمسودة لآل تيمية/ 225، شرح الكوكب المنير 2/ 30 [20]

.إرشاد الفحول/ 98 [21]

.توضيح الأفكار 1/ 289، والروض النظير 1/ 125 [22]

[23] 30 /1 المجموع.

[24] 136 /2 الإحكام في أصول الأحكام للآمدي.

[25] 339 /2 الإبهاج.

[26] 89 /1 إرشاد الفحول.

[27] 5–3 /1 التمهيد.

Translation:

Section 1: Mentioning those who used the Mursal Hadith as evidence:

Using the Mursal Ḥadīth as evidence is the opinion of Sufyān al-Thawrī, al-Awzāʿī,[17] Abū Ḥanīfa,[18] Mālik,[19] Aḥmed bin Ḥanbal according to the most well-known narration from him,[20] the majority of the Muʿtazila such as Abū Hāshim,[21] and the Zaydiyya except al-Mu'ayyad Billāh Aḥmed bin al-Ḥussain al-Hārūnī.[22] Al-Nawawī, in his commentary on al-Muhadhdhab, transmitted this from many or most jurists.[23] Al-Āmidī chose this opinion,[24] and so did Ibn al-Ḥājib, with the condition that the narrator is from the Imāms of (Ḥadīth) transmission, which includes the Companions, the Tābiʿīn, and the followers of the Tābiʿīn.[25]

(Among those who held the view of using it as evidence are: Abū al-Faraj ʿUmar bin Muḥammad al-Mālikī, Abū Bakr al-Abharī, and it is the opinion of Abū Jaʿfar al-Ṭabarī. **Al-Ṭabarī claimed that the Tābiʿīn unanimously agreed on accepting the Mursal, and no rejection of it was reported from them or from any of the Imāms after them until the head of the second**

century[50] AH),[26] rather, these three scholars held that the Mursal and the Musnad are equal.[27]

Footnotes:

[17] Abū Dāwūd's treatise (Risāla), p. 24. Ibn al-Athīr, in the introduction of Jāmiʿ al-Uṣūl, reported the opposite from al-Awzāʿī.

[18] Uṣūl al-Bazdawī 1/171, Ẓafar al-Amānī by al-Laknawī, p. 209, Qawāʿid fī ʿUlūm al-Ḥadīth by al-Tahānawī, p. 139, and Uṣūl al-Ḥadīth ʿind al-Imām Abī Ḥanīfa, p. 44, by Aḥmad Yūsuf Abū Ḥalība.

[19] Al-Tawḍīḥ al-Abhar li Tadhkirat Ibn al-Mulaqqin fī ʿIlm al-Athar, p. 42.

[20] Rawḍat al-Nāẓir by Ibn Qudāmah, p. 126, Al-Musawwadah by Āl Taymiyyah, p. 225, Sharḥ al-Kawkab al-Munīr 2/30.

[21] Irshād al-Fuḥūl, p. 98.

[22] Tawḍīḥ al-Afkār 1/289, and Al-Rawḍ al-Naḍīr 1/125.

[23] Al-Majmūʿ 1/30.

[24] Al-Iḥkām fī Uṣūl al-Aḥkām by al-Āmidī 2/136.

[25] Al-Ibhāj 2/339.

[50] Meaning from the end of the 2nd century into the 3rd Islamic century.

[26] Irshād al-Fuḥūl 1/89.

[27] Al-Tamhīd 1/3-5.

The view of Imām al-TaBārī on the Mursal of the Tabi'in (successors of the Sahaba) generation

Dr. Talib al-Kuthayri was quoted above as stating: "**Al-Ṭabarī claimed that the Tābiʿīn unanimously agreed on accepting the Mursal, and no rejection of it was reported from them or from any of the Imāms after them until the head of the second century[51] AH).**"

What he was alluding to was mentioned by the prominent Māliki Hadith scholar known as Imām ibn Abd al-Barr al-Māliki (d. 463 AH) in his *al-Tamhid li ma fi'l Muwatta min al-Ma'ani wal-*Asānīd (1/4):

وَقَالَتْ مِنْهُمْ طَائِفَةٌ أُخْرَى لَسْنَا نَقُولُ إِنَّ الْمُرْسَلَ أَوْلَى مِنَ الْمُسْنَدِ وَلَكِنَّهُمَا سَوَاءٌ فِي وُجُوبِ الْحُجَّةِ وَالِاسْتِعْمَالِ وَاعْتَلُّوا بِأَنَّ السَّلَفَ رِضْوَانُ اللَّهِ عَلَيْهِمْ أَرْسَلُوا وَوَصَلُوا وَأَسْنَدُوا فَلَمْ يَعِبْ وَاحِدٌ مِنْهُمْ عَلَى صَاحِبِهِ شَيْئًا مِنْ ذَلِكَ بَلْ كُلُّ مَنْ أَسْنَدَ لَمْ يَخْلُ مِنَ الْإِرْسَالِ وَلَوْ لَمْ يَكُنْ ذَلِكَ كُلُّهُ عِنْدَهُمْ دِينًا وَحَقًّا مَا اعْتَمَدُوا عَلَيْهِ لِأَنَّا وَجَدْنَا التَّابِعِينَ إِذَا سُئِلُوا عَنْ شَيْءٍ مِنَ الْعِلْمِ وَكَانَ عِنْدَهُمْ فِي ذَلِكَ شَيْءٌ عَنْ نَبِيِّهِمْ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوْ عَنْ أَصْحَابِهِ رَضِيَ اللَّهُ عَنْهُمْ قَالُوا قَالَ رَسُولُ اللَّهِ كَذَا وَقَالَ عُمَرُ كَذَا وَلَوْ كَانَ ذَلِكَ لَا يُوجِبُ عَمَلًا وَلَا يُعَدُّ عِلْمًا عِنْدَهُمْ لَمَا قَنِعَ بِهِ الْعَالِمُ مِنْ نَفْسِهِ وَلَا رَضِيَ بِهِ مِنْهُ السَّائِلُ وَمِمَّنْ كَانَ يَذْهَبُ إِلَى هَذَا الْقَوْلِ مِنْ أَصْحَابِنَا أَبُو الْفَرَجِ عَمْرُو بْنُ مُحَمَّدٍ الْمَالِكِيُّ وَأَبُو بَكْرٍ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ صَالِحٍ الْأَبْهَرِيُّ وَهُوَ قَوْلُ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ جَرِيرٍ الطَّبَرِيِّ وَزَعَمَ الطَّبَرِيُّ

[51] Meaning from the end of the 2nd century into the 3rd Islamic century.

أَنَّ التَّابِعِينَ بِأَسْرِهِمْ أَجْمَعُوا عَلَى قبول المرسل ولم عَنْهُمْ إِنْكَارُهُ وَلَا عَنْ أَحَدِ الْأَئِمَّةِ بَعْدَهُمْ إِلَى رَأْسِ الْمِائَتَيْنِ كَأَنَّهُ يَعْنِي أَنَّ الشَّافِعِيَّ أَوَّلُ مَنْ أَبَى مِنْ قَبُولِ الْمُرْسَلِ

Translation of the meaning:

"Another group among them said, "We do not say that the mursal is superior to the musnad, but they are equal in the obligation of using them as proof and evidence." They argued that the righteous predecessors (Salaf), may Allāh be pleased with them, narrated hadiths in both mursal and connected (musnad) forms, and none of them criticized their companions for doing so. Rather, every one of them who narrated musnad hadiths also narrated mursal ones. If all of that was not considered by them as part of the religion and truth, they would not have relied upon it.

We found that when the Tabi'in (successors) were asked about a matter of knowledge and they had something regarding it from their Prophet ﷺ or his Companions, may Allāh be pleased with them, they would say, "The Messenger of Allāh ﷺ said such-and-such," or "Umar said such-and-such." If that did not necessitate action or was not considered knowledge to them, a scholar would not have been content with it for himself, nor would the questioner have been satisfied with it from him.

Among our (Mālikī) companions who adhered to this opinion were **Abū al-Faraj ʿAmr bin Muḥammad al-Mālikī and Abū Bakr Muḥammad bin ʿAbdullāh bin Ṣāliḥ al-Abharī**. It was also the opinion of **Abū Jaʿfar Muḥammad bin Jarīr al-Ṭabarī, who claimed that the Tābiʿīn unanimously agreed on accepting the mursal ḥadīth, and its rejection was not reported from them or any of the Imāms after them until the end of the second century AH**. It is as if he meant that al-Shāfiʿī was the first to refuse to accept the mursal ḥadīth." End of quote.

The claim of al-Ṭabarī was also mentioned by other later scholars and some later scholars disputed his assertion of an agreement.[52] Al-Ṭabarī's view

[52] See al-Nukat ʿalā Kitāb Ibn al-Ṣalāḥ (2/567-569) by Ibn Ḥajar al-ʿAsqalānī for the discussion.

suggests that the vast majority of the scholars who lived prior to the year 200AH accepted the Mursal narrations that are firmly established to be authentic with chains of transmission going back to the Tābiʿīn generation primarily with their own conditions. This would also mean that a large body of the early scholars prior to the advent of the year 200AH would have accepted the narration going back to Bakr ibn ʿAbdullāh al-Muzanī as being authentically attributable back to the Prophet ﷺ.

A Mālikī scholar who supported this view was **Imām Abū al-Walīd al-Bājī** (d. 474 AH) who said:

وَذَلِكَ لِقَبُولِهِمْ مَرَاسِيلَ الأَئِمَّةِ مِنْ غَيْرِ نَكِيرٍ .إِنْكَارُ كَوْنِهِ حُجَّةً بِدْعَةٌ حَدَثَتْ بَعْدَ الْمِائَتَيْنِ

Meaning:

"Rejecting its status as a proof is an innovation that emerged after the year 200 [AH]. This is because they accepted the mursal narrations of the Imāms without any disapproval."[53]

Imām Ibn Rajab al-Ḥanbalī (d. 795 AH) also mentioned the view of Imām ibn Jarīr al-Ṭabarī as part of his discussion on Mursal in his *Sharḥ ʿIlal al-Tirmidhī* (1/198):

وهذا هو التحقيق في الاحتجاج بالمرسل عند الأئمة

كالشافعي وأحمد ، وغيرهما ، مع أن في كلام الشافعي ما يقتضي صحة المرسل حينئذ .

وقد سبق قول أحمد : ((مرسلات ابن المسيب صحاح)) .

ووقع مثله في كلام ابن المديني ، وغيره .

قال ابن المديني – في حديث يرويه أبو عبيدة بن عبد الله بن مسعود عن أبيه – : ((هو منقطع ، وهو حديث ثبت)) .

[53] Quoted by Imam ibn al-Najjar al-Futuhi (d. 972 AH) in his *Sharh al-Kawkab al-Munir* (2/577).

قال يعقوب بن شيبة : ((إنما استجاز أن يدخلوا حديث أبي عبيدة عن أبيه في المسند – يعني في الحديث المتصل . لمعرفة أبي عبيدة بحديث أبيه وصحتها ، وأنه لم يأت فيها بحديث منكر)) .

وقد ذكر ابن جرير وغيره : ((أن إطلاق القول بأن المرسل ليس بحجة ، من غير تفصيل بدعة حدثت بعد المائتين)) .

Translation of meaning:

"And this is the verification regarding the use of mursal ḥadīth as evidence according to the Imāms such as al-Shāfiʿī, Aḥmad, and others, although there are statements from al-Shāfiʿī that indicate the authenticity of mursal in this case.

The statement of Aḥmed (ibn Ḥanbal) has already been mentioned: "The mursal narrations of Ibn al-Musayyib are authentic (ṣaḥīḥ)."

Similar statements are found in the words of Ibn al-Madīnī and others.

Ibn al-Madīnī said - regarding a ḥadīth narrated by Abū ʿUbayda bin ʿAbdullāh bin Masʿūd from his father: "It is disconnected (munqaṭiʿ), but it is an established (thābit) ḥadīth."

Yaʿqūb bin Shayba said: "They only deemed it permissible to include the ḥadīth of Abū ʿUbayda from his father in the musnad - meaning in the connected (muttaṣil) ḥadīth - due to Abū ʿUbayda's knowledge of his father's ḥadīths and their authenticity, and because he did not narrate any objectionable (munkar) ḥadīths among them."

Ibn Jarīr and others have mentioned: ***"The absolute statement that the mursal ḥadīth is not a proof, without detail, is an innovation that occurred after the second century."***

Imām Jalāluddīn al-Suyūṭī (d. 911 AH) mentioned the following in his Tadrīb al-Rāwī (1/223):

وقَالَ غَيْرُهُ: مَحَلُّ قَبُولِهِ عِنْدَ الْحَنَفِيَّةِ، مَا إِذَا كَانَ مُرْسِلُهُ مِنْ أَهْلِ الْقُرُونِ الثَّلَاثَةِ الْفَاضِلَةِ، فَإِنْ كَانَ مِنْ غَيْرِهَا فَلَا، لِحَدِيثِ: ثُمَّ يَفْشُوا الْكَذِبُ صَحَّحَهُ النَّسَائِيُّ.

وَقَالَ ابْنُ جَرِيرٍ: وَأَجْمَعَ التَّابِعُونَ بِأَسْرِهِمْ عَلَى قَبُولِ الْمُرْسَلِ، وَلَمْ يَأْتِ عَنْهُمْ إِنْكَارُهُ، وَلَا عَنْ أَحَدٍ مِنَ الْأَئِمَّةِ بَعْدَهُمْ إِلَى رَأْسِ الْمِائَتَيْنِ.

قَالَ ابْنُ عَبْدِ الْبَرِّ: كَأَنَّهُ يَعْنِي أَنَّ الشَّافِعِيَّ أَوَّلُ مَنْ رَدَّهُ، وَبَالَغَ بَعْضُهُمْ فَقَوَّاهُ عَلَى الْمُسْنَدِ.

وَقَالَ: مَنْ أَسْنَدَ فَقَدْ أَحَالَكَ، وَمَنْ أَرْسَلَ فَقَدْ تَكَفَّلَ لَكَ.

Meaning:

"Someone else said: The condition for accepting it according to the **Ḥanafīs is if the one who transmitted it as mursal is from the people of the three virtuous generations**. **If he is from other than them, then it is not accepted,** due to the ḥadīth: "Then lying will become widespread." Al-Nasā'ī graded it as ṣaḥīḥ.

Ibn Jarīr (al-Ṭabarī) said: "The Tābiʿīn unanimously agreed on accepting the mursal, and rejection of it was not reported from them or from any of the Imāms after them until the end of the second century [AH]."

Ibn ʿAbd al-Barr said: "It is as if he means that al-Shāfiʿī was the first to reject it."

Some of them exaggerated and considered it stronger than the musnad (connected ḥadīth).

He said: "Whoever narrated with a connected chain has referred you [to others], while whoever narrated as mursal has guaranteed it for you." End of quote.

The Hanafī Madhhab and Mursal narrations

According to the contemporary Syrian Ḥanafī Ḥadīth scholar known as **Shaykh Muḥammad ʿAwwāma** in his notes to the *Tadrīb al-Rāwī* (3/147, *footnote no.* 1) of al-Suyūṭī, the dates for the first three virtuous generations are as follows:

ومرادهم بالقرون الثلاثة: الطبقات الثلاثة وهى طبقة الصحابة وتنتهى سنة 110

ولا علاقة لها هنا بهذه المسألة وطبقة التابعين وتنتهى سنة180

و طبقة تابعي التابعين و تنتهي سنة 220

Meaning:

"*Their intent with the three generations is the three levels* (*Ṭabaqāt*), *which are:*

The level of the Companions (*Sahaba*), *which ends in the year* 110 AH. *This level has no relevance here to this issue.*

The level of the Tabi'in (*Successors*), *which ends in the year* 180 AH.

The level of the Tabi' al-Tabi'in (*Successors of the Successors*), *which ends in the year* 220 AH."

The well-known Ḥanafī scholar known as **Imām Abū Bakr al-Sarakhsī** (d. 483 AH) mentioned the following about why Mursal narrations are utilised in the Ḥanafī Madhhab in his *al-Mabsūṭ* (30/350):

وَالْحَدِيثُ مُرْسَلٌ بِالطَّرِيقِ الَّذِي رَوَاهُ وَلَكِنَّ الْمَرَاسِيلَ حُجَّةٌ عِنْدَنَا كَالْمَسَانِيدِ أَوْ أَقْوَى مِنْ الْمَسَانِيدِ ؛ لِأَنَّ الرَّاوِيَ إذَا سَمِعَ الْحَدِيثَ مِنْ وَاحِدٍ لَا يَشُقُّ عَلَيْهِ حِفْظُ اسْمِهِ فَيَرْوِيه مُسْنَدًا وَإِذَا سَمِعَهُ مِنْ جَمَاعَةٍ يَشُقُّ عَلَيْهِ حِفْظُ الرِّوَايَةِ فَيُرْسِلُ الْحَدِيثَ فَكَانَ الْإِرْسَالُ مِنْ الرَّاوِي الْمَعْرُوفِ دَلِيلَ شُهْرَةِ الْحَدِيثِ

Meaning:

“The hadith is mursal through the route that it was narrated, but for us, mursal hadiths are considered as authoritative evidence (Hujja) just like musnad hadiths, or even stronger than musnad hadiths. This is because when a narrator hears a hadith from one person, it is not difficult for him to remember the name and thus he narrates it with a chain (musnad). However, when he hears it from a group of people, it becomes difficult for him to memorize the narration, so he narrates the hadith as mursal. Therefore, the act of transmitting a hadith as mursal by a well-known narrator is an indication of the hadith's well-established nature.”

The Ḥanafī Ḥadīth scholar known as **Imām Raḍīuddīn ibn al-Ḥanbalī[54] (d. 971 AH)** has mentioned the following regarding the Ḥanafī understanding of Mursal in his *Qafwu al-Athar fī Ṣafwa ʿUlūm al-Athar* (pp. 67-69):

وَمِنْه الْمُرْسل وَهُوَ مَا سقط من آخر سَنَده من بعد التَّابِعِيّ فَقَطفَإِن عرف من عَادَة التَّابِعِيّ أَنه لَا يُرْسل إِلَّا عَن ثِقَة فَقَالَ الشَّافِعِي يقبل إِن اعتضد بمجيئه من وَجه آخر يباين الطَّرِيق الأولى مُسْندًا كَانَ أَو مُرْسلاوَذهب جُمْهُور الْمُحدثين إِلَى التَّوَقُّف وَهُوَ أحد قولي أَحْمدوَثَانِيهمَا وَهُوَ قَول المالكيين والكوفيين يقبل سَوَاء اعتضد بمجيئه من وَجه آخر يباين الطَّرِيق الأولى أم لَا هَكَذَا قيل

وَالْمُخْتَار فِي التَّفْصِيل قبُول مُرْسل الصَّحَابِيّ إِجْمَاعًا ومرسل أهل الْقرن الثَّانِي وَالثَّالِث عندنَا وَعند مَالك مُطلقًا وَعند الشَّافِعِي بِأحد خَمْسَة أُمُور أَن يسْندهُ غَيره أَو أَن يُرْسِلهُ آخر وشيوخهما مُخْتَلفَة أَو أَن يعضده قَول صَحَابِيّ أَو أَن يعضده قَول / أَكثر الْعلمَاء أَو أَن يعرف أَنه لَا يُرْسل إِلَّا عَن عدلوَأما مُرْسل من دون هَؤُلَاءِ من الثِّقَات فمقبول عِنْد بعض أَصْحَابنَا مَرْدُود عِنْد آخَرين إِلَّا أَن

[54] A short biography is available here - https://shamela.ws/author/1216

يروي الثِّقَات مرسله كَمَا رووا مُسْندهفَإِن كَانَ الرَّاوِي يُرْسل عَن الثِّقَات وَغَيرهم فَعَن أبي بكر الرَّازِيّ من أَصْحَابنَا وَأبي الْوَلِيد الْبَاجِيّ من الْمَالِكِيَّة عدم قبُول مرسله اتِّفَاقًا

Meaning:

Among them is the mursal, (which is a hadith) in which someone after the Tabi'i (Successor) is omitted from the end of its chain.

If it is known from the habit of the Tabi'i that he only transmits mursal from trustworthy narrators, then al-Shafi'i said it is accepted if it is supported by its being narrated from another route that differs from the first route, whether it is musnad (connected) or mursal.

The majority of hadith scholars hold the view of suspending judgment, which is one of the two opinions of Ahmed (ibn Hanbal).

The second view, which is the view of the Mālikis and the Kufans[55], is to accept it, whether it is supported by its being narrated from another route that differs from the first route or not. This is what has been said.

The preferred view in detail is to accept the mursal of a Companion by consensus (ijma), and the mursal of the people of the second and third generations according to us (Ḥanafīs) and Mālik (ibn Anas) unconditionally. According to al-Shafi'i, it is accepted with one of five conditions:

That someone else narrates it with a connected chain.
That another person transmits it as mursal, and their teachers are different.
That it is supported by the statement of a Companion.
That it is supported by the opinion of most scholars.
That it is known that he only transmits mursal from trustworthy narrators.

As for the mursal of those other than these among the trustworthy narrators, it is accepted by some of our companions [Ḥanafīs] and rejected

[55] This means scholars like Imams Abu Hanifa, his disciples like Abu Yusuf, Muhammad ibn al-Hasan al-Shaybani, and others who had their own Madhhabs in Kufa like Sufyan al-Thawri.

by others, unless the trustworthy narrators transmit his mursal narration as they transmit his musnad (connected) narration.

If the narrator transmits mursal from both trustworthy and others, then according to Abū Bakr al-Rāzī from our companions [Ḥanafīs] and Abū al-Walīd al-Bājī from the Mālikīs, his mursal is not accepted by agreement.

The following is from a Ḥanafī work known as *Fawātiḥ al-Raḥmūt bi Sharḥ Musallam al-Thubūt* (3/372-373) by **Shaykh Muḥibbullāh ibn ʿAbd al-Shukūr al-Bihārī al-Hindī**[56] (d. 1119AH/1707 CE):

(مسئلة * المرسل قول العدل قال عليه) وآله وأصحابه الصلاة و (السلام كذا) هذا اصطلاح الأصول والأولى إن يقال ما رواه العدل من غير اسناد متصل لشمل المنطقع وأما عند أهل الحديث فالمرسل قول التابعي قال رسول الله صلى الله عليه وآله وأصحابه وسلم كذا والمعضل ما سقط من اسناده اثنان من الرواة والمنقطع ما سقط واحد منها والمعلق ما رواه من دون التابعي من غير سند والكل داخل في المراسل عند أهل الأصول ولم يظهر لتكثير الاصطلاح وإلا سامى فائدة (وهو إن كان من صحابي يقبل مطلقا (اتفاقا لانه اما سمع بنفسه اومن صحابي آخر والصحابة كلهم عدول (ولا اعتداد بمن خالف) فيه فانه انكار الواضح (وان) كان المرسل (من غيره فالأكثر ومنهم الأئمة الثلاثة) الإمام أبو حنيفة والإمام مالك والإمام أحمد رضي الله تعالى عنهم قالوا (يقبل مطلقا) إذا كان الراوي ثقة و (قيل من أسند فقد أحالك) على من روي عنه (ومن أرسل فقد تكفل) نفسه (لك) بالصحة لانه يجترئ العدل بنسبة ما فيه ريبة إلى الجناب المقدس صلوات الله وسلامه عليه وعلى آله وأصحابه وهذا يفيد زيادة قول المرسل على المسند والظاهر أن هذا مبالغة في قبوله (و) قال (ابن أبان) رحمه الله من مشايخنا الكرام (يقبل) المرسل (من القرون الثلاثة) مطلقا (و) من أئمة النقل) بعد تلك القرون ووجهه كثرة العدالة في تلك القرون وعدم فشو الكذب فالظاهر انه انما سمع من العدول وبعد تلك القرون قد فشا الكذب فلابد من تعديل الرواة وذا لا يكون إلا من

[56] His biography is available here - https://islamsyria.com/ar/%D8%A7%D9%84%D9%82%D8%A7%D8%B6%D9%8A-%D9%85%D8%AD%D8%A8-%D8%A7%D9%84%D9%84%D9%87-%D8%A7%D9%84%D8%A8%D9%87%D8%A7%D8%B1%D9%8A/%D8%A7%D9%84%D8%AA%D8%B1%D8%A7%D8%AC%D9%85

الأئمة وعلى هذا لا يشترط التزكية في الرواة والشهادة في تلك القرون كما هو رواية عن الإمام (والظاهرية) وهم أصحاب داود الظاهري وانما سموا به لعملهم بظاهر الحدي وعدم تدقيقهم في فهم المراد (وجمهور المحدثين) الحادثين (بعد
المائتين) قالوا (لا يقبل) المرسل (مطلقا) سواء كان من أئمة النقل أوّلا ومن القرون الثلاثة أولا قال العيني في شرح الهداية وقد عد البعض هذا القول من البدع

“(Issue: The Mursal: the statement of the just transmitter: "The Messenger of Allāh, peace and blessings be upon him and his family and companions, said such-and-such"): This is the terminology of Usul (al-Fiqh). It is better to say what the just transmitter narrated without a connected chain of narration to include the disconnected (munqati). As for the scholars of hadith (Ahlul-Hadith), mursal is the statement of a Successor (al-Tabi'i) saying "The Messenger of Allāh, peace and blessings be upon him and his family and companions, said such-and-such." Mu'dal is when two narrators are omitted from its chain, munqati' is when one is omitted, and mu'allaq and al-mu'allaq is what is narrated by other than a Successor without a chain. All of these are included in mursal according to the scholars of Usul, and there is no apparent benefit in multiplying the terminology.

(If it is from a Companion, it is accepted absolutely by consensus) because he either heard it himself or from another Companion, and all the Companions are upright (in reliability). (No consideration is given to those who differ) in that, for it is denying the obvious.

(And if) the Mursal (is from other than them, the majority, including the Three Imāms) - Abu Ḥanīfa, Mālik and Ahmed, may Allāh be pleased with them - said (it is accepted absolutely) if the narrator is trustworthy (thiqa). (It is said: whoever provides the chain has referred you) to those he narrated from, (and whoever narrates with an incomplete chain has vouched for it himself), because the trustworthy one would not dare to attribute something doubtful to the sacred presence, peace and blessings be upon him and his family and companions. This implies giving preference

to the mursal over the musnad, and it is apparent that this is an exaggeration in accepting it.

(Ibn Abān,[57] may Allāh have mercy on him, one of our noble scholars, said the mursal is accepted from the first three generations absolutely and from the Imāms of transmission) after those generations. The reason is the prevalence of trustworthiness in those generations and the lack of widespread lying, so it is apparent that he only heard from trustworthy narrators. After those generations, lying became widespread, so the narrators must be declared trustworthy, and this is only done by the leading scholars. Based on this, scrutiny is not required for narrators and witnesses in those generations, as is one opinion narrated from the Imām.

(The Ẓāhirīs), who are the companions of Dāwūd al-Ẓāhirī and were named such because they acted upon the apparent meanings of the ḥadīths without scrutinizing the intended meanings, and the majority of the later ḥadīth scholars after 200 AH said the mursal is not accepted absolutely), whether from the leading ḥadīth scholars or not, and whether from the first three generations or not. Al-ʿAynī said in *Sharḥ al-Hidāya* that some have counted this view as an innovation."

The verdict from Imām ʿĪsā ibn Abān (d. 221 AH) is not the strongest view within the Ḥanafī madhhab, but the view of Imām Abū Bakr al-Jaṣṣāṣ (d. 370 AH) is said to be the strongest according to Imām Abū Bakr al-Sarakhsī (d. 483 AH). Al-Sarakhsī mentioned the following in his *Uṣūl* (p. 363):

وَأَصَح الْأَقَاوِيل فِي هَذَا مَا قَالَه أَبُو بكر الرَّازِيّ رَضِي الله عَنهُ أَن مُرْسل من كَانَ من الْقُرُون الثَّلَاثَة حجَّة مَا لم يعرف مِنْهُ الرِّوَايَة مُطلقًا عَمَّن لَيْسَ بِعدْل ثِقَة ومرسل من كَانَ بعدهمْ لَا يكون حجَّة إِلَّا من اشْتهر بِأَنَّهُ لَا يروي إِلَّا عَمَّن هُوَ عدل ثِقَة لِأَن النَّبِي عَلَيْهِ السَّلَام شهد للقرون الثَّلَاثَة بِالصّدقِ والخيرية فَكَانَت عدالتهم ثَابِتَة بِتِلْكَ الشَّهَادَة مَا لم يتَبَيَّن خلافهم وَشهد على من بعدهمْ بِالْكَذِبِ

[57] This seems to be ʿĪsā ibn Abān (d. 221 AH).

بقوله ثمَّ يفشو الْكَذِب فَلَا تثبت عَدَالَة من كَانَ فِي زمن شهد على أَهله بِالْكَذِبِ إِلَّا بِرِوَايَة من كَانَ مَعْلُوم الْعَدَالَة يعلم أَنه لَا يروي إِلَّا عَن عدل

وَإِلَى نَحْو هَذَا أَشَارَ عُرْوَة بن الزبير رَضِي الله عَنْهُمَا حِين روى لعمر بن عبد الْعَزِيز رَضِي الله عَنهُ حَدِيث رَسُول الله صلى الله عَلَيْهِ وَسلم من أَحْيَا أَرضًا ميتَة فَهِيَ لَهُ فَقَالَ أَتَشهد بِهِ على رَسُول الله عَلَيْهِ السَّلَام قَالَ نعم فَمَا يَمْنعنِي من ذَلِك وَقد أَخْبرنِي بِهِ الْعدْل الرِّضَا

فَقبل عمر بن عبد الْعَزِيز رِوَايَته

Meaning:

"The most correct view in this matter is what Abū Bakr al-Rāzī, may Allāh be pleased with him, said: that the mursal reports of those from the first three generations are proof unless it is known that he narrates from those who are not upright and reliable without distinction. As for the mursal reports after them, they are not proof except from those who became famous for only narrating from those who are upright and reliable.

That is because the Prophet, peace be upon him, bore witness to the truthfulness and virtue of the first three generations. Thus, their uprightness was established by that testimony unless the contrary became evident. And he bore witness to those after them with lying with his words 'then lies will spread.' So the uprightness of one who was from a time that was testified to have liars cannot be established except through a narration from one known to be upright who knows he only narrates from someone upright.

Something close to this was alluded to by 'Urwah ibn al-Zubayr, may Allāh be pleased with both of them, when he narrated to 'Umar ibn 'Abd al-'Azīz, may Allāh be pleased with him, the ḥadīth of the Messenger of Allāh ﷺ "Whoever revives dead land, then it belongs to him." He said, "Do you bear witness to this from the Messenger of Allāh?" He replied "Yes, what prevents me from that when the upright one well-pleased has narrated it to me?" So 'Umar ibn 'Abd al-'Azīz accepted his narration."

Let us see what Imām Abū Bakr al-Rāzī said in his al-Fuṣūl fī'l-Uṣūl (3/145-148):

بَابٌ

الْقَوْلُ فِي الْخَبَرِ الْمُرْسَلِ قَالَ أَبُو بَكْرٍ – رَحِمَهُ اللَّهُ –: مَذْهَبُ أَصْحَابِنَا: أَنَّ مَرَاسِيلَ الصَّحَابَةِ وَالتَّابِعِينَ مَقْبُولَةٌ. وَكَذَلِكَ عِنْدِي: قَبُولُهُ فِي أَتْبَاعِ التَّابِعِينَ، بَعْدَ أَنْ يُعْرَفَ بِإِرْسَالِ الْحَدِيثِ عَنْ الْعُدُولِ الثِّقَاتِ.

فَأَمَّا مَرَاسِيلُ مَنْ كَانَ فِي الْقَرْنِ الرَّابِعِ مِنْ الْأُمَّةِ: فَإِنِّي كُنْت أَرَى بَعْضَ شُيُوخِنَا يَقُولُ: إنَّ مَرَاسِيلَهُمْ غَيْرُ مَقْبُولَةٍ، لِأَنَّهُ الزَّمَانُ الَّذِي رُوِيَ عَنْ النَّبِيِّ – عَلَيْهِ السَّلَامُ –: أَنَّ الْكَذِبَ يَفْشُو فِيهِ، وَحَكَمَ النَّبِيُّ – عَلَيْهِ السَّلَامُ – لِلْقَرْنِ الْأَوَّلِ وَالثَّانِي وَالثَّالِثِ بِالصَّلَاحِ وَالْخَيْرِ، لِقَوْلِهِ – عَلَيْهِ السَّلَامُ –: «خَيْرُ النَّاسِ قَرْنِي الَّذِي بُعِثْت فِيهِ، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ يَفْشُو الْكَذِبُ» .

قَالَ: فَإِذَا كَانَ الْغَالِبُ عَلَى أَهْلِ الزَّمَانِ: الْفَسَادُ وَالْكَذِبُ، لَمْ نَقْبَلْ فِيهِ إلَّا خَبَرَ مَنْ عَرَفْنَاهُ بِالْعَدَالَةِ، وَالصِّدْقِ وَالْأَمَانَةِ.

وَلَمْ أَرَ أَبَا الْحَسَنِ الْكَرْخِيَّ يُفَرِّقُ بَيْنَ الْمَرَاسِيلِ مِنْ سَائِرِ أَهْلِ الْأَعْصَارِ. وَأَمَّا عِيسَى بْنُ أَبَانَ فَإِنَّهُ قَالَ: مَنْ أَرْسَلَ مِنْ أَهْلِ زَمَانِنَا حَدِيثًا عَنْ النَّبِيِّ – عَلَيْهِ السَّلَامُ – فَإِنْ كَانَ مِنْ أَئِمَّةِ الدِّينِ – وَقَدْ نَقَلَهُ عَنْ أَهْلِ الْعِلْمِ – فَإِنَّ مُرْسَلَهُ مَقْبُولٌ، كَمَا يُقْبَلُ مُسْنَدُهُ، وَمَنْ حَمَلَ عَنْهُ النَّاسُ الْحَدِيثَ الْمُسْنَدَ، وَلَمْ يَحْمِلُوا عَنْهُ الْمُرْسَلَ، فَإِنَّ مُرْسَلَهُ عِنْدَنَا مَوْقُوفٌ.

قَالَ أَبُو بَكْرٍ – رَحِمَهُ اللَّهُ –: فَفَرَّقَ فِي أَهْلِ زَمَانِهِ: بَيْنَ مَنْ حَمَلَ عَنْهُ أَهْلُ الْعِلْمِ الْمُرْسَلَ، دُونَ مَنْ لَمْ يَحْمِلُوا عَنْهُ إلَّا الْمُسْنَدَ، وَالَّذِي يَعْنِي بِقَوْلِهِ: حَمَلَ عَنْهُ النَّاسُ، قَبُولَهُمْ لِحَدِيثِهِ، لَا سَمَاعَهُ، فَإِنَّ سَمَاعَ الْمُرْسَلِ وَغَيْرِ الْمُرْسَلِ جَائِزٌ.

وَقَالَ عِيسَى فِي كِتَابِهِ فِي الْمُجْمَلِ وَالْمُفَسَّرِ: الْمُرْسَلُ أَقْوَى عِنْدِي مِنْ الْمُسْنَدِ.

قَالَ أَبُو بَكْرٍ: وَالصَّحِيحُ عِنْدِي، وَمَا يَدُلُّ عَلَيْهِ مَذْهَبُ أَصْحَابِنَا: أَنَّ مُرْسَلَ التَّابِعِينَ وَأَتْبَاعِهِمْ مَقْبُولٌ، مَا لَمْ يَكُنْ الرَّاوِي مِمَّنْ يُرْسِلُ الْحَدِيثَ عَنْ غَيْرِ الثِّقَاتِ، فَإِنَّ مَنْ اسْتَجَازَ ذَلِكَ لَمْ تُقْبَلْ رِوَايَتُهُ، لَا لِمُسْنَدٍ وَلَا لِمُرْسَلٍ.

وَالدَّلِيلُ عَلَى صِحَّةِ مَا ذَكَرْنَا: أَنَّ ظَاهِرَ أَحْوَالِ النَّاسِ كَانَ فِي عَصْرِ التَّابِعِينَ وَأَتْبَاعِهِمْ الصَّلَاحُ وَالصِّدْقُ، لِمَا دَلَّ عَلَيْهِ حَدِيثُ النَّبِيِّ – صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ – وَمِنْ أَجْلِهِ كَانَ يَقُولُ عُمَرُ بْنُ الْخَطَّابِ – رَضِيَ اللَّهُ عَنْهُ –: " الْمُسْلِمُونَ عُدُولٌ بَعْضُهُمْ عَلَى بَعْضٍ، إلَّا مَجْلُودًا حَدًّا، مُجَرَّبًا

عَلَيْهِ شَهَادَةٌ، أَوْ ظَنِينًا فِي وَلَاءٍ، أَوْ قَرَابَةٍ ".

وَكَانَ إبْرَاهِيمُ النَّخَعِيُّ يَقُولُ: " الْمُسْلِمُونَ عُدُولٌ ".

قَالَ أَبُو بَكْرٍ – رَحِمَهُ اللَّهُ –: وَالصَّحِيحُ عِنْدِي وَمَا يَدُلُّ عَلَيْهِ مَذْهَبُ أَصْحَابِنَا: أَنَّ مُرْسَلَ التَّابِعِينَ وَأَتْبَاعِهِمْ مَقْبُولٌ، مَا لَمْ يَظْهَرْ مِنْهُمْ رِيبَةٌ، وَكَذَلِكَ كَانَ مَذْهَبُ أَبِي حَنِيفَةَ، فَإِنَّ الَّذِي لَا شَكَّ فِيهِ: أَنَّ مَرَاسِيلَ غَيْرِ الْعُلَمَاءِ وَالْمَوْثُوقِ بِعِلْمِهِمْ وَدِينِهِمْ وَمَنْ يُعْلَمُ أَنَّهُ لَا يُرْسِلُ إلَّا عَنْ غَيْرِ الثِّقَاتِ – غَيْرُ مَقْبُولٍ.

وَالدَّلِيلُ عَلَى لُزُومِ الْعِلْمِ بِالْأَخْبَارِ الْمُرْسَلَةِ عَلَى الْحَدِّ الَّذِي بَيَّنَّا: مَا اسْتَدْلَلْنَا بِهِ مِنْ عُمُومِ الْآيَاتِ الْمُوجِبَةِ لِقَبُولِ أَخْبَارِ الْآحَادِ. مِنْهَا: قَوْله تَعَالَى: {إنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنْ الْبَيِّنَاتِ وَالْهُدَى} [البقرة: 159] وَغَيْرِهَا مِنْ الْآيَاتِ الدَّالَّةِ عَلَى وُجُوبِ الْعِلْمِ بِأَخْبَارِ الْآحَادِ، وَلَمْ يَخْتَلِفْ حُكْمُ دَلَالَتِهَا فِي وُجُوبِ الْعِلْمِ بِالْمُسْنَدِ دُونَ الْمُرْسَلِ، لِأَنَّ التَّابِعِيَّ إذَا قَالَ: قَالَ النَّبِيُّ – عَلَيْهِ السَّلَامُ –: كَيْتَ وَكَيْتَ، فَقَدْ بَيَّنَ، وَتَرَكَ الْكِتْمَانَ، فَيَلْزَمُ قَبُولُهُ بِظَاهِرِ الْآيَةِ، وَكَذَلِكَ قَوْله تَعَالَى: {فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ} [التوبة: 122] إلَى آخِرِ الْآيَةِ.

فَدَلَّ: عَلَى أَنَّ الطَّائِفَةَ مِنْ التَّابِعِينَ إذَا رَجَعَتْ إلَى قَوْمِهَا فَقَالَتْ: أُنْذِرُكُمْ مَا قَالَ النَّبِيُّ – عَلَيْهِ السَّلَامُ –، وَأُحَذِّرُكُمْ مُخَالَفَتَهُ، قَدْ لَزِمَهُمْ قَبُولُ خَبَرِهَا، كَمَا دَلَّ عَلَى لُزُومِ خَبَرِ الصَّحَابِيِّ إذَا قَالَ: قَالَ – صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ –. وَأَيْضًا: فَلَمَّا كَانَ الْمُسْنَدُ مِنْ أَخْبَارِ الْآحَادِ مَقْبُولًا، وَجَبَ أَنْ يَكُونَ الْمُرْسَلُ مِنْهَا بِمَثَابَتِهِ مِنْ حَيْثُ وَجَبَ الْحُكْمُ بِعَدَالَةِ الْمَنْقُولِ عَنْهُ فِي الظَّاهِرِ، مِنْ حَيْثُ شَهِدَ النَّبِيُّ – عَلَيْهِ السَّلَامُ –

لِأَهْلِ عَصْرِهِ وَالتَّابِعِينَ بِالصَّلَاحِ، كَمَا شَهِدَ لِلصَّحَابَةِ، فَوَجَبَ حَمْلُ أَمْرِهِمْ عَلَى مَا حَمَلْنَا عَلَيْهِ أَمْرَ الصَّحَابِيِّ، إذْ قَالَ: قَالَ النَّبِيُّ – صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ – لِأَنَّ ظَاهِرَ حَالِهِمْ يَقْضِي تَعْدِيلَهُمْ، بِشَهَادَةِ النَّبِيِّ – عَلَيْهِ السَّلَامُ – لَهُمْ بِذَلِكَ.

Meaning:

Chapter: The saying regarding the mursal ḥadīth. Abū Bakr (al-Jaṣṣāṣ) - may Allāh have mercy on him - said: ***The Madhhab of our (Ḥanafī) companions is that the mursals of the Companions and the Tābiʿīn are accepted. And likewise, in my view, accepting it from the followers of the Tābiʿīn, after it is known that they transmit the ḥadīth from just and trustworthy individuals.***

As for the mursals of those who were in the fourth generation of the ummah, I used to see some of our scholars saying that their mursals are not accepted because it is the time in which it was narrated from the Prophet - peace be upon him - that lying would become widespread. And the Prophet - peace be upon him - judged the first, second, and third generations with righteousness and goodness, due to his saying - peace be upon him -: "The best of people are my generation in which I was sent, then those who follow them, then those who follow them, then lying will become widespread."

He (al-Jaṣṣāṣ) said: If the predominant characteristic of the people of an era is corruption and lying, we do not accept in it except the report of those whom we know for their justice, truthfulness, and trustworthiness.

I did not see Abū al-Ḥasan al-Karkhī differentiating between the mursals from the rest of the people of the eras. As for ʿĪsā bin Abān, he said: Whoever

from the people of our time transmits a mursal ḥadīth from the Prophet - peace be upon him - if he is from the Imāms of the religion and has transmitted it from the people of knowledge, then his mursal is accepted, just as his musnad is accepted. And whoever the people have transmitted the musnad ḥadīth from him but have not transmitted the mursal from him, then his mursal is suspended (mawqūf) according to us.

Abū Bakr (al-Jaṣṣāṣ) - may Allāh have mercy on him - said: So, he differentiated among the people of his time between those from whom the people of knowledge transmitted the mursal, as opposed to those from whom they only transmitted the musnad. What he means by his saying "the people transmitted from him" is their acceptance of his ḥadīth, not his hearing, for hearing the mursal and other than the mursal is permissible.

ʿĪsā said in his book *al-Mujmal wa'l Mufaṣṣar*: The mursal is stronger according to me than the musnad.

Abū Bakr said: ***What is correct (Ṣaḥīḥ) according to me, and what the Madhhab of our (Ḥanafī) companions indicates, is that the mursal of the Tābiʿīn and their followers is accepted, as long as the narrator is not someone who transmits the ḥadīth from other than trustworthy individuals.*** For whoever deems that permissible, his narration is not accepted, neither for musnad nor for mursal.

The evidence for the correctness of what we mentioned is that the apparent state of the people in the era of the Tābiʿīn and their followers was righteousness and truthfulness, as indicated by the ḥadīth of the Prophet - may Allāh's peace and blessings be upon him. For this reason, ʿUmar ibn al-Khaṭṭāb - may Allāh be pleased with him - used to say: "The Muslims are just towards one another, except for one who has been lashed as a legal punishment or has been tested (for reliability) or has a testimony against him or is suspected in loyalty or kinship."

And Ibrāhīm An-Nakhaʿī used to say: "The Muslims are upright."

Abu Bakr - may Allāh have mercy on him - said: ***What is correct according to me, and what the Madhhab of our (Ḥanafī) companions indicates, is that the mursal of the Tabi'in and their followers is accepted, as long as no suspicion appears from them. This was also the doctrine of Abu Ḥanīfa. For what is without doubt is that the mursal reports of other than the scholars who are relied upon for their knowledge and religion, and those who it is***

known narrate mursal only from other than reliable authorities, are not accepted.

The evidence for the necessity of acting upon the mursal reports according to the limit that we have explained is what we have inferred from the general verses that necessitate accepting the reports of single narrators (ahad). Among them is the saying of Allāh Almighty: "Indeed, those who conceal what We sent down of clear proofs and guidance" [Al-Baqara: 159] and other verses that indicate the obligation of acting upon the reports of single narrators. The ruling of their indication does not differ in the obligation of acting upon the musnad rather than the mursal, because when the Tabi'i says: 'The Prophet - peace be upon him - said such and such,' he has clarified and abandoned concealment, so it is necessary to accept it based on the apparent meaning of the verse.

Likewise, the saying of Allāh Almighty: "If only a contingent from every group among them would go forth to obtain understanding in the religion" [At-Tawba: 122] until the end of the verse. This indicates that when the group from the Tabi'in returns to their people and says: "We warn you of what the Prophet - peace be upon him - said, and we caution you against opposing him," it becomes necessary for them to accept their report, just as it indicates the necessity of accepting the report of the Companion when he says: "He - may Allāh's peace and blessings be upon him - said."

Also, when the musnad report from ahad (single) reports is acceptable, the mursal report must also be from them by equivalence in that a judgment was made of the apparent uprightness of the one it is narrated from, since the Prophet ﷺ bore witness for the people of his era and the Tabi'in with righteousness, just as he testified for the Companions. So it is necessary to interpret their matter according to what we interpreted the matter of the Companion when he says: 'The Prophet - may Allāh's peace and blessings be upon him - said,' because the apparent state of their condition necessitates deeming them just, due to the testimony of the Prophet ﷺ for them regarding that."

The verdict of Mufti Muhammad Taqi Usmani[58]:

It is to mention that the opinion of Hanafī scholars about *mursal* reports is generally not understood. Hanafī scholars do not recognize *mursal* report as defined by muhaddithin evidence as such. In fact Hanafī scholars recognize a *mursal* report as evidence if following three conditions are true for it;

1- That the narrator giving the *mursal* report is from the first three generations whose virtues are testified for.

2- The narrator himself is a trustworthy scholar with knowledge of the reliability and weakness of narrators.

3- The narrator reports the words or some deeds of the Prophet ﷺ with certainty (*jazam*) e.g. ***"The Messenger of Allāh, may Allāh bless him, said so and so."***

Thus, if he reports in an allusive way (with *'an'anah*) the report will cease to be evidence due to non-compliance with this (third) condition. Therefore, Imām Ibn Humam in his work "Taḥrīr" defines *mursal* as, ***"Mursal is the report of a trustworthy scholar (saying): 'The Messenger of Allāh, may Allāh bless him, said …' omitting the chain of narrators."***

As this definition is different from the definition of muhaddithin, it is therefore assumed that Ḥanafīs take every hadith that is *mursal* according to jargon of muhaddithin even though this is not true. Sh. Shabbir Ahmad Usmani has discussed the issue in detail in his introduction of Fath al-Mulhim. Consult it and, *in shaa' Allāh,* the real opinion of Hanafī scholars will become clear.

A *mursal* report fulfilling these conditions is at times more authentic than a narration with connected chain of narrators, or at least equal to it. Therefore, if a report with connected chain (*musnad mausul hadith*) appears to contradict a *mursal* report, it will be handled like the case of

[58] From Karachi, Pakistan. Quoted from here - https://hanafiyya.wordpress.com/2013/07/25/taqi-usmani-hanafi-position-on-mursal-hadiths/

(apparent) contradiction between two reports with connected chains. And if any of the three conditions for a *mursal* report is not fulfilled, the report is not an evidence according to Ḥanafīs, therefore evidently an authentic reported of connected chain will take precedence. This is how I have understood the opinion of the Ḥanafīs.

And Allāh knows best!

6/1/1404 AH

Fatwa No. 49/35 A

Usmani, Muhammad Taqi, *Fatawa Usmani*, Quranic Studies Publishers, Karachi, 2010 vol.1 pp.223-224

Some Salafi sect members put together in English an article on the Mursal and it was also promoted on the forum linked to Abu Khuzaimah and his associates. This is the original link being referred to - https://researchcenterforhadith.wordpress.com/2015/01/22/what-is-a-mursal-hadith/

The above link and its contents on the Mursal was then promoted here –

https://forum.salafiri.com/viewtopic.php?t=764

From the last link one may see the following points that Abu Khuzaimah should have also mentioned when discussing the difference of opinion on the use of Mursal narrations (with highlighting by myself):

The Linguistic meaning: Something that has been set free, released or loosened.

Technical meaning: It is a hadith with a broken link in its chain of narration at the level of a companion. A follower (Taabi'ee) reported it directly from the Prophet (SallAllāhu alayhi was sallam).

Ruling of a Mursal Hadith: **The scholars have differed over its ruling** since this type of break in the Isnaad is unlike any other, since it will usually be a Companion and all of them are perfectly acceptable and so it does not matter that we do not know who he is.

Imām Muslim said, "The Mursal narrations according to me and the saying of the people of knowledge is that it is not evidence."[1]

To be precise in this issue, let us investigate in detail the various opinions regarding the Mursal Hadith:

1) Imām Mālik: **Imām Mālik's opinion and all Māliki jurists opinions is that the Mursal of a trustworthy person is valid as proof and as justification for a practice, just like a Musnad hadith.**13 This view has been developed to such an extreme that to some of them, the Mursal is even better than the Musnad, based on the following reasoning: "The one who reports a Musnad hadith leaves you with the names of the reporters for further investigation and scrutiny, whereas the one who narrates by way of Irsal, being a knowledgeable and trustworthy person himself, has already done so and found the hadith to be sound. In fact, he saves you from further research."

2) **Imām Abu Ḥanīfah (d. 150): Held the same opinion as Mālik**; he accepts the Mursal Hadith whether or not it is supported by another hadith.[2]

3) Imām al-Shafi'i (d. 204): Has discussed this issue in detail in his al-Risalah he requires the following conditions to be met before accepting a Mursal hadith:

a) In the narrative, he requires that one of the following conditions be met: that it be reported also as Musnad through another Isnaad; that its contents be reported as Mursal through another reliable source with a different Isnaad; that the meaning be supported by the sayings of some

Companions; or that most scholars hold the same opinion as conveyed by the Mursal hadith.

b) Regarding the narrator, he requires that one of the following conditions be met: that he be an elder Successor; that if he names the person missing in the Isnaad elsewhere, he does not usually name an unknown person or someone not suitable for reporting from acceptably; or that he does not contradict a reliable person when he happens to share with him in a narration.

On the basis of these arguments, **al-Shafi'i accepts the Mursal narrations of Sa'id bin al-Musayyab, one of the elder Successors**. For example, al-Shafi'i considers the issue of selling meat in exchange for a living animal: he says that Mālik told him, reporting from Zaid b. Aslam, who reported from Ibn al-Musayyab that the Messenger of Allāh (may Allāh bless him and grant him peace) forbade the selling of meat in exchange for an animal. He then says, "This is our opinion, for the Irsal of Ibn al-Musayyab is fine."[3]

4) **Imām Ahmad b. Hanbal (d. 241): Accepts Mursal and (other) Da'eef (weak) ahadith if nothing opposing them is found regarding a particular issue**, preferring them to Qiyas (analogical deduction). By Da'eef here is meant ahadith which are not severely weak, e.g. batil, Munkar, or Maudu', since Imām Ahmad classified ahadith into Sahih and Da'eef rather than into Sahih, Hasan and Da'eef, the preference of later Muhadditheen. Hence, the category Da'eef in his view applied to ahadith which were relatively close to being Sahih, and included many ahadith which were classed as Hasan by other scholars.18 Overlooking this fact has caused misunderstanding about Imām Ahmad's view on the place of Da'eef ahadith in rulings of Fiqh and in matters of Fada'il al-A'mal (virtues of various acts of worship).

5) Shaykhul Islam **Ibn Taymiyyah** (d. 728): Classifies Mursal into three categories. He says, "There are some acceptable, others unacceptable, and some which require further investigation: **If it is known that the reporter does so (i.e. narrates by Irsal) from reliable authorities, then his report**

will be accepted; if he does so from both classes of authorities, i.e. reliable and unreliable, we shall not accept his narration (on its own, without further investigation), for he is narrating from someone whose reliability is unknown; all such Mursal ahadith which go against the reports made by reliable authorities will be rejected completely."[4]

Mursal narrations from the Sahabahs: What is correct that it is Sahih and is used as proof, since the companions rarely narrate from the Tabi'een and if they did they would say so. And if they do not say anything then they will be narrating from another companion and all of them are absolutely acceptable.

Therefore there are basically three sayings as regards the ruling of the Mursal:

1) Da'eef

2) Sahih, used as a proof

3) Acceptable with conditions

Ranks of Mursal Hadith:

1) Highest type of Mursal is a narration from a Sahabi who heard from the Messenger of Allāh (SallAllāhu alayhi was sallam)

2) Then a Sahabi who only saw the Messenger of Allāh (SallAllāhu alayhi was sallam) but not he from him

3) Then Muhkadram

4) Then the Mutqin (Precise narrator), such as Sa'eed ibn al-Musayyab

5) The narrator who use to carefully select his sheikh

6) Then the Mursal narrations of those who use to narrate from anyone

7) Mursal narrations from the younger Tabi'een

[1] Muqaddimah Sahih Muslim (1/24)

[2] As- Suyuti, 1:198.

[3] For the discussion in detail, see al-Shafi'i, al-Risalah (ed. Ahmad Shakir, Cairo, 1358/1940, pp. 461-470; English translation: M. Khadduri, 2nd ed., Islamic Texts Society Cambridge, 1987, pp. 279-284, where the mursal hadith has been translated as "interrupted tradition").

[4] Ibn Taymiyyah, Minhaj al-Sunnah an-Nabawiyyah fi Naqd Kalam al-Shi'ah wa 'l-Qadariyyah (al- Maktabah al-Amiriyyah, Bulaq, 1322), 4:117.

End of quotes.

Based on the aforementioned quotations, it is evident that scholars such as al-Ṭabarī, al-Bājī, Ḥanafīs, Mālikīs, a view of Ibn Ḥanbal, and others in general would not have reservations in accepting narrations attributed to Bakr ibn ʿAbdullāh al-Muzanī, as they have been demonstrated to have reached later scholars through authentic chains of transmission.[59]

[59] See chapter 5 above with narrations from Faḍl al-Ṣalāh ʿalā al-Nabī by Ismāʿīl al-Qāḍī, Ṭabaqāt al-Kubrā of Ibn Saʿd and the weak chained narration in Musnad al-Ḥārith ibn Abī Usāma, all going back to Bakr ibn ʿAbdullāh al-Muzanī.

Furthermore, mursal narrations from Bakr al-Muzanī and other Successors (Tabi'in) are deemed acceptable by Imāms like the ones referenced earlier by Dr. Talib al-Kuthayri. His statement is as follows:

Using the Mursal Ḥadīth as evidence is the opinion of Sufyān al-Thawrī, al-Awzāʿī,[17] Abū Ḥanīfa,[18] Mālik,[19] Aḥmed bin Ḥanbal according to the most well-known narration from him,[20] the majority of the Muʿtazila such as Abū Hāshim,[21] and the Zaydiyya except al-Mu'ayyad Billāh Aḥmed bin al-Ḥussain al-Hārūnī.[22] Al-Nawawī, in his commentary on al-Muhadhdhab, transmitted this from many or most jurists.[23] Al-Āmidī chose this opinion,[24] and so did Ibn al-Ḥājib, with the condition that the narrator is from the Imāms of (Ḥadīth) transmission, which includes the Companions, the Tābiʿīn, and the followers of the Tābiʿīn.[25].

7. A DETAILED LOOK AT THE STATUS OF ʿABDUL MAJĪD IBN ʿABDUL ʿAZĪZ IBN ABĪ RAWWĀD AS IN THE NARRATION OF IBN MASʿŪD (RA) RECORDED IN MUSNAD AL-BAZZĀR

As stated at the end of the first chapter the narration from Ibn Mas'ud (ra) shall now be examined in greater detail, and especially about the reliability of the subnarrator: Abdul Majīd ibn ʿAbdul ʿAzīz ibn Abī Rawwād. For the sake of recollection, the narration is as follows:

Musnad of Imām Abu Bakr Ahmed al-Bazzār (5/308-309)[60]:

1925 – حَدَّثَنَا يُوسُفُ بْنُ مُوسَى، قَالَ: نا عَبْدُ الْمَجِيدِ بْنُ عَبْدِ الْعَزِيزِ بْنِ أَبِي رَوَّادٍ، عَنْ سُفْيَانَ، عَنْ عَبْدِ اللَّهِ بْنِ السَّائِبِ، عَنْ زَاذَانَ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِنَّ لِلَّهِ مَلَائِكَةً سَيَّاحِينَ يُبَلِّغُونِي عَنْ أُمَّتِي السَّلَامَ»

قَالَ: وَقَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «حَيَاتِي خَيْرٌ لَكُمْ تُحَدِّثُونَ وَنُحَدِّثُ لَكُمْ، وَوَفَاتِي خَيْرٌ لَكُمْ تُعْرَضُ عَلَيَّ أَعْمَالُكُمْ [ص:309]، فَمَا رَأَيْتُ مِنْ خَيْرٍ حَمِدْتُ اللَّهَ عَلَيْهِ، وَمَا رَأَيْتُ مِنْ شَرٍّ اسْتَغْفَرْتُ اللَّهَ لَكُمْ» ، وَهَذَا الْحَدِيثُ آخِرُهُ لَا نَعْلَمُهُ يُرْوَى عَنْ عَبْدِ اللَّهِ إِلَّا مِنْ هَذَا الْوَجْهِ بِهَذَا الْإِسْنَادِ

The meaning of what al-Bazzār transmitted:

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[60] Also known as *al-Bahr al-Zakkar*. The published edition shown above was initially edited by Mahfuzur Rahman Zayn Ullah, an admirer of al-Albani's who did not mention the leading scholars who authenticated this narration except the view of al-Hafiz Nurud-Din al-Haythami (d. 807 AH), and its subsequent weakening by al-Albani!

"Yusuf ibn Musa narrated to us: He said: Abd al-Majīd ibn Abd al-Aziz ibn Abi Rawwād narrated to us from Sufyan from Abd Allāh ibn al-Sā'ib from Zādhān from Abdullah (ibn Mas'ud) from the Prophet (ﷺ) who said: 'Indeed, Allāh has angels who travel around, conveying the greetings of my Ummah to me.'

He[61] said:

The Messenger of Allāh (ﷺ) also said: ***'My life is good (khayr) for you, for you narrate and I relate to you [the revelations and guidance]. And my death is good (khayr) for you, for your deeds will be presented to me. Whatever good I see, I praise Allāh for it, and whatever evil I see, I ask Allāh's forgiveness for you.'***

(Al-Bazzār said): The latter part of this hadith, we do not know it narrated from Abdullah except through this channel with this chain of transmission."

The above hadith is of two separate parts with one chain of transmission and what indicates that is al-Bazzār saying it is a latter part of the hadith related with the same chain of transmission.

Abu Khuzaimah in his article attempted to weaken this narration with similar lines of argumentation held by al-Albani and other Salafis. Abu Khuzaimah said on p. 10:

The first thing to note is that this narration is different to the wording of Bakr b. Abdullah al-Muzanī and that of Anas since this has the additional wordings in the first part of the hadith that the other two do not.

Reply:

[61] Meaning Ibn Mas'ud (ra).

Rather, what proves that they are two separate narrations in terms of wording with the same chain of transmission is how the scholars have recorded it in later Hadith collections, and the narration from Bakr ibn Abdullah al-Muzanī only mentioned the second narration. This can be witnessed later on from some of the books. Let us exemplify with one quotation from a contemporary who replied to al-Albani's claims below.

In the 2nd part of al-Bazzār 's narration the wording with the same chain of transmission has it as follows:

He[62] said:

The Messenger of Allāh (ﷺ) also said**: *'My life is good (khayr) for you, for you narrate and I relate to you [the revelations and guidance]. And my death is good (khayr) for you, for your deeds will be presented to me. Whatever good I see, I praise Allāh for it, and whatever evil I see, I ask Allāh's forgiveness for you.'***

While in the narration from Bakr al-Muzanī as recorded in **Faḍl al-Ṣalāh** ʿalá al-Nabī of Imām Ismāʿīl ibn Isḥāq al-Qāḍī (199 AH-282 AH) was as follows:

25. Sulaymān ibn Ḥarb narrated to us, he said: Ḥammād ibn Zayd narrated to us, he said: Ghālib al-Qaṭṭān narrated to us, from Bakr ibn ʿAbdullāh al-Muzanī, who said: The Messenger of Allāh (peace and blessings be upon him) said: "My life is better for you. You will narrate and be narrated to, but when I die, my death will be better for you. Your deeds are presented to me, so if I see good, I praise Allāh, and if I see other than that, I seek forgiveness from Allāh for you."

And also:

[62] Meaning Ibn Mas'ud (ra).

26 - Al-Ḥajjāj ibn al-Minhāl narrated to us, saying: Ḥammād ibn Salama narrated to us, from Kathīr Abī al-Faḍl, from Bakr ibn ʿAbdullāh, that the Messenger of Allāh, peace and blessings be upon him, said: "My life is good for you, and my death is good for you. You will narrate and be narrated to, and when I die, your deeds are presented to me. If I see good, I praise Allāh, and if I see evil, I ask Allāh's forgiveness for you."

These three narrations all have similar wording about the life of the Prophet ﷺ in this world, the afterlife, and the presentation of good and bad deeds. A contemporary Syrian writer on Ḥadīth related matters by the name of Dr. ʿAlī Nāyif al-Shuḥūd (born in 1956) mentioned the following in reply to al-Albānī in his work entitled: Al-Khulāṣa fī Aḥkām al-Istighātha wa'l Tawassul (p. 29):

الثاني – هنا عندنا حديثان بسند واحد ليس إلا،فلا علاقة له بزيادة الثقات،إذ زيادة الثقات تكون عادة في الحديث نفسه زيادة ونقصاً،وليس في حديثين مختلفين لفظاً ومعنى

Meaning:

“Secondly, here we have **two Hadiths with the same chain of narration (Sanad) and nothing more**. This has no relation to the addition by trustworthy narrators (Ziyadat al-Thiqat), as the addition by trustworthy narrators is usually within the same Hadith itself, with additions and omissions, and not in two different Hadiths that differ in wording and meaning.”

The fuller quotation in reply to al-Albani from the above-named writer shall be presented later on.

Abu Khuzaimah thought himself to be capable of grading the status of Abdul Majīd ibn ʿAbdul ʿAzīz ibn Abī Rawwād. He said in his amateur way of looking at a lot of the praise (ta’dil) and dispraise (jarh) on the overall status on this narrator on p. 11:

Abdul Majīd b. Abdul Aziz b. Abi Rawwad is in the chain who is **very weak**.

Reply:

Abdul Majīd ibn ʿAbdul ʿAzīz ibn Abī Rawwād is not very weak as he boldly claimed, and it also goes against the views held by later Hadith masters who knew about the background verdicts on him and then concluded with words expressing his reliability. This shall be presented in due course as there are also some contemporary Salafi writers who deemed Abdul Majīd ibn ʿAbdul ʿAzīz ibn Abī Rawwād to be trustworthy too.

Between pages 11 to 53, Abu Khuzaimah brought forth a lot of quotations mentioning the praise (ta'dil) and dispraise (jarh) on Abdul Majīd . Many of these verdicts have been collated in the later works on the background to early Hadith narrators, like in the Tahdhīb al-Kamāl of Al-Ḥāfiẓ al-Mizzi (d. 762 AH) and its summary by al-Ḥāfiẓ ibn Hajar al-ʿAsqalānī (d. 852 AH) in his Tahdhīb al-Tahdhīb, and similarly by al-Dhahabī (d. 748 AH), al-Mughlaṭāʾī (d. 762 AH) and others.

Abdul Majīd ibn ʿAbdul ʿAzīz ibn Abī Rawwād in the Tahdhīb al-Tahdhīb of al-Ḥāfiẓ ibn Hajar al-ʿAsqalānī

Here follows what was recorded by al-Ḥāfiẓ ibn Hajar in his *Tahdhīb al-Tahdhīb*[63] (8/323-329) in a lately published edition with editing and sourcing of the verdicts of the earlier hadith scholars. The original Arabic text from Ibn Hajar is the larger font with smaller fonts for the footnotes by the editor:

4378 – (م 4) عبد المجيد بن عبد العزيز بن أبي رَوَّاد، الأزدي، مولى المُهَلَّب، أبو عبد الحميد، المكي (1).

روى عن: أبيه، وأيمن بن نَابِل، وابن جريج، ومعمر (2)، وسالم الجزري، وغيرهم.

وعنه: الشافعي، وأحمد، والحميدي، وابن أبي عمر، ونوح بن حبيب، وكثير بن عبيد، وعبد الوهاب بن الحكم، وسُرَيْج بن يونس، وحاجب بن سليمان، وعلي بن ميمون الرَّقِّي، والعلاء بن مسلمة الرَّوَّاس، ومحمد بن حسان الأزرق، وأحمد بن سِنَان القطان، والزبير بن بكار، وغيرهم.

قال أحمد: ثقة، وكان فيه غلو في الإرجاء، وكان يقول: هؤلاء الشكّاك (3).

وقال عبد الله بن أحمد بن حنبل، عن ابن معين: ثقة، ليس به بأس (4).

وقال الدُّوْرِي، عن ابن معين: ثقة (5).

وقال ابن أبي مريم، عن ابن معين: ثقة، كان يروي عن قومٍ ضعفاء، وكان أعلمَ الناس بحديث ابن جريج، وكان يُعلن بالإرجاء (6).

قال: ولم يكن يَبْذُلُ نفسَه للحديث (7).

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[63] Edited by a group of researchers and published in 15 volumes by Dar al-Birr, Dubai, UAE, 2nd edition, 2021/1443 AH.

(1) في هامش "م": (مروزي الأصل).

(2) قال ابن معين: وقد كان سمع من معمر. "الكامل في ضعفاء الرجال" لابن عدي (7/ 47).

(3) "الكامل في ضعفاء الرجال" لابن عدي (7/ 47).

(4) "العلل ومعرفة الرجال" لأحمد، رواية ابنه عبد الله (3/ 19).

(5) "تاريخ ابن معين" رواية الدُّوْرِي (2/ 370).

وكذا قال الدارمي، عن ابن معين "تاريخ الدارمي عن ابن معين" (ص 186).

(6) "الكامل في ضعفاء الرجال" لابن عدي (7/ 47).

(7) انظر "تاريخ ابن معين" رواية الدُّوْرِي (2/ 370).

وقال إبراهيم بن الجنيد: ذَكَرَ يحيى بن معين عبدَ المجيد، فذكر من نُبْلِه، وهَيْئَتِه، قال: وكان صدوقًا، ما كان يرفعُ رأسه إلى السماء، وكانوا يعظِّمونه (1).

وقال البخاري: كان يرى الإرجاء، كان الحميدي يتكلّم فيه (2).

وقال الآجري، عن أبي داود: ثقة، حَدَّثَنَا عنه أحمد، ويحيى بن معين.

قال يحيى: كان عالمًا بابن جريج.

قال أبو داود: وكان مرجئًا، داعيةً في الإرجاء، وما فسد عبد العزيز حتى نشأ ابنه، وأهل خراسان لا يحدثون عنه.

وقال النسائي: ثقة.

وقال في موضع آخر: ليس به بأس.

وقال أبو حاتم: ليس بالقوي يكتب حديثه (3).

وقال الدارقطني: لا يحتجّ به، يعتبر به، وأبوه أيضًا ليّن، والابن أثبت، والأب يترك (4).

وروى له أبو أحمد بن عدي أحاديث، ثم قال كلها غير محفوظة على أنه ثَبْتٌ في حديث ابن جريج، وله عن غير ابن جريج، وعامّة ما أنكر عليه الإرجاء (5).

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(1) "سؤالات ابن الجنيد لابن معين" (ص 347 – 348).

(2) "الضعفاء الصغير" (ص 82)، "التاريخ الكبير" (6/ 112).

(3) "الجرح والتعديل" لابن أبي حاتم (6/ 65)، وقال في آخره: كان الحميدي يتكلّم فيه.

(4) "سؤالات البَرْقَاني للدارقطني" (ص 104).

(5) "الكامل في ضعفاء الرجال" (7/ 47 - 49).

وقال سلمة بن شَبِيْب (1): كنت عند عبد الرزاق، فجاءنا موت عبد المجيد بن عبد العزيز، وذلك سنة ست ومئتين (2)، فقال عبد الرزاق: الحمد لله الذي أراح أمة محمد من عبد المجيد (3).

قلت: وقال الدارقطني في "العلل": كان أثبت الناس في ابن جريج (4).

وقال المَرُّوْذِي، عن أحمد: كان مرجئًا قد كتبتُ عنه، وكانوا يقولون: أفسد أباه، وكان منافرًا لابن عيينة.

قال المَرُّوْذِي: وكان أبو عبد الله يحدث عن المرجئ إذا لم يكن داعيةً، ولا مخاصمًا (5).

وقال العُقَيْلِي: ضَعَّفَه محمد بن يحيى (6).

وقال أبو أحمد الحاكم: ليس بالمتين عندهم (7).

وقال ابن سعد: كان كثير الحديث، مرجئًا ضعيفًا (8).

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(1) هو سلمة بن شَبِيْب أبو عبد الرحمن، النسائي، النيسابوري، نزيل مكّة. قال النسائي: ليس به بأس. روى عنه الستة سوى البخاري، وقيل أن أحمد بن حنبل حدّث عنه. مات سنة أربع وتسعين ومئتين. "تذكرة الحفاظ" للذهبي (2/ 543).

(2) وأرخه ابن حبان بأنه مات قبل المئتين. "كتاب المجروحين" (2/ 150).

(3) في هامش "م" (روى له مسلم مقرونًا بغيره).

(4) (12/ 13).

(5) "العلل ومعرفة الرجال" لأحمد رواية المَرُّوْذِي (ص 124).

(6) "الضعفاء" للعقيلي (4/ 24).

ومحمد بن يحيى هو ابن أبي عمر، أبو عبد الله، العدني، المجاور بمكة. قال أبو حاتم: صدوق، صالح، وفيه غفلة، رأيتُ عنده حديثًا موضوعًا رواه عن سفيان.

قال الليث: بلغني أنه لم يقعد عن الطواف ستين سنة. مات في آخر سنة ثلاث وأربعين ومئتين. "تذكرة الحفاظ" (2/ 501).

(7) "إكمال تهذيب الكمال" (8/ 297).

(8) "الطبقات الكبير" (8/ 62).

وقال الساجي: روى عن مالك حديثًا منكرًا، عن زيد بن أسلم، عن عطاء بن يسار، عن أبي سعيد: الأَعْمَالُ بِالنِّيَّةِ. وروى عن ابن جريج أحاديث لم يُتَابَعْ عليها (1).

وقال ابن عبد البر: روى عن مالك أحاديث أخطأ فيها، أشهرها خطأً حديث الأعمال (2).

وقال أبو حاتم: ليس بالقوي.

وقال الحاكم: هو ممن سكتوا عنه (3).

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(1) "نقولات من كتاب الضعفاء للساجي" (ص 196) مطبوع مع "تعليقات الدارقطني على المجروحين لابن حبان"، دون قوله "وروى عن ابن جريج أحاديث لم يُتَابَعْ عليها"، وذكر له حديثًا عن ابن جريج.

(2) "التمهيد" (21/ 270).

أخرجه أبو نعيم "حلية الأولياء" (6/ 342)، والخليلي "الإرشاد" (1/ 167)، من طرق عن نوح بن حبيب، عن عبد المجيد بن أبي رواد، به.

وذكره ابن أبي حاتم "العلل" (2/ 264)، والدارقطني "تعليقاته على المجروحين لابن حبان" (ص 196)، و "العلل" (2/ 193)، وغيرهم.

انفرد ابن أبي رواد برواية هذا الحديث عن مالك من هذا الطريق، والمحفوظ عن مالك روايته عن يحيى بن سعيد الأنصاري كما في "صحيح البخاري" (1/ 20).

قال أبو حاتم: هذا حديث باطل ليس له أصل، إنما هو: مالك، عن يحيى بن سعيد، به.

وقال الدارقطني: حديثًا منكرًا. وقال: لم يتابع عليه، وأما أصحاب مالك الحفاظ عنه، فرووه عن مالك، عن يحيى بن سعيد، به، وهو الصواب.

وقال أبو نعيم: غريب من حديث مالك، عن زيد، تفرد به عبد المجيد، ومشهوره وصحيحه ما في "الموطأ" مالك، عن يحيى بن سعيد.

تنبيه: حديث الأعمال بالنية في "الموطأ" (ص 312) المطبوع من رواية محمد بن الحسن.

(3) "سؤالات السِّجْزِي للحاكم" (ص 183).

وقال الخليلي: ثقة، لكنه أخطأ في أحاديث (1).

وقال ابن حبان: كان يقلب الأخبار، ويروي المناكير عن المشاهير، فاستحق الترك (2).

وقال الدارقطني في "الأفراد": حدثنا يعقوب بن إبراهيم، حدثنا علي بن مسلم، حدثنا عبد المجيد، عن ابن جريج، عن عطاء، عن ابن عباس، قال: كلام القدرية كفر، وكلام الحرورية ضلالة، وكلام الشيعة هلكة، قال ابن عباس: ولا أعلم الحق إلا في كلام قومٍ أرجؤوا ما غاب عنهم، ولم يقطعوا بالذنوب، والعصمة من الله، وعَلِمُوا أَن كلًّا بقدر الله (3). قال الدارقطني:

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(1) "الإرشاد" (1/ 233).

(2) "كتاب المجروحين" لابن حبان (2/ 150)، وقال: منكر الحديث جدًّا ... ثم قال: وقد قيل: إنه هو الذي أدخل أباه في الإرجاء.

(3) ذكره أبو زرعة "أجوبة أبي زرعة الرازي" للبَرْذَعِي (2/ 449 - 451)، وابن حبان "المجروحين" (2/ 150)، وأسنده ابن بطة "الإبانة" قسم القدر (4/ 165)، واللالكائي "شرح أصول اعتقاد أهل السنة" (2/ 713 و 771)، ومداره على عبد المجيد، به.

وسيأتي قول الدارقطني في الترجمة: تفرد عبد المجيد به.

وحكم أبو زرعة بأنه باطل، وابن حبان والذهبي "الميزان" (2/ 648) بأنه موضوع.

قال أبو زرعة: هذا عندي باطل إنما روى هذا أبو عِصْمَة نوح بن أبي مريم، ليس هذا من حديث ابن جريج، ابن أبي رَوَّاد أخاف أن يكون قد عمل في هذا عملًا، ألا ترى أنه يقول في آخره: ولا أعلم قومًا خيرًا من قوم أَرْجَوْا. قال لي أبو زرعة: ابن عباس يقول مثل هذا! ثم قال لي أبو زرعة: كان ابن أبي رَوَّاد مرجئًا.

وقال ابن حبان: هذا شيء موضوع، ما قاله ابن عباس، لا عطاء رواه، ولا ابن جريج حدّث به.

تنبيه: ورد في كتاب "شرح مذاهب أهل السنة" (ص 24) لابن شاهين من طريق هشام بن عبيد الله الرازي، وهو من أوهامه لأن الحديث معروف عن ابن أبي رواد، قال ابن حبان "المجروحين"

(2/ 438): كان يهم في الروايات، ويخطئ إذا روى عن الأثبات، فلما كثر مخالفته للأثبات بطل الاحتجاج به، والله أعلم.

تفرد به عبد المجيد (1).

قلت: وبقية رجاله ثقات.

وكان وكيعٌ كثيرَ الحطّ على عبد المجيد؛ لأن عبد المجيد أفتى بكفر وكيع بسبب حديث رواه فيه أن النبي -صلى الله عليه وسلم- لم يُدْفن حتى رَبا بطنه، وانثنى خنصره، وكان الرشيد بمكة، فاستفتى، فقال عبد المجيد: يُقتل، وقال سفيان بن عيينة: لا قتل عليه؛ رجل سمع حديثًا، فرواه (2) (3).

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(1) "أطراف الغرائب" لابن طاهر المقدسي (1/ 488).

وقال ابن حبان: روى عنه هذه الحكاية عصام بن يوسف البَلْخِي، وهذا شيء موضوع، ما قاله ابن عباس، ولا عطاء رواه، ولا ابن جريج حدّث به. "كتاب المجروحين" (2/ 150).

(2) ما بعد قوله "وكان وكيع ... " إلى آخر الترجمة ليس في "م".

(3) أقوال أخرى في الراوي:

وقال أبو بكر بن عفّان السَّرْخَسِي: خرج ابن عيينة علينا من منزله، وكان منزله بِقُعَيْقِعَان، فقال: ألا فاحذروا ابن أبي رَوَّاد المرجئ، لا تجالسوه، واحذروا إبراهيم بن أبي يحيى، لا تجالسوه. "الضعفاء" للعقيلي (1/ 216).

وقال يحيى بن سعيد القطان: كذَّاب. "المعرفة والتاريخ" ليعقوب بن سفيان الفسوي (3/ 52).

وقال ابن معين: رفع عليه حارث النقّال النعل. قال: فبلغهم، فهرب، ولو قدروا عليه. قال ابن الجنيد: يعني يردونه (قال المحقق: هكذا في الأصل، وفي ث: يؤذونه). "سؤالات ابن الجنيد لابن معين" (ص 348).

وسأله ابن الجنيد عن والده عبد العزيز؟ فقال: ثقة، وابنه عبد المجيد بن عبد العزيز بن أبي رَوَّاد. فقال ابن الغَلَابي ليحيى شيئًا، فقال يحيى: إنما كان الحميدي وأولئك يقعون فيه، أرادوا أن يبذل لهم، فلم يفعل، وهو ثقة في نفسه، إلا أنه كان يرى رأي الإرجاء، إلا أنه كان يروي عن قوم

ضعفاء. وأما في نفسه فهو ثقة -يعني عبد المجيد-. "سؤالات ابن الجنيد لابن معين" (ص 187)، طبعة الأزهري.

وسئل ابن معين عنه، فقال: ثقة، كان أعلم الناس بحديث ابن جريج، وكان أصحابه =

= يصلحون كتبهم بكتابه. "الاستذكار" (4/ 218).

ولما سئل الدارقطني عن أثبت أصحاب ابن جريج، قال: قال ابن معين: عبد المجيد بن عبد العزيز، ويحيى القطان، أبو عاصم حسن الرواية، ومحمد بن بكر البُرْسَاني، وحجاج بن محمد الأعور. "سؤالات ابن بكير للدارقطني" (ص 182 - 183).

وقال علي بن المديني: ما بُدِّعَ عبد المجيد إلا بحال الحميدي، كان الحميدي ينهى عنه. "سؤالات ابن الجنيد لابن معين" (ص 348).

وقيل لأحمد: عبد المجيد بن عبد العزيز؟ قال: كان عالمًا بابن جريج، ولم يكن يبالي عمّن حدّث، وله عند أهل مكة قدر. فقيل لأحمد: هو موضع للرواية؟ قال: لا أدري. قال: وسمعت أحمد حدّث عنه. "سؤالات أبي داود لأحمد" (ص 236).

وذكره الفسوي في "باب من يرغب عن الرواية عنهم"، وقال: وعبد المجيد بن عبد العزيز كان مبتدعًا، معاندًا، داعيةً. سمعت حماد بن حفص يقول: سمعت يحيى بن سعيد القطان، يقول: كذّاب -يعني عبد المجيد-. "المعرفة والتاريخ" ليعقوب بن سفيان الفسوي (3/ 52).

وقال الجوزجاني: عبد العزيز بن أبي رَوَّاد، كان، عابدًا، غاليًا في الإرجاء. وابنه عبد المجيد كذلك. "أحوال الرجال" (ص 152 - 153).

وذكره العُقَيْلِي في "الضعفاء" (4/ 24).

وذكره ابن عدي في "الكامل في ضعفاء الرجال" (7/ 47).

وجاء في طبعة عالم الكتب لـ "سنن الدارقطني" (1/ 311)، بعد أن أورد أثرًا عن معاوية -رضي الله عنه-، وفي إسناده عبد المجيد بن عبد العزيز، قال: كلهم ثقات.

وذكره ابن شاهين في "تاريخ أسماء الثقات" (ص 167)، وقال: ثقة، ليس به بأس. وهذا نفس قول ابن معين كما سبق في المتن.

وقال أبو يعلى الخليلي – وهو يضرب مثلًا لحديث يخطئ فيه الثقة –: وعبد المجيد صالح، محدّث ابن محدّث، لا يعمد على مثله، لكنّه يخطئ، ولم يخرّج له في الصحيح. ثم قال: فهذا مما أخطأ فيه الثقة عن الثقة. "الإرشاد" (1/ 167).

لعله يقصد لم يخرج له في "صحيح البخاري".

وقال ابن عبد البر: وعبد المجيد أيضًا أقعدُ من ابن جريج وأضبطُ لحديثه من عبد الرزاق. "الاستذكار" (4/ 217).

Translation of the meaning:

No. 4378 - (Sahih Muslim, the Four Sunan's**) 'Abd al-Majīd bin 'Abd al-'Aziz bin Abi Rawwad, al-Azdi,** mawla of al-Muhallab, Abu 'Abd al-Hamid, al-Makki (1).

He narrated from: his father, Ayman bin Nabil, Ibn Jurayj, Ma'mar (2), Salim Al-Jazari, and others.

Those who narrated from him: Al-Shafi'i, Ahmed (ibn Hanbal), Al-Humaydi, Ibn Abi Umar, Nuh bin Habib, Kathīr bin Ubaid, Abdul Wahhab bin al-Hakam, Surayj bin Yunus, Hajib bin Sulayman, Ali bin Maimun Al-Raqqi, al-Ala' bin Maslama al-Rawwas, Muhammad bin Hassan al-Azraq, Ahmad bin Sinan al-Qaṭṭān, al-Zubayr bin Bakkar, and others.

Ahmed (ibn Hanbal) said: He is trustworthy (thiqa), but he had some extremism in Irja', and he used to say: These are the doubters (3).

Abdullah bin Ahmed bin Hanbal said, narrating from Ibn Ma'in: He is trustworthy, there is no problem with him (4).

Al-Dawri narrated from Ibn Ma'in: He is trustworthy (5).

Ibn Abi Maryam narrated from Ibn Ma'in: He is trustworthy. He used to narrate from weak people, and he was the most knowledgeable of the people regarding the hadith of Ibn Jurayj. He used to openly profess Irja' (6).

He said: And he did not use to exert himself for hadith (7).

Footnotes:

(1) In the margin of "M": (Originally from Merv).

(2) Ibn Ma'in said: He had heard from Ma'mar. "Al-Kamil fi Du'afa al-Rijal" by Ibn ʿAdī (7/47).

(3) "Al-Kamil fi Du'afa al-Rijal" by Ibn ʿAdī (7/47).

(4) "Al-Ilal wa Ma'rifat al-Rijal" by Ahmed, narrated by his son Abdullah (3/19).

(5) "Tarikh ibn Ma'in" narrated by al-Dawri (2/370).

Al-Darimi also said this, narrating from Ibn Ma'in in "Tarikh al-Darimi an Ibn Ma'in" (p. 186).

(6) "Al-Kamil fi Du'afa al-Rijal" by Ibn ʿAdī (7/47).

(7) See "Tarikh ibn Ma'in" narrated by al-Dawri (2/370).

Ibrahim bin Al-Junayd said: Yahya bin Ma'in mentioned Abdul Majīd and spoke of his nobility and appearance. He said: He was truthful (saduq). He would not raise his head towards the sky, and they used to revere him (1).

Al-Bukhari said: He held the view of Irja'. Al-Humaydi used to speak about him (critically) (2).

Al-Ajurri narrated from Abu Dāwūd: He is trustworthy (thiqa). Ahmed and Yahya bin Ma'in narrated to us from him.

Yahya said: He was knowledgeable about Ibn Jurayj.

Abu Dāwūd said: He was an adherent of Irja', a propagator of Irja'. Abdul Aziz did not become corrupt until his son grew up. The people of Khurasan do not narrate from him.

Al-Nasa'i said: He is trustworthy (thiqa).

In another place, he said: There is no problem with him.

Abu Hatim said: He is not strong. His hadith can be written down (3).

Al-Dāraquṭnī said: He cannot be used as proof, but he can be considered. His father is also lenient, but the son is more reliable. The father is abandoned (4).

Abu Ahmed bin ʿAdī narrated hadiths from him, then said: All of them are not preserved, although he is reliable in the hadith of Ibn Jurayj. He narrated from others besides Ibn Jurayj, and in general what was criticized about him was Irja' (5).

Footnotes:

(1) "The Questions (su'alat) of Ibn Al-Junaid to Ibn Ma'in" (pp. 347-348).

(2) "Al-Du'afa Al-Ṣaghīr " (p. 82), "Al-Tarikh Al-Kabir" (6/112).

(3) "Al-Jarh wa al-Ta'dil" by Ibn Abi Hatim (6/65). At the end, he said: Al-Humaydi used to speak about him (negatively).

(4) "The Questions (su'alat) of Al-Barqani to al-Dāraquṭnī" (p. 104).

(5) "Al-Kamil fi Du'afa Al-Rijal" (7/47-49).

Salama bin Shabib (1) said: I was with Abdul Razzaq when we received the news of the death of Abdul Majīd bin Abdul Aziz, and that was in the year 206 (2). AbduraRazzaq said: Praise be to Allāh who has put at ease the nation of Muhammad from Abdul Majīd (3).

I said: Al-Dāraquṭnī said in "al-Ilal": He was the most reliable of people regarding Ibn Jurayj (4).

Al-Marrudhi narrated from Ahmed (ibn Hanbal): He was a Murji'ite from whom I had written, and they used to say: He corrupted his father, and he was hostile to Ibn Uyayna.

Al-Marrudhi said: Abu Abdullah used to narrate from the Murji'ite if he was not a propagandist or a disputant (5). Al-Uqayli said: Muhammad bin Yahya weakened him (6).

Abu Ahmed al-Ḥākim said: He is not strong according to them (7).

Ibn Sa'd said: He narrated many hadiths, and he was a weak Murji'ite (8).

Footnotes:

(1) He is Salama bin Shabib Abu Abdul Rahman, al-Nasa'i, al-Naysaburi, a resident of Makkah. Al-Nasa'i said: There is no harm in him. The six narrated from him except al-Bukhari, and it is said that Ahmed bin Hanbal narrated from him. He died in the year 294. "Tadhkiratul Ḥuffāẓ" by al-Dhahabī (2/543).

(2) Ibn Ḥibbān dated his death as before 200. "Kitab al-Majruhin" (2/150).

(3) In the margin of "M" (Muslim narrated from him in conjunction with others).

(4) (12/13).

(5) "Al-Ilal wa Ma'rifat al-Rijal" by Ahmed (ibn Hanbal), narration of al-Marrudhi (p. 124).

(6) "Al-Du'afa" by al-Uqayli (4/24).

Muhammad bin Yahya is Ibn Abi Umar, Abu Abdullah, al-Adani, who resided in Makka. Abu Hatim said: Truthful (saduq), righteous, but he had some heedlessness. I saw with him a fabricated hadith that he narrated from Sufyan.

Al-Layth said: It reached me that he did not stop circumambulating (the Ka'ba) for sixty years. He died at the end of the year 243. "Tadhkiratul Ḥuffāẓ" (2/501).

(7) "Ikmal Tahdhīb al-Kamāl " (8/297).

(8) "Al-Ṭabaqāt al-Kabir" (8/62).

Al-Saji said: He narrated a rejected (munkar) hadith from Mālik, from Zayd bin Aslam, from Ata' bin Yasar, from Abu Sa'id: "Actions are (judged) by intentions." And he narrated from Ibn Jurayj hadiths that were not corroborated.(1)

Ibn Abd al Barr said: He narrated from Mālik hadiths in which he made mistakes, the most well-known mistake being the hadith of actions.(2)

Abu Hatim said: He is not strong (in narration).

Al-Ḥākim said: He is among those about whom they remained silent.(3)

Footnotes:

(1) Quotations from the book “al-Du'afa by al-Saji" (p. 196) printed with "Al-Dāraquṭnī's comments on al-Majruhin by Ibn Ḥibbān, without his saying "And he narrated from Ibn Jurayj hadiths that were not corroborated", and he mentioned a hadith from him from Ibn Jurayj.

(2) "Al-Tamhid" (21/270).

It was reported by Abu Nu'aym in "Hilyat al-Awliyya" (6/342), and al-Khalili in "al-Irshad" (1/167), through routes from Nuh bin Habib, from Abdul Majīd bin Abi Rawwad, with it.

It was mentioned by Ibn Abi Hatim in "al-'Ilal" (2/264), al-Dāraquṭnī in his "Comments (Ta'liqat) on al-Majruhin by Ibn Ḥibbān" (p. 196), and "al-'Ilal" (2/193), and others.

Ibn Abi Rawwad was alone in narrating this hadith from Mālik through this route, and what is preserved from Mālik is his narration from Yahya bin Sa'id Al-Ansari as in "Sahih Al-Bukhari" (1/20).

Abu Hatim said: This is a false hadith that has no basis. Rather, it is: Mālik, from Yahya bin Sa'id, with it.

Al-Dāraquṭnī said: A rejected (munkar) hadith. And he said: He was not corroborated in it, and as for the companions of Mālik who preserved it from him, they narrated it from Mālik, from Yahya bin Sa'id, with it, and that is correct.

Abu Nu'aym said: Strange (gharib) from the hadith of Mālik, from Zayd, Abdul Majīd was alone in it, and its well-known and authentic (version) is what is in "al-Muwatta'" Mālik, from Yahya bin Sa'id.

Note: The hadith of actions by intentions is in "al-Muwatta'" (p. 312) printed from the narration of Muhammad bin al-Hasan (al-Shaybani).

(3) "Questions (su'alat) of al-Sijzi to al-Ḥākim" (p. 183).

Al-Khalili said: Trustworthy, but he made mistakes in hadiths (1).

Ibn Ḥibbān said: He used to reverse the reports and narrate rejected hadiths from famous narrators, so he deserved to be abandoned (2).

Al-Dāraquṭnī said in "al-Afrad": Ya'qub bin Ibrahim narrated to us, Ali bin Muslim narrated to us, Abdul Majīd narrated to us, from Ibn Jurayj, from Ata', from Ibn Abbas, who said: The speech of the Qadariyya is disbelief, the speech of the Haruriyya is misguidance, and the speech of the Shi'a is destruction. Ibn Abbas said: I do not know the truth except in the speech of people who deferred what was hidden from them, did not decisively judge sins, and knew that protection is from Allāh and that everything is by the decree of Allāh (3).

Footnotes:

(1) "Al-Irshad" (1/233).

(2) "Kitab Al-Majruhin" by Ibn Ḥibbān (2/150), and he said: His hadith is very rejected... then he said: It has been said that he is the one who introduced his father to Irja'.

(3) Abu Zur'ah mentioned it in "Ajwibat Abi Zur'ah al-Razi" by al-Bardha'i (2/449-451), Ibn Ḥibbān in "al-Majruhin" (2/150), and Ibn Batta connected its chain in "al-Ibana", section on Qadr (4/165), and al-Lalaka'i in "Sharh Usul I'tiqad Ahl al-Sunnah" (2/713 and 771), and its basis is on Abdul Majīd .

Al-Dāraquṭnī's statement will come in the biography that Abdul Majīd was alone in narrating it.

Abu Zur'ah ruled it as false, while Ibn Ḥibbān and al-Dhahabī in "al-Mīzān" (2/648) ruled it as fabricated.

Abu Zur'ah said: In my view, this is false. Rather, this was narrated by Abu Ismah Nuh ibn Abi Maryam. This is not from the hadith of Ibn Jurayj. I fear that Ibn Abi Rawwad may have done something regarding this. Do you not see that he says at the end of it: "I do not know of any people better than those who deferred"? Abu Zur'ah said to me: Would Ibn Abbas say something like this! Then Abu Zur'ah said to me: Ibn Abi Rawwad was a Murji'ite.

Ibn Ḥibbān said: This is something fabricated. Ibn Abbas did not say it, nor did Ata' narrate it, nor did Ibn Jurayj report it.

Note: It is mentioned in the book "Sharh Madhahib Ahl al-Sunnah" (p. 24) by Ibn Shahin from the route of Hisham bin Ubaydullah al-Razi, and it is one of his illusions[64] (errors in transmission) because the hadith is known from Ibn Abi Rawwad. Ibn Ḥibbān said in "al-Majruhin" (2/438): He[65] used to err in narrations and make mistakes when he narrated from reliable narrators. When his disagreements with reliable narrators became frequent, citing him as proof became invalid, and Allāh knows best.

Al-Dāraquṭnī said: Abdul Majīd was alone in narrating it (1).

I say: The rest of its narrators are trustworthy.

Waki' used to criticise Abdul Majīd a lot because Abdul Majīd issued a fatwa declaring Waki' a disbeliever due to a hadith he narrated in which the Prophet (peace be upon him) was not buried until his abdomen swelled and his little finger bent. Al-Rashid was in Makka, so he sought a Fatwa. Abdul Majīd said: He should be killed. Sufyan bin Uyayna said: There is no killing for him; a man heard a hadith and narrated it (2) (3).

Footnotes:

(1) "Atraf al-Ghara'ib" by Ibn Tahir al-Maqdisi (1/488).

Ibn Ḥibbān said: Isam bin Yusuf al-Balkhi narrated this story from him, and this is something fabricated. Ibn Abbas did not say it, nor did Ata' narrate it, nor did Ibn Jurayj report it. "Kitab al-Majruhin" (2/150).

(2) What comes after his saying "Waki' was..." until the end of the biography is not in "M".

(3) **Other statements about the narrator:**

Abu Bakr bin Affan Al-Sarkhasi said: Ibn Uyayna came out to us from his house, and his house was in Qu'ayqi'an. He said: Beware of Ibn Abi Rawwad the Murji'ite, do not sit with him, and beware of Ibrahim bin Abi Yahya, do not sit with him. "Al-Du'afa" by Al-Uqayli (1/216).

[64] The editor here has not provided any early quotations to validate this point about Hisham.

[65] Meaning: Hisham bin Ubaydullah Al-Razi.

Yahya bin Sa'id Al-Qaṭṭān said: A liar. "Al-Ma'rifah wa al-Tarikh" by Ya'qub bin Sufyan Al-Fasawi (3/52).

Ibn Ma'in said: Harith al-Naqqal raised his sandals against him. He said: So, it reached them, so he fled, and if they had power over him. Ibn al-Junaid said: It means they would refute him (the verifier said: This is how it is in the original, and in (manuscript) "Th" it says: they would harm him). "Su'alat Ibn al-Junayd li Ibn Ma'in" (p. 348).

Ibn al-Junayd asked him (Ibn Ma'in) about his father Abdul Aziz. He said: Trustworthy and his son Abdul Majīd bin Abdul Aziz bin Abi Rawwad. Ibn al-Ghallabi said something to Yahya, so Yahya said: al-Humaydi and those people were falling into it, they wanted him to give to them, but he did not do so, and he is trustworthy (thiqa) in himself, except that he held the view of Irja', but he used to narrate from weak people. As for himself, he is trustworthy (thiqa) - meaning Abdul Majīd . "Su'alat Ibn al-Junaid li Ibn Ma'in" (p. 187), al-Azhari edition.

Ibn Ma'in was asked about him and said: Trustworthy, he was the most knowledgeable of people regarding the hadith of Ibn Jurayj, and his companions. They correct their books with his book. "Al-Istidhkar" (4/218).

When Al-Dāraquṭnī was asked about the most reliable narrators from Ibn Jurayj, he said: Ibn Ma'in said: Abdul Majīd bin Abdul Aziz, Yahya al-Qaṭṭān, Abu Asim who has a good narration, Muhammad bin Bakr al-Bursani, and Hajjaj bin Muhammad al-A'war. "Questions (su'alat) of Ibn Bukayr to Al-Dāraquṭnī" (pp. 183-182).

Ali bin Al-Madini said: Abdul Majīd was only (denounced) for innovation because of al-Humaydi's situation, as al-Humaydi used to forbid narrating from him. "Questions (su'alat) of Ibn al-Junaid to Ibn Ma'in" (p. 348).

It was said to Ahmed (ibn Hanbal): Abdul Majīd bin Abdul Aziz? He said: He was knowledgeable about Ibn Jurayj, but he did not care from whom he narrated, and he had a status among the people of Makka. It was said to Ahmed: Has he a place for narration? He said: I do not know. He said: And I heard Ahmed narrating from him. "Questions (su'alat) of Abu Dāwūd to Ahmed" (p. 236).

Al-Fasawi mentioned him in "Chapter of those whom narration from them is undesirable," and said: Abdul Majīd bin Abdul Aziz was an innovator, stubborn, and a propagandist. I heard Hammad bin Hafs saying: I heard

Yahya bin Sa'id Al-Qaṭṭān saying: A liar - meaning Abdul Majīd. "Al-Ma'rifa wa al-Tarikh" by Ya'qub bin Sufyan al-Fasawi (3/52).

Al-Jūzajānī said: Abdul Aziz bin Abi Rawwad was a worshipper, excessive in Irja'. And his son Abdul Majīd was like that. "Ahwal Al-Rijal" (pp. 152-153).

Al-Uqayli mentioned him in "al-Du'afa" (4/24).

Ibn ʿAdī mentioned him in "al-Kamil fi Du'afa Al-Rijal" (7/47).

In the Alam Al-Kutub edition of "Sunan Al-Dāraquṭnī" (1/311), after mentioning a narration about Mu'awiya - may Allāh be pleased with him - and in its chain of narration is Abdul Majīd bin Abdul Aziz, he said: “All of them are trustworthy.”

Ibn Shahin mentioned him in "Tarikh Asma' al-Thiqat" (p. 167), and said: Trustworthy, there is no problem with him. This is the same statement of Ibn Ma'in as mentioned earlier in the text.

Abu Ya'la Al-Khalili said - while giving an example of a hadith in which a trustworthy narrator makes a mistake: Abdul Majīd is righteous, a Hadith scholar (Muhaddith) and the son of a Muhaddith, his likes did not do so deliberately, but he makes mistakes, and his narrations were not included in the Sahih. Then he said: This is one of the things in which a trustworthy narrator made a mistake in narrating from another trustworthy narrator. "Al-Irshad" (1/167).

Perhaps he means that his narrations were not included in "Sahih Al-Bukhari."

Ibn ʿAbd al-Barr said: And ʿAbdul-Majīd is also more established than Ibn Jurayj and more precise in his ḥadīth than ʿAbdur Razzāq. "Al-Istidhkār" (4/217).

End of quotations from Tahdhīb al-Tahdhīb with the footnotes.

Other early scholars who considered Abdul Majīd ibn ʿAbdul ʿAzīz ibn Abī Rawwād to be a reliable narrator

Other scholars who listed Abdul Majīd ibn Abdul Aziz ibn Abi Rawwād to be trustworthy and not mentioned in the above quotes from Tahdhīb al-Tahdhīb and its footnotes include the following from earlier times:

Ibn al-Barqī and Abū'l-ʿArab al-Qayrawānī

1. Imām Abū ʿAbdullāh Muḥammad ibn ʿAbdullāh ibn ʿAbd al-Raḥīm al-Miṣrī known as Ibn al-Barqī (d. 249 AH) listed him in his Tamyīz thiqāt al-Muḥaddithīn wa ḍuʿafāʾihim wa asmāʾihim wa kunāhum (Distinguishing the trustworthy (thiqāt) and weak (ḍuʿafāʾ) among the Hadith scholars, along with their names and appellations). The manuscript had the notes of Imām Abū'l-ʿArab al-Qayrawānī (d. 333 AH) after some of the narrators.

Title page:

لِقَاءُ الْعَشْرِ الْأَوَاخِرِ
بِالْمَسْجِدِ الْحَرَامِ
(١٤٧)

تَمْيِيزُ ثِقَاتِ الْمُحَدِّثِينَ وَضُعَفَائِهِمْ وَأَسْمَائِهِمْ وَكُنَاهُمْ

لِلْإِمَامِ الْحَافِظِ النَّاقِدِ أَبِي عَبْدِ اللَّهِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحِيمِ الْمِصْرِيِّ
الْمَعْرُوفِ بِابْنِ الْبَرْقِيِّ
شَيْخِ أَبِي دَاوُدَ وَالنَّسَائِيِّ وَأَبِي حَاتِمٍ الرَّازِيِّ
الْمُتَوَفَّى سَنَةَ (٢٤٩هـ)
رَحِمَهُ اللَّهُ تَعَالَى

وَهُوَ بِخَطِّ وَتَعْلِيقَاتِ الْحَافِظِ الْمُؤَرِّخِ أَبِي الْعَرَبِ مُحَمَّدِ بْنِ أَحْمَدَ
بْنِ تَمِيمٍ التَّمِيمِيِّ الْقَيْرَوَانِيِّ الْمُتَوَفَّى سَنَةَ (٣٣٣هـ)

حَقَّقَهُ وَقَدَّمَ لَهُ وَعَلَّقَ عَلَيْهِ
الْأُسْتَاذُ الدُّكْتُورُ عَامِرُ حَسَن صَبْرِي التَّمِيمِيُّ

أَسْهَمَ بِطَبْعِهِ بَعْضُ أَهْلِ الْخَيْرِ مِنَ الْحَرَمَيْنِ الشَّرِيفَيْنِ وَمُحِبِّيهِم

دَارُ الْبَشَائِرِ الْإِسْلَامِيَّةِ

On p. 53 there was an entry for Abdul Majīd :

٩١ ـ عَبْدُ المَلِكِ بنُ أبي بَكْرِ بنِ عَبْدِ الرَّحْمَنِ بنِ الحَارِثِ بنِ هِشَامٍ، ثِقَةٌ، رَوَى عَنْهُ: عَبْدُ اللهِ بنُ أَبِي بَكْرِ بنِ مُحَمَّدِ بنِ عَمْرِو بنِ حَزْمٍ.

٩٢ ـ عَبْدُ المَلِكِ بنُ أبي بَشِيرٍ، ثِقَةٌ.

٩٣ ـ عَبْدُ المَلِكِ بنُ أبي كَثِيرٍ، لَيْسَ بِهِ بَأْسٌ[١].

٩٤ ـ عَبْدُ المَلِكِ بنُ أبي سُلَيْمَانَ، لَيْسَ بِهِ بَأْسٌ[٢].

٩٥ ـ عَبْدُ المَجِيْدِ بنُ سُهَيْلٍ، ثِقَةٌ، رَوَى عَنْهُ: مَالِكُ بنُ أَنَسٍ.

٩٦ ـ عَبْدُ المَجِيْدِ بنُ أبي رَوَّادٍ، لَيْسَ بِهِ بَأْسٌ.
[قالَ أَبو العَرَبِ: إِنَّمَا هُو عَبْدُ المَجِيدِ بنُ عَبْدِ العَزِيزِ بنِ أَبي رَوَّادٍ، وقَدْ قَالَ يَحْيَى بنُ مَعِينٍ: إِنَّهُ ثِقَةٌ].

٩٧ ـ عَبْدُ المُهَيْمِنِ بنُ عَبَّاسِ بنِ سَهْلِ بنِ سَعْدٍ السَّاعِدِيُّ، لَيْسَ بِثِقَةٍ.

٩٨ ـ عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ بنِ خَالِدِ بنِ أَسِيدٍ، ثِقَةٌ.

٩٩ ـ عَبْدُ العَزِيزِ بنُ عَبْدُ اللهِ بنِ عُمَرَ بنِ الخَطَّابِ، ثِقَةٌ[٣].

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(١) ذكره ابن أبي حاتم في «الجرح والتعديل» ٥/ ٣٦٥، ونقل عن أحمد وابن معين توثيقهما له.

(٢) هو: العرزمي، وهو صدوق له أوهام، مات سنة (١٤٥). روى له البخاري تعليقاً، ومسلم، والأربعة. ينظر: «التقريب» ص٣٦٣.

(٣) هو: أبو محمد القرشي المدني، يروي عن محمد بن أبي بكر بن عمرو بن حزم وأهل المدينة، وروى عنه ابن المبارك وابن أبي ذئب، ذكره ابن أبي حاتم في «الجرح والتعديل» ٥/ ٣٨٦ وسكت عن حاله، وذكره ابن حبان في «الثقات» ٧/ ١٠٩.

٥٣

The portion in the red box stated:

"ʿ**Abdul Majīd ibn Abī Rawwād, there is nothing wrong with him**.

[**Abū'l-ʿArab** said: He is actually ʿAbdul Majīd ibn ʿAbdul ʿAzīz ibn Abī Rawwād, and Yaḥyā ibn Maʿīn has said: **He is trustworthy**]."

Ibn Khalfūn

1) Imām Abū Bakr ibn Khalfūn (d. 636 AH) listed him in his Kitāb al-Thiqāt (Book of trustworthy narrators) as mentioned by Al-Ḥāfiẓ al-Mughlaṭāʾī in his Ikmāl Tahdhīb al-Kamāl fī Asmāʾ al-Rijāl (8:298, no.3322)
2) Imām al-Mughlaṭāʾī also mentioned the following in his Ikmāl Tahdhīb al-Kamāl fī Asmāʾ al-Rijāl (8/297) about ʿAbdul Majīd's narrations being presented in some of the Ḥadīth collections where the compiler attempted to collate Ṣaḥīḥ (authentic) narrations that fulfil their own individual criteria:

وخرج أبو عوانة حديثه في "صحيحه"، وكذا ابن خزيمة عن عمر بن حفص الشيباني عنه، والحاكم والترمذي والطوسي.

Meaning:

"Abū ʿAwāna narrated his ḥadīth in his "Ṣaḥīḥ," as well as Ibn Khuzayma (in his Ṣaḥīḥ) from ʿUmar ibn Ḥafṣ al-Shaybānī from him, and al-Ḥākim (in al-Mustadrak ʿalā'l-Ṣaḥīḥayn), al-Tirmidhī[66], and al-Ṭūsī."

a) Abū ʿAwāna (d. 316 AH) in his Ṣaḥīḥ

Here are some examples from Ṣaḥīḥ Abī ʿAwāna (d. 316 AH) as published by the Salafī institute known as Madīna University in 20 volumes, 1st edition 2014 CE/1435 AH:

From 11/216:

[66] See Jāmiʿ al-Tirmidhī (no. 1913) for a Ḥadīth containing ʿAbdul Majīd and declared to be Ḥasan (good) by al-Tirmidhī.

4474 - حدثنا السلمي (1)، وأبو الأزهر (2)، قالا: حدثنا عبد الرزاق، ح وحدثنا يونس بن عبد الأعلى قال: حدثنا ابن وهب، قالا: حدثنا ابن جريج، عن سليمان بن موسى،

ح وحدثنا أبو العباس الغزي (3)، قال: حدثنا الفريابي (4)، قال: حدثنا سفيان، عن ابن جريج،

ح وحدثنا سختويه بن مازيار (5)، قال: حدثنا عبد المجيد بن عبد العزيز، عن ابن جريج،

عن سليمان بن موسى، عن الزهريّ بإسناده: "لا تنكح المرأة إلا بإذن وليها، وإن نكحت فنكاحها باطل" ثلاثًا، "فإن دخل بها فلها المهر بما أصاب، وإن تشاجروا فالسلطان ولي من ولا ولي له" (6).

Footnote no. 6 mentioned:

(6) إسناده حسن، وهو من زوائد أبي عوانة على مسلم.

Meaning:

"Its chain of narration is good (Hasan), and it is from the additional narrations of Abu 'Awāna in (his book) over (the book of) Muslim.

From 20/284:

11682 - ز- حدثنا أحمد بن شيبان الرملي، حدثنا عبد المجيد بن عبد العزيز (1)، عن معمر، عن سهيل، عن أبيه، عن

[ص:285] أبي هريرة قال: سئل النبي (2) -صلى الله عليه وسلم- عن أطفال المشركين؟ فقال: "الله أعلم بما كانوا عاملين" (3).

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(1) ابن رواد الأزدي، أبو عبد الحميد المكي، مروزي الأصل.

(2) في (ك): "رسول الله .. ".

(3) إسناد المصنف حسن.

Here the editor(s) deemed the chain with Abdul Majīd ibn Abdul Aziz to be Hasan (good).

This indicates that Abdul Majīd ibn Abdul Aziz is a type of trustworthy narrator to Abu Awāna. A Salafi site[67] has quoted al-Albani as follows on this matter:

10 - *Muhaddith ul-Asr Naasir us-Sunnah Imaam Naasir ud-Deen al-Albaani rahimahullah* (D. 1420) said:

“ وكذلك وثقه كل من صحّح حديثه؛ إما بإخراجه إياه في "الصحيح" كمسلم وأبي عوانة؛ أو بالنص على صحته كالترمذي”

“And similarly he is also declared Thiqah by all those who authenticated his hadeeth, either through narrating from him in (their books of) al-Saheeh such as Muslim and Abu Awaanah, or through the clear text (indicating) towards his authentication such as Tirmidhi”

[Silsilah al-Ahaadeeth as-Saheehah wa Shayi min Fiqhihaa wa Fawaaidihaa by al-Albaani (7/16)]

b) Ibn Khuzayma (d. 311 AH) in his Ṣaḥīḥ

Here is the example from Ṣaḥīḥ Ibn Khuzayma (2/1162) that al-Mughlaṭāʾī referred to:

(128) بَابُ الدَّلِيلِ عَلَى أَنَّ أَمْرَ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بِأَدَائِهَا فِي يَوْمِ الْفِطْرِ لَا فِي غَيْرِهِ

2422 - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ الشَّيْبَانِيُّ، حَدَّثَنَا عَبْدُ الْمَجِيدِ بْنُ عَبْدِ الْعَزِيزِ بْنِ أَبِي رَوَّادٍ، حَدَّثَنَا ابْنُ جُرَيْجٍ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ:

[67] See here - http://asmaur-rijaal.blogspot.com/2013/08/the-authentication-of-hadeeth-is.html

أَنَّ رَسُولَ اللَّهِ – صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ – أَمَرَ بِزَكَاةِ الْفِطْرِ أَنْ تُؤَدَّى قَبْلَ خُرُوجِ النَّاسِ إِلَى الصَّلَاةِ يَوْمَ الْفِطْرِ.

This indicates that Abdul Majīd ibn Abdul ʿAzīz is a type of trustworthy narrator to Ibn Khuzayma. This was also acknowledged by the above referenced Salafi site where the following was quoted from al-Ḥāfiẓ ibn Hajar al-ʿAsqalānī:

In another place, he said under the biography of Abdullah bin Utbah bin Abi Sufyaan:

"أخرج ابن خزيمة حديثه في صحيحه فهو ثقة عنده"

"Ibn Khuzaymah narrated his hadeeth in his Saheeh therefore he is Thiqah according to him"

[Tahdheeb at-Tahdheeb (5/272)]

Also, the following:

5 - *Imaam al-Jarh wat-Ta'deel Shams ud-Deen adh-Dhahabi rahimahullah* (D. 748) said:

" الثقة: مَن وثَّقَه كثيرٌ، ولم يُضعَّف ودُونَه: مَن لم يُوَثَّق ولا ضُعِّف فإن خُرِّج حديثُ هذا في "الصحيحين"، فهو مُوَثَّق بذلك وإن صَحَّح له مثلُ الترمذيّ وابنِ خزيمة، فجيِّدٌ أيضاً وإن صَحَّحَ له كالدارقطنِيّ والحاكم، فأقلُّ أحوالهِ: حُسْنُ حديثه"

"A Thiqah is one who is declared Thiqah by many Muhadditheen and has not been weakened, the one next to him (in degree) is the one who has neither been declared Thiqah nor weak, thus if his hadeeth is narrated in Saheehayn then he becomes Thiqah due to that, and if his hadeeth is authenticated by the likes of Tirmidhi and Ibn Khuzaymah then he becomes Jayyid as well, and if his hadeeth is authenticated by the likes of Daaraqutni and Haakim then the least of his conditions will be that his hadeeth is Hasan"

[Al-Mawqadhah fi Ilm al-Mustalah by Dhahabi (1/78)]

c) Al-Ḥākim (d. 405 AH) in his al-Mustadrak ʿalā'l-Ṣaḥīḥayn

Earlier on the following was mentioned about al-Ḥākim's view on Abdul Majīd as recorded in the *Tahdhīb al-Tahdhīb* of Ibn Hajar al-ʿAsqalānī:

Al-Ḥākim said: He is among those about whom they remained silent.(3) Footnote: (3) "Questions (su'alat) of al-Sijzi to Al-Ḥākim" (p. 183).

Th above was also mentioned by Abu Khuzaimah on p. 35 of his article and Farid al-Bahraini also mentioned it here: https://x.com/Farid_0v/status/1534426975472914437

Quote:

Abu Abdullah Al-Ḥākim: They (scholars of hadith) were silent about him (which is a statement of disparagement). Tahdib al-Tahdib 2/606

What both Abu Khuzaimah and Farid failed to mention is that this was not the actual view of al-Ḥākim from a personal perspective. Al-Ḥākim knew some of the Jarh upon Abdul Majīd by some of the earlier scholars of Hadith on the status of Abdul Majīd , but he did not accept a lot of those statements of Jarh (disparagement) on him.

Here are some examples from the Mustadrak of al-Ḥākim where he tried to collate Hadiths meeting the criteria of al-Bukhari, Muslim ibn al-Hajjaj or both together:

854 – حَدَّثَنَا أَبُو الْعَبَّاسِ مُحَمَّدُ بْنُ يَعْقُوبَ ، أَنْبَأَ الرَّبِيعُ بْنُ سُلَيْمَانَ ، أَنْبَأَ الشَّافِعِيُّ ، أَنْبَأَ عَبْدُ الْمَجِيدِ بْنُ عَبْدِ الْعَزِيزِ ، عَنِ ابْنِ جُرَيْجٍ ، أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عُثْمَانَ بْنِ خُثَيْمٍ ، أَنَّ أَبَا بَكْرِ بْنَ حَفْصٍ

بْنِ عُمَرَ ، أَخْبَرَهُ ، أَنَّ أَنَسَ بْنَ مَالِكٍ ، قَالَ: " صَلَّى مُعَاوِيَةُ بِالْمَدِينَةِ صَلَاةً فَجَهَرَ فِيهَا بِالْقِرَاءَةِ ، فَقَرَأَ فِيهَا بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لِأُمِّ الْقُرْآنِ وَلَمْ يَقْرَأْ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لِلسُّورَةِ **[ص:346]** الَّتِي بَعْدَهَا حَتَّى قَضَى تِلْكَ الْقِرَاءَةَ " ، فَلَمَّا سَلَّمَ نَادَاهُ مَنْ سَمِعَ ذَلِكَ مِنَ الْمُهَاجِرِينَ ، وَالْأَنْصَارِ مِنْ كُلِّ مَكَانٍ: يَا مُعَاوِيَةُ أَسَرَقْتَ الصَّلَاةَ ، أَمْ نَسِيتَ ؟ " فَلَمَّا صَلَّى بَعْدَ ذَلِكَ قَرَأَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لِلسُّورَةِ الَّتِي بَعْدَ أُمِّ الْقُرْآنِ ، وَكَبَّرَ حِينَ يَهْوِي سَاجِدًا " .

" هَذَا حَدِيثٌ صَحِيحٌ عَلَى شَرْطِ مُسْلِمٍ ، فَقَدِ احْتَجَّ بِعَبْدِ الْمَجِيدِ بْنِ عَبْدِ الْعَزِيزِ ، وَسَائِرُ الرُّوَاةِ مُتَّفَقٌ عَلَى عَدَالَتِهِمْ وَهُوَ عِلَّةٌ لِحَدِيثِ شُعْبَةَ وَغَيْرِهِ مِنْ قَتَادَةَ عَلَى عُلُوِّ قَدْرِهِ يُدَلِّسُ ، وَيَأْخُذُ عَنْ كُلِّ أَحَدٍ ، وَإِنْ كَانَ قَدْ أُدْخِلَ فِي الصَّحِيحِ حَدِيثُ قَتَادَةَ فَإِنَّ فِي ضِدِّهِ شَوَاهِدُ أَحَدُهَا مَا ذَكَرْنَاهُ وَمِنْهَا "

Meaning:

Abu al-Abbas Muhammad ibn Ya'qub narrated to us, that al-Rabi' ibn Sulaiman informed him, that al-Shafi'i[68] informed him, that **Abd al-Majīd ibn Abd al-Aziz** informed him, from Ibn Jurayj, that Abdullah ibn Uthman ibn Khuthaym informed him, that Abu Bakr ibn Hafs ibn Umar informed him, that Anas ibn Mālik said:

"Mu'awiya prayed a prayer in Madina in which he recited aloud. He recited 'In the name of Allāh, the Most Gracious, the Most Merciful' for the Mother of the Qur'an (Sura al-Fatihah), but he did not recite 'In the name of Allāh, the Most Gracious, the Most Merciful' for the Sura after it until he completed that recitation." When he said the salam (i.e., finished the prayer), those who heard that among the Muhajirun and the Ansar called out to him from every place: "O Mu'awiya, did you steal the prayer, or did you forget?" Thereafter, when he prayed, he recited 'In the name of Allāh, the Most Gracious, the Most Merciful' for the sura after the Mother of the Qur'an, and he said "Allāhu Akbar" when he went into prostration."

In the above chain was Abdul Majīd ibn Abdul ʿAzīz and al-Ḥākim said after the narration:

[68] See later why Abdul Majīd must have been a trustworthy narrator to Imam al-Shafi'i.

"**<u>This ḥadīth is Ṣaḥīḥ (authentic) according to the condition of Muslim (in his Ṣaḥīḥ), as he has relied upon ʿAbdul Majīd ibn ʿAbdul ʿAzīz</u>**, and the rest of the narrators are agreed upon for their trustworthiness. It is an ʿilla (hidden defect) for the ḥadīth of Shuʿba and others from Qatāda, despite his high status, as he used to make tadlīs[69] (concealing the identity of his teacher) and take from everyone. Even if the ḥadīth of Qatāda has been included in the Ṣaḥīḥ, there are shawāhid (supporting evidence) against it, one of which we have mentioned, and among them."

Ḥāfiẓ al-Dhahabī also agreed with al-Ḥākim in his Talkhīṣ al-Mustadrak that it fulfilled the condition of Imām Muslim. This is how it was presented in the first ever published edition from Dāʾiratul Maʿārif (Hyderabad, India, 1/233) which has the Mustadrak at the top and the notes underneath the line is from al-Dhahabī's Talkhīṣ. See the green line in the 2nd red box at the bottom for al-Dhahabī's comment where he said:

On the condition of (Imām) Muslim: <u>على شرط مسلم</u>

[69] See the footnote under the following chapter heading for more details: Was ʿAbdul Majīd ibn ʿAbdul ʿAzīz a Mudallis when narrating from Sufyān al-Thawrī?

﴿ج (١)﴾ ﴿المستدرك مع التلخيص﴾ ﴿٢٣٣﴾ ﴿كتاب الصلوة﴾

﴿حديث الجهر بسم الله الرحمن الرحيم﴾

بسم الله الرحمن الرحيم *

﴿حدثنا﴾ ابو العباس محمد بن يعقوب انبأ الربيع بن سليمان انبأ الشافعي انبأ عبد المجيد بن عبد العزيز عن ابن جريج اخبرني عبد الله بن عثمان بن خثيم ان ابا بكر بن حفص بن عمر اخبره ان انس بن مالك قال صلى معاوية بالمدينة صلوة فجهر فيها بالقراءة فقرأ فيها بسم الله الرحمن الرحيم لام القرآن ولم يقرأ بسم الله الرحمن الرحيم للسورة التي بعدها حتى قضى تلك القراءة فلما سلم ناداه من سمع ذلك من المهاجرين والانصار من كل مكان يا معاوية اسرقت الصلوة ام نسيت فلما صلى بعد ذلك قرأ بسم الله الرحمن الرحيم للسورة التي بعد ام القرآن وكبر حين يهوى ساجداً * هذا حديث صحيح على شرط مسلم فقد احتج بعبد المجيد بن عبد العزيز وسائر الرواة متفق على عدالتهم وهو علة لحديث شعبة وغيره عن قتادة على علو قدره يدلس ويأخذ عن كل احد وان كان قد ادخل في الصحيح حديث قتادة فان في ضده شواهد احدها ما ذكرناه

﴿ومنها﴾ ما حدثناه ابو عبد الله محمد بن يعقوب بن يوسف الحافظ ثنا علي بن الحسين بن ابي عيسى ثنا عمرو بن عاصم الكلابي ثنا همام (و) جرير (قالا) ثنا قتادة قال سئل انس بن مالك كيف كان قراءة رسول الله صلى الله عليه وآله وسلم قال كانت مداً ثم قرأ بسم الله الرحمن الرحيم * يمد الرحمن ويمد الرحيم *

﴿ومنها﴾ ما حدثناه ابو علي الحسين بن علي الحافظ ثنا علي بن احمد بن سليمان بن داود المهري ثنا اصبغ بن الفرج ثنا حاتم بن اسمعيل عن شريك بن عبد الله بن ابي نمر عن انس بن مالك قال سمعت رسول الله صلى الله عليه وآله وسلم يجهر ببسم الله الرحمن الرحيم * رواة هذا الحديث عن آخرهم ثقات *

﴿ومنها﴾ ما حدثناه ابو محمد عبد الرحمن بن حمدان الجلاب بهمدان ثنا عثمان بن خرزاد(١) الانطاكي ثنا محمد بن ابي السري

(١) في التقريب عثمان بن عبد الله بن محمد بن خرزاذ بضم المعجمة وتشديد الراء بعدها زاي ثقة ١٢ الحسن النعماني

بسم الله الرحمن الرحيم * (قلت) محمد ضعيف *

﴿حدثنا﴾ الاصم انا الربيع انا الشافعي انا عبد المجيد عن ابن جريج اخبرني عبد الله بن عثمان بن خثيم ان ابا بكر بن حفص ابن عمر اخبره ان انساً قال صلى معاوية بالمدينة صلاة فجهر فيها بالقراءة فقرأ فيها بسم الله الرحمن الرحيم لام القرآن ولم يقرأها للسورة التي بعدها فلما سلم ناداه من سمع ذلك من المهاجرين والانصار من كل مكان يا معاوية اسرقت الصلاة ام نسيت فلما صلى بعد ذلك قرأ بسم الله الرحمن الرحيم للسورة التي بعد ام القرآن وكبر حين يهوى ساجداً * على شرط مسلم وهو علة لحديث قتادة عن انس صليت خلف النبي صلى الله عليه وآله وسلم وابي بكر وعمر فلم يجهروا ببسم الله الرحمن الرحيم فان قتادة يدلس *

﴿ولهذا شواهد﴾ (عمرو بن عاصم) ثنا همام وجرير ثنا قتادة قال سئل انس كيف كانت قراءة رسول الله صلى الله عليه وآله وسلم قال كانت مداً ثم قرأ بسم الله الرحمن الرحيم * يمد الرحمن ويمد الرحيم *

﴿حدثنا﴾ ابو علي الحافظ ثنا علي بن احمد بن سليمان ثنا سليمان بن داود المهري ثنا اصبغ بن الفرج ثنا حاتم بن اسمعيل عن شريك بن عبد الله عن انس سمعت رسول الله صلى الله عليه وآله وسلم يجهر ببسم الله الرحمن الرحيم * رواته ثقات *

﴿حدثنا﴾ عبد الرحمن بن حمدان الجلاب ثنا عثمان بن خرزاذ ثنا محمد بن ابي السري قال صليت خلف المعتمر بن سليمان

The above narration had Imām al-Shafi'i in the chain of transmission narrating from his teacher Abdul Majīd ibn ʿAbdul ʿAzīz ibn Abī Rawwād and it will be mentioned later why al-Shafi'i considered him to be reliable. Others who narrated this without objecting to al-Ḥākim include:

Imām Ibn Sayyid al-Nāss (d. 734 AH) in his commentary to Jāmiʿ al-Tirmidhī known as al-Nafḥ al-Shadhī (4/320) where after mentioning the above narration he said:

أخرجه الحاكم في المستدرك وقال: صحيح على شرط مسلم فقد احتج بعبد المجيد وسائر رواته متفق على عدالتهم.

Meaning:

"Al-Ḥākim extracted it in al-Mustadrak and said: 'It is authentic according to the condition of Muslim, for he (Muslim) did utilize Abdul-Majīd , and all of its narrators are agreed upon regarding their uprightness."

Another two examples from the Mustadrak of al-Ḥākim:

1)

8005 – حَدَّثَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ يَعْقُوبَ ، ثَنَا عَلِيُّ بْنُ الْحَسَنِ الْهِلَالِيُّ ، ثَنَا عَبْدُ الْمَجِيدِ بْنُ عَبْدِ الْعَزِيزِ بْنِ أَبِي رَوَّادٍ ، عَنْ أَبِيهِ ، ثَنَا ابْنُ جُرَيْجٍ ، عَنْ أَبِي الزُّبَيْرِ ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ، رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " أَيُّهَا النَّاسُ ، إِنَّ أَحَدَكُمْ لَنْ يَمُوتَ حَتَّى يَسْتَكْمِلَ رِزْقَهُ ، فَلَا تَسْتَبْطِئُوا الرِّزْقَ وَاتَّقُوا اللَّهَ أَيُّهَا النَّاسُ وَأَجْمِلُوا فِي الطَّلَبِ خُذُوا مَا حَلَّ وَدَعُوا مَا حُرِّمَ "

" هَذَا حَدِيثٌ صَحِيحُ الْإِسْنَادِ وَلَمْ يُخَرِّجَاهُ "

In the above chain was Abdul Majīd ibn ʿAbdul ʿAzīz ibn Abī Rawwād and al-Ḥākim said after the narration:

"This is a hadith with a Sahih (authentic) chain of transmission, and they (Bukhari and Muslim) did not narrate it."

Al-Ḥākim's Mustadrak is one of his last works as he compiled it in his old age, and he knew that Imām Muslim mentioned a narration via the route of Abdul Majīd in his Sahih and al-Ḥākim explicitly said:

"This hadith is Sahih (authentic) **according to the conditions of Muslim** (in his Sahih), as he has relied upon Abdul Majīd ibn ʿAbdul ʿAzīz..."

2) Mustadrak al-Ḥākim:

1732– أَخْبَرَنَا أَبُو بَكْرِ بْنُ إِسْحَاقَ الْفَقِيهُ ، أَنْبَأَ الْحَسَنُ بْنُ عَلِيِّ بْنِ زِيَادٍ ، أَنْبَأَ إِبْرَاهِيمُ بْنُ مُوسَى ، حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ ، وَعَبْدُ الْمَجِيدِ بْنُ عَبْدِ الْعَزِيزِ ، عَنِ ابْنِ جُرَيْجٍ ، قَالَ : أَخْبَرَنِي نَافِعٌ ، مَوْلَى ابْنِ عُمَرَ ، أَنَّ عَبْدَ اللهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا كَانَ يَقُولُ : لَيْسَ مِنْ خَلْقِ اللهِ أَحَدٌ إِلاَّ عَلَيْهِ حَجَّةٌ وَعُمْرَةٌ وَاجِبَتَانِ مَنِ اسْتَطَاعَ إِلَى ذَلِكَ سَبِيلاً ، فَمَنْ زَادَ بَعْدَهَا شَيْئًا فَهُوَ خَيْرٌ وَتَطَوُّعٌ قَالَ ابْنُ جُرَيْجٍ : وَأُخْبِرْتُ عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ : الْعُمْرَةُ وَاجِبَةٌ كَوُجُوبِ الْحَجِّ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلاً.

هَذَا إِسْنَادٌ صَحِيحٌ عَلَى شَرْطِ الشَّيْخَيْنِ.

This narration also contained Abdul Majīd and at the end of the narration al-Ḥākim said: ***"This chain of transmission is Sahih upon the condition of the two Shaykhs (Bukhari & Muslim)."***

This narration from al-Ḥākim was mentioned by Imām al-Zayla'i (d. 762 AH) in his *Nasbur Raya* (3/149 without opposing his grading.

Al-Ḥākim also listed Abdul Majīd in his *Tasmiya man akhrajahum al Bukhari wa Muslim* (p. 177, no. 1091) as a narrator that Imām Muslim reported a narration from only once in his Sahih.

This is the example from Sahih Muslim (2/902):

179 – (1229) وحَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا هِشَامُ بْنُ سُلَيْمَانَ الْمَخْزُومِيُّ، وَعَبْدُ الْمَجِيدِ، عَنِ ابْنِ جُرَيْجٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ: حَدَّثَتْنِي حَفْصَةُ رَضِيَ اللهُ عَنْهَا، أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَمَرَ أَزْوَاجَهُ أَنْ يَحْلِلْنَ عَامَ حَجَّةِ الْوَدَاعِ، قَالَتْ حَفْصَةُ: فَقُلْتُ: مَا يَمْنَعُكَ أَنْ تَحِلَّ؟ قَالَ: «إِنِّي لَبَّدْتُ رَأْسِي، وَقَلَّدْتُ هَدْيِي، فَلَا أَحِلُّ حَتَّى أَنْحَرَ هَدْيِي»

Meaning:

179 - (1229) Ibn Abī ʿUmar narrated to us, Hishām ibn Sulaymān al-Makhzūmī and ʿAbdul Majīd narrated to us, from Ibn Jurayj, from Nāfiʿ, from Ibn ʿUmar, who said: Ḥafṣa, may Allāh be pleased with her, narrated to me that the Prophet, may Allāh's peace and blessings be upon him, commanded his wives to come out of the state of iḥrām in the year of the Farewell Pilgrimage. Ḥafṣa said: I said, "What prevents you from coming out of iḥrām?" He said, "I have matted my hair and garlanded my sacrificial animal, so I will not come out of iḥrām until I have slaughtered my sacrificial animal."

This all indicates that al-Ḥākim accepted ʿAbdul Majīd ibn ʿAbdul ʿAzīz ibn Abī Rawwād to be a thiqa (trustworthy) narrator and he also thought the same was held by Imām Muslim ibn al-Ḥajjāj.

This was also acknowledged by the above referenced Salafi site[70] where the following was quoted about al-Ḥākim:

1 - *Imaam Abu Abdullah al-Haakim al-Neesaaboori rahimahullah* (D. 405) writes in the Muqaddimah of his book al-Mustadrak:

" وأنا أستعين الله على إخراج أحاديث رواتها ثقات قد احتج بمثلها الشيخان رضي الله عنهما ، أو أحدهما ، وهذا شرط لصحيح عند كافة فقهاء أهل الإسلام"

"And Allaah has aided me in doing Takhreej of ahaadeeth whose narrators are all Thiqah as the likes of them have been relied upon by the Shaykhayn

[70] See - http://asmaur-rijaal.blogspot.com/2013/08/the-authentication-of-hadeeth-is.html

radiAllāh anhuma, or one of them (by simply narrating from them in their Saheehayn), and this is the condition for a Saheeh hadeeth according to many Fuqaha of Islaam”
[Muqaddimah al-Mustadrak]

Also, from Ibn Hajar al-ʿAsqalānī:

At another place, he said:

“وكلام الحاكم يقتضي أنه ثقة عنده فإنه قال عقب حديثه: صحيح الإسناد”

“And the speech of al-Haakim denotes that he is Thiqah according to him as he said under his hadeeth: Saheeh ul-Isnaad”
[Lisaan al-Meezaan (5/414)]

One may also refer to the following section later on for more clarity: ***Sometimes two apparently contradictory rulings on one narrator can exist from some Hadith scholars.***

Abu Khuzaimah's claim regarding Abdul Majīd 's narration in Sahih Muslim

Abu Khuzaimah mentioned the following about the above example from Sahih Muslim on pp. 20-22 of his article:

The View of Muslim on Abdul Majīd b. Abdul Aziz b. Abi Rawwad The 5 main authors of hadith books transmit from him.

Muslim used him in one narration in Kitab ul-Hajj but this was linked or supported by **Hisham b. Muslim al- Makhzumi**[42]. This hadith in Muslim is from Ibn Jurayj, so both Abdul Majīd b. Abdul Aziz b. Abi Rawwad and **Hisham b. Sulayman al-Makhzumi** transmit from Ibn Jurayj. This shows Muslim also held him to be weak or that he at least had mistakes and needed support.

Al-Maqdisi said, ***Muslim transmits from him while corroborating with Hisham b. Sulayman al-Makki***[43]**.**

Al-Mizzi further alludes to this and says, *"Muslim transmitted from him while corroborating with others [narrators] and others [i.e. the four books of Sunan] transmitted from him except al-Bukhari"*[44].

Taqi ud-Din Muhammad b. Ahmad al-Hasani al-Fasi also said, *Muslim transmitted from him while corroborating with Hisham b. Sulayman al-Makki and the four Sunans*[45].

Muslim adopts a cautionary measure and still doubles up and uses Hisham in line with Abdul Majīd to alleviate any shortcomings in him. This shows Muslim did not use him as his main source of evidence and he only uses him in a chain wherein he transmits from Ibn Jurayj. Furthermore, we also know Abdul Majīd b. Abi Rawwad was the most knowledgeable regarding the hadith of Ibn Jurayj as Ahmad[46], Ibn Ma'in[47], ad-Daraqutni[48], Ibn Adiyy[49], al-Mizzi[50] and others have said. This also shows Abdul Majīd made mistakes in the hadith from Ibn Jurayj.

Muslim brings an entry for him in his book on Kunna and Asma and says, *Abu Abdul Hamid Abdul Majīd b. Abdul Aziz b. Abi Rawwad. He transmits from Ibn Jurayj, he was from Makkah and believed in Irja*51.

Points:

1) Abu Khuzaimah claimed that Imām Muslim held Abdul Majīd ibn Abdul Aziz to be: "weak or that he at least had mistakes and needed support."

There is no evidence that Imām Muslim considered Abdul Majīd to be weak or needed support from other narrators as no quote was provided from earlier sources saying so from Imām Muslim. If he did consider him to be weak, he could have mentioned it in his *al-Kuna wa'l Asma* (no. 2630):

2630– أبو عبد الحميد عبد المجيد بن عبد العزيز بن أبي رواد عن ابن جريج كان بمكة يرى الارجاء.

Meaning:

2630- "*Abu Abdul Hamid Abdul Majīd ibn ʿAbdul ʿAzīz ibn Abī Rawwād, narrated from Ibn Jurayj, he was in Makka and held the view of Irja'.*"

Indeed, Imām Muslim mentioned examples[71] of narrators where he explicitly mentioned some form of Jarh (disparagement) regarding them. An example where Imām Muslim declared a narrator to have made errors can be seen in his *al-Kuna*:

3415– أبو النضر يحيى بن كثير صاحب البصري كثير الغلط والوهم.

Meaning:

3415- "Abū al-Naḍr Yaḥyā ibn Kathīr, the companion of al-Baṣrī, makes many mistakes and errors."

[71] See for example no. 2680, 2723, 2766, 2918, 3067, 3082, 3165, 3175.

An example where he deemed a narrator to be weak (da'eef):

21- أبو إسحاق سلمة بن صالح الأحمر الجعفري. قاضي واسط عن حماد بن أبي سليمان **ضعيف الحديث**.

Meaning:

21- Abū Isḥāq Salama ibn Ṣāliḥ al-Aḥmar al-Jaʿfarī. The judge of Wāsiṭ, narrating from Ḥammād ibn Abī Sulaymān, weak in ḥadīth.

Hence, it is not correct to make claims like what Abu Khuzaimah did by saying with no traceable evidence: "Muslim also held him to be weak or that he at least had mistakes and needed support."

2) Abu Khuzaimah also mentioned the following:

Al-Maqdisi said, ***Muslim transmits from him while corroborating with Hisham b. Sulayman al-Makki*[43]*.***

Al-Mizzi further alludes to this and says, *"Muslim transmitted from him while corroborating with others [narrators] and others [i.e. the four books of Sunan] transmitted from him except al-Bukhari"*[44].

Taqi ud-Din Muhammad b. Ahmad al-Hasani al-Fasi also said, *Muslim transmitted from him while corroborating with Hisham b. Sulayman al-Makki and the four Sunans*[45].

As for the narrator known as Hisham ibn Sulayman al-Makki (and not Hisham ibn Muslim al-Makhzumi as Abu Khuzaimah initially said) then ibn Hajar gave the following grading on him in his *Taqrībul-Tahdhīb*:

7296 – **هشام بن سليمان بن عِكْرِمة بن خالد المخزومي، المكي: مقبولٌ، من الثامنة. خت م ق.**

Although Hishām is a transmitter found in Sahih Muslim and used for supporting narrations in Sahih al-Bukhari,[72] it can be seen that Ibn Hajar merely described Hishām as being a maqbul (acceptable) transmitter which is a lower level of grading than that mentioned for Abdul Majīd in his *Taqrībul-Tahdhīb.* Al-Dhahabī graded Hishām to be Saduq (truthful) in his al-Kāshif (no. 5966), but he graded Abdul Majīd to be thiqa which is a higher grading than Saduq as shall be seen later on.

This latter point shall be mentioned in due course when detailing the ***final grading*** of Ibn Hajar on Abdul Majīd , and this is something the likes of Abu Khuzaimah despised my mentioning of in the past with another narrator known as Kathīr ibn Zayd, and he failed to realise this once again regarding Abdul Majīd .

The point about 'corroborating' in Arabic as used by al-Maqdisi (d. 600 AH) and al-Mizzi (d. 762 AH) was maqrunan – **مَقْرُوناً**

This word can also mean: 'connected; linked; affiliated.'

Al-Mizzi's *Tahdhīb al-Kamāl fi Asma al-Rijal* was based on Abdul Ghani al-Maqdisi's *al-Kamāl* , so al-Mizzi may have merely made taqlid of al-Maqdisi's view. Abu Khuzaimah said: "*Taqi ud-Din Muhammad b. Ahmad al-Hasani al-Fasi also said, Muslim transmitted from him while corroborating with Hisham b. Sulayman al-Makki and the four Sunans45.*"[73]

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[72] Ibn Hajar said in Tahdhib al-Tahdhib (13/866):

وأمَّا كون المتقدِّمين لم يذكروه في رجال البخاري، فلأنَّ البخاري لم يخرج له سوى هذا الموضع في المتابعات، وأورده بألفاظ الشَّواهد.

Meaning: "As for the earlier scholars not mentioning him among the narrators of Bukhari, it is because Bukhari did not include his narrations except in this one place as a supporting narration (mutaba'at), and he cited it using the wordings of the corroborating reports (shawahid).

[73] See al-Fasi's *Iqd al-Thamin* (5/116, Darul Kutub al-Ilmiyya, 1st edition, 1998, Beirut, Lebanon).

Al-Fāsī died in 832 AH and he seems to have taken it from al-Mizzī's Tahdhīb al-Kamāl with taqlīd since he mentioned his transmission of it from Al-Ḥāfiẓ Shams al-Dīn Muḥammad ibn ʿAbdullāh ibn Aḥmad al-Ṣāliḥī, who took the Tahdhīb al-Kamāl from al-Mizzī.[74]

Al-Dhahabī who was an associate to al-Mizzī did not use this word maqrūnan in his entry for ʿAbdul Majīd ibn ʿAbdul ʿAzīz ibn Abī Rawwād in his Tadh-hīb Tahdhīb al-Kamāl fī Asmāʾ al-Rijāl (6/136, no. 4188), and nor did al-Mughlaṭāʾī in his Ikmāl Tahdhīb al-Kamāl fī Asmāʾ al-Rijāl (8/297).

The specified word (maqrūnan) was not used by those who lived before al-Maqdisī who died in 600 AH, nor by his younger relative known as Ḍiyāʾ al-Maqdisī (see below). For example, there is a work from the 5th century entitled: Rijāl Ṣaḥīḥ Muslim (Narrators in Ṣaḥīḥ Muslim) by Imām Abū Bakr ibn Manjawayh al-Aṣbahānī (d. 428 AH):

رجال صحيح مسلم

تأليف
الإمام المحدث أبي بكر
أحمد بن علي بن منجويه الأصبهاني
"٣٤٧ - ٤٢٨ هـ"

تحقيق
عبد الله الليثي

المجلد الأول

دار المعرفة
بيروت - لبنان

[74] See al-Fasi's Iqd al-Thamin (1/186, Darul Kutub al-Ilmiyya, 1st edition, 1998, Beirut, Lebanon).

On p. 447 he mentioned Abdul Majīd as follows:

ذكر من اسمه عبدالمجيد

١٠٠٣ ــ عبدالمجيد بن عبـدالعزيـز بن أبـي رَوَّاد الأزديّ المكي، واسم أبـي رَوَّاد ميمون، وهو ابن عم عمارة بن أبـي حفصة، كنيته أبو عبدالمجيد.

روى عن: ابن جريج في الحج.

روى عنه: ابن أبـي عمر.

Meaning:

"1003 - ʿAbdul Majīd ibn ʿAbdul ʿAzīz ibn Abī Rawwād al-Azdī Al-Makkī, and the name of Abū Rawwād is Maymūn, and he is the cousin of ʿImāra ibn Abī Ḥafṣa. His kunyah (teknonym) is Abū ʿAbdul Majīd. He narrated from Ibn Jurayj regarding Ḥajj (pilgrimage). Ibn Abī ʿUmar narrated from him."

What is also important to mention is that what Ibn Manjawayh said in the opening lines of his above-named work:

قَالَ أَبُو بكر أَحْمد بن عَليّ بن مُحَمَّد بن إِبْرَاهِيم الْأَصْبَهَانِيّ الْحَافِظ: ذكر رجال أوردهم أَبُو الْحُسَيْن مُسلم بن الْحجَّاج الْقشيرِي النَّيْسَابُورِي الْحَافِظ وَاحْتج بهم فِي الْمسند الصَّحِيح وَكَيْفِيَّة رواياتهم والرواة عَنْهُم فَأول مَا أَتَيْنَا بِهِ: من اسْمه أَحْمد إجلالا لاسم الْمُصْطَفى صلى الله عَلَيْهِ وَسلم، لِأَن النَّبِي صلى الله عَلَيْهِ وَسلم سمى نَفسه وَقَالَ أَنا مُحَمَّد وَأَنا أَحْمد. فَمنهمْ:

Meaning:

"Abu Bakr Ahmed bin Ali bin Muhammad bin Ibrahim al- Aṣbahānī al-Ḥāfiẓ said: He mentioned the men whom Abu al-Hussain Muslim bin al-Hajjaj Al-Qushayri al-Naysaburi Al-Ḥāfiẓ cited and **used as evidence in his authentic Musnad (al-Musnad al-Sahih)**, and how they narrated and the narrators from them. The first thing we come with is: those whose name is Ahmed, in reverence to the name of al-Mustafa (the Chosen One), peace and blessings of Allah be upon him, because the Prophet, peace and blessings of Allah be

upon him, named himself and said, "I am Muhammad, and I am Ahmed." Among them are…”

This quotation indicates that Imām Muslim used Abdul Majīd ibn Abdul Azīz ibn Abi Rawwād as evidence in establishing what he considered to be Sahih, and Ibn Manjawayh did not mention that is because Abdul Majīd was linked/supported by Hisham ibn Sulayman al-Makki.

The older contemporary to Ibn Manjawayh (d. 428 AH) was al-Ḥākim al-Naysābūrī (d. 405 AH). It has already been mentioned above that al-Ḥākim said after mentioning a narration via Abdul Majīd the following in his Mustadrak:

" هَذَا حَدِيثٌ صَحِيحٌ عَلَى شَرْطِ مُسْلِمٍ ، فَقَدِ احْتَجَّ بِعَبْدِ الْمَجِيدِ بْنِ عَبْدِ الْعَزِيزِ

Meaning: "*This hadith is Sahih (authentic) according to the conditions of Muslim (in his Sahih), as he has relied upon Abdul Majeed bin Abdul Aziz*."

Hence, al-Ḥākim did not mention the reason why Muslim used ʿAbdul Majīd in his Ṣaḥīḥ was because he was corroborated or linked by another narrator like Hishām ibn Sulaymān. It is evident that al-Ḥākim believed that ʿAbdul Majīd is a narrator that fulfilled the criteria of Imām Muslim in his Ṣaḥīḥ, as did Ḥāfiẓ al-Dhahabī (d. 748 AH) in his Talkhīṣ al-Mustadrak (1/233) and Imām ibn Sayyid al-Nāss in his al-Nafḥ al-Shadhī (4/320) as shown a few pages back.

It was also stated above: Al-Ḥākim also listed ʿAbdul Majīd in his Tasmiyat man akhrajahum al-Bukhārī wa Muslim (p. 177, no. 1091) as a narrator that Imām Muslim reported a narration from only once in his Ṣaḥīḥ.

All of this points to the conclusion that al-Ḥākim considered ʿAbdul Majīd ibn ʿAbdul ʿAzīz ibn Abī Rawwād to be a trustworthy narrator who was used in Ṣaḥīḥ Muslim. Evidently, Imām Muslim must have considered ʿAbdul Majīd to be a trustworthy (thiqa) narrator.

d) Ḍiyāʾ al-Maqdisī in his al-Aḥādīth al-Mukhtāra

The later Ḥanbalī Ḥadīth compiler known as Ḍiyāʾ al-Maqdisī (d. 643 AH) also compiled a work on similar lines to the Mustadrak of al-Ḥākim known as al-Aḥādīth al-Mukhtāra. Al-Ḥākim and al-Maqdisī both attempted to collate narrations that fit the conditions of al-Bukhārī or Muslim individually or both together but not recorded in the two Ṣaḥīḥ works of the latter named Imāms of Ḥadīth.

In al-Mukhtāra one may see the following examples containing ʿAbdul Majīd ibn ʿAbdul ʿAzīz ibn Abī Rawwād:

10/216:

228 – وَأَخْبَرَنَا أَبُو الْحُسَيْنِ أَحْمَدُ بْنُ حمزه بن عليّ بن الحسن السّلمِيّ الدمشي قِرَاءَةً عَلَيْهِ قِيلَ لَهُ أَخْبَرَكُمْ مُحَمَّدٌ هُوَ أَبُو الْفَضْلِ مُحَمَّدُ بْنُ نَاصِرِ بْنِ مُحَمَّدِ بْنِ عَلِيِّ بْنِ عُمَرَ بِبَغْدَادَ أبنا مُحَمَّدُ بْنُ الصَّقْرِ هُوَ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي الصَّقْرِ الأَنْبَارِيُّ أبنا مُحَمَّدُ بْنُ الْفَضْلِ ثَنَا أَبُو الْعَبَّاسِ أَحْمَدُ بْنُ الْحَسَنِ بْنِ إِسْحَاقَ بْنِ عُتْبَةَ الرَّازِيُّ ثَنَا الْحَسَنُ بْنُ غُلَيْبِ بْنِ سَعِيدِ بْنِ مِهْرَانَ الأَزْدِيُّ ثَنَا مَهْدِيُّ بْنُ جَعْفَرٍ ثنا عَبْدُ الْمَجِيدِ بْنُ عَبْدِ الْعَزِيزِ عَنِ ابْنِ جُرَيْجٍ عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ بْنِ خُثَيْمٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُول الل صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْعَجْوَةُ مِنَ الْجَنَّةِ وَفِيهَا شِفَاءٌ مِنَ السُّمِّ وَالْكَمْأَةُ مِنَ الْمَنِّ وَمَاؤُهَا شِفَاءٌ لِلْعَيْنِ وَالْكَبْشُ الْعَرَبِيُّ الأَسْوَدُ شِفَاءٌ مِنْ عِرْقِ النَّسَا يُؤْكَلُ مِنْ لَحْمِهِ وَيُحْسَى من مرقه

The editor of al-Mukhtara was the late Dr. Abdul Mālik ibn Duhaysh and he deemed the above chain of transmission to be Hasan (good) as shown below from the above reference:

٢٢٨ ـ إسناده حسن.
فيه مهدي بن جعفر وعبد المجيد بن عبد العزيز وقد تقدما.

One may also note that Ḍiyāʾ al-Maqdisī mentioned some of the Jarh (disparagement) on Abdul Majīd on the very next page (10/217) as follows:

عَبْدُ الْمَجِيدِ بْنُ عَبْدِ الْعَزِيزِ بْنِ أَبِي رَوَّادٍ قَالَ أَبُو حَاتِمٍ الرَّازِيُّ لَيْسَ بِالْقَوِيِّ وَتَكَلَّمَ فِيهِ أَبُو حَاتِمٍ الْبُسْتِيُّ وَوَثَّقَهُ يَحْيَى بْنُ مَعِينٍ وَرَوَى لَهُ مُسْلِمٌ رَوَى الْبُخَارِيُّ وَمُسْلِمٌ مِنْ حَدِيثِ سَعِيدِ بْنِ زَيْدِ بْنِ عَمْرِو بْنِ نُفَيْلٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْكَمَأَةُ مِنَ الْمَنِّ وَمَاؤُهَا شِفَاءٌ لِلْعَيْنِ

Meaning:

ʿAbd al-Majīd ibn ʿAbd al-ʿAzīz ibn Abī Rawwād, Abū Ḥātim al-Rāzī said: He is not strong (as a narrator). And Abū Ḥātim al-Bustī[75] spoke about him, while Yaḥyā ibn Maʿīn considered him trustworthy. Muslim narrated from him. Al-Bukhārī and Muslim narrated from the ḥadīth of Saʿīd ibn Zayd ibn ʿAmr ibn Nufayl from the Prophet, peace be upon him, who said: 'Truffles are from the manna, and their water is a cure for the eyes.'

This proves that Ḍiyāʾ al-Maqdisī did not pay much attention to the Jarḥ from Abū Ḥātim al-Rāzī and Abū Ḥātim al-Bustī who is known as Ibn Ḥibbān. Note how Ḍiyāʾ al-Maqdisī mentioned that ʿAbdul Majīd was used in Ṣaḥīḥ Muslim, and he did not say that's because ʿAbdul Majīd was linked in his narration by another reporter (maqrūnan) as discussed in the previous section.

Another example from al-Mukhtāra (10/215):

[75] This is Ibn Ḥibbān.

227 – وَأَخْبَرَنَا أَبُو الْقَاسِمِ عَبْدُ الْوَاحِدِ بْنُ الْقَاسِمِ بْنِ الْفَضْلِ الصَّيْدَلانِيُّ أَنَّ جَعْفَرَ بْنُ عَبْدِ الْوَاحِدِ بْنِ مُحَمَّدِ بْنِ مَحْمُودٍ الثَّقَفِيَّ أَخْبَرَهُمْ قِرَاءَةً عَلَيْهِ أبنا مُحَمَّدُ بْنُ عبد الله بن ريذة ابْنا سلميان بْنُ أَحْمَدَ الطَّبَرَانِيُّ ثَنَا الْحَسَنُ بْنُ غُلَيْبٍ الْمِصْرِيُّ ثَنَا مَهْدِيُّ بْنُ جَعْفَرٍ الرَّمْلِيُّ ثَنا عَبْدُ الْمَجِيدِ بْنُ عَبْدِ الْعَزِيزِ بْنِ أَبِي رَوَّادٍ عَنِ ابْنِ جُرَيْجٍ عَنْ عَبْدِ اللَّهِ بْنِ خُثَيْمٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْكَمَأَةُ مِنَ الْمَنِّ وَمَاؤُهَا شِفَاء للعين

The editor said the above chain is Hasan:

٢٢٧ ـ إسناده حسن.
فيه مهدي بن جعفر وعبد المجيد بن عبد العزيز وقد تقدما.
والحديث عند الطبراني في «الكبير» ١٢/ ٦٣، (٢٤٨١).
وفي «الصغير» ١/ ١٢٥ وفيه زيادة.

The fact that Ḍiyāʾ al-Maqdisī recorded these narrations via Abdul Majīd in *al-Mukhtara* is an indication that he considered him to be trustworthy (thiqa) and did not accept a lot of the Jarh upon him. This was also mentioned by Al-Ḥāfiẓ ibn Hajar al-ʿAsqalānī in his *Tahdhīb al-Tahdhīb* (8/670) as follows:

أخرجه الضياء في "المختارة" ، ومقتضاه أن يكون عبيد الله عنده ثقة

Meaning:

"*Al- Ḍiyāʾ included it in 'al-Mukhtara'*[76]*, and its implication is that Ubaydullah is trustworthy (thiqa) according to him.*"

Further examples of those who determined ʿAbdul Majīd ibn ʿAbdul ʿAzīz ibn Abī Rawwād to be trustworthy in some manner shall be mentioned later.

[76] See 11/167.

8. A CLOSER LOOK AT THE JARH ON ABDUL MAJĪD AND THE CLAIMS OF ABU KHUZAIMAH

On p. 23 of his article Abu Khuzaimah mentioned the following points:

> Abu Zurah ar-Razi has an entry for him in his book on **weak narrators**[52]. He also declared him to be a murji[53].

On p. 24:

> Muhammad b. Yahya b. Abi Umar [adh-Dhuhali] was asked about Abdul Majīd b. Abdul Aziz b. Abi Rawwad? He said, ***he is weak***[57].

> Ibn Sa'd said, *he has numerous hadith, but* ***he is weak*** *and a* ***murji***[58].

On p. 25:

> Abu Ahmad al-Ḥākim said, ***he is not strong according to them*** *[i.e. the scholars of hadith]*[62]

On p. 33:

> **Al-Uqayli Rendering Abdul Majīd Weak** al-Uqayli brings an entry for him in his *Kitab ad-Dhu'afa* and quotes al-Bukhari's criticism with his own chain of transmission to al-Bukhari, that he said **al-Humaydi criticised him** and that **he had Irja**[91]. He then quotes Muhammad b. Yahya b. Abi Umar [adh-Dhuhali] who declared Abdul Majīd **weak**[92].
>
> So, it is evident al-Uqayli including an entry for him in his *Kitab ad-Dhu'afa* alone and then transmitting the statements above proves he considered him to be weak.

On p. 34:

Ibn al-Jawzī brings an entry for him in his book of weak and abandoned narrators and says, *he narrates from Mālik***,** *Yahya said* **thiqah,** *ar-Razi said,* ***he is not strong and al-Humaydi criticised him.*** *Ibn Ḥibbān said* ***he confused and mixed reports and narrated abandoned reports from well -known transmitters and thus deserves to be rejected***[94].

Ibn al-Jawzī repeats these charges in *al-I'llal al- Mutanahiyyah*. For one report he says, *the author says this hadith is* ***not authentic*** *and* ***al-Humaydi criticised Abdul Majīd*** and then quotes Ibn Ḥibbān's criticism[95]. Ibn al-Jawzī repeats the same criticism for another report which Abdul Majīd transmits[96].

On p. 37:

Al-Mughlata'i mentions, *in the book of al-Lalaka'i Ibn Abi Umar al-Adani said,* ***he is weak***[108].

Abu Khuzaimah also repeated some of the above between pp. 44-45 by saying:

Those who considered him weak Al-Bukhari has an entry for him in his *ad-Dhu'afa as- Ṣaghīr* [131]

Ibn Adiyy brings and entry for him *Al-Kamil Fidh-Dhu'afa ir-Rijal*[132]
Uqayli brings entry in his *Kitab adh-Dhu'afa*[133] – so he considered him to be weak Adh-Dhahabi brings an entry in his two books of weak narrators, *Mughni Fidh-Dhu'afa*[134] and in his *Diwan ad- Dhu'afa wal-Matrukin*[135] Abu Zurah ar-Razi has an entry for him in his book on **weak narrators**[136]

Ibn Ḥibbān brings an entry in his book of weak, abandoned, and criticised narrators[137].

Ibn al-Jawzī brings an entry for him in his book of weak and abandoned narrators[138].

A lot of the above examples provided by Abu Khuzaimah are insufficient to deem Abdul Majīd to be definitely weak overall. The chief reason for this is that a lot of these expressions of Jarh or merely being listed in a work on weak narrators (du'afa) are not what is known as detailed criticism (Jarh mufassar) where the specific reasons for why he is weak were clearly mentioned with a valid explanation.

In this section it will be demonstrated using quotations and examples from previous generations of Hadith scholars and contemporary Salafi writers that the Jarh (disparagement) mentioned about ʿAbdul Majīd ibn ʿAbdul ʿAzīz ibn Abī Rawwād is of the type known as Jarh mubham (vague criticism). This may also be labelled as Jarh ghayr mufassar, that is, criticism that is not clearly explained using more definitive explanatory terminology about why the narrator at hand is conclusively weak (da'eef) overall. This will be clarified with examples and quotations in due course.

Farid al-Bahraini on the status of Abdul Majīd ibn Abdul Aziz ibn Abi Rawwad

Farid al-Bahraini from the admirers of al-Albani also mentioned examples of those who made some form of Jarh on Abdul Majīd ibn Abdul Aziz and proceeded to conclude with the following words here - https://x.com/Farid_0v/status/1534426992694657024 (Date: 8-6-22):

> In conclusion, there are at least **fourteen classical scholars that have made disparaging claims against Abdulmajeed**. However, if you only came across anon's[77] thread, you'd think that it was only one.

Once again, he too like Abu Khuzaimah did not display fairness and honesty in explaining how many of the examples of Jarh are actually detailed criticism (Jarh mufassar), and thus acceptable as part of the process to

[77] Here he is referring to a twitter handle that was later updated mentioning the actual name of the account holder to be Badrud-Din:

بدر الدين
@D1mashq

determine the overall reliability of Abdul Majīd! This was not done by them either because:

1) They are not aware of such a principle or 2) They knew it but decided to hide it away from the public in order to bolster their own biases to weaken Abdul Majīd overall, and thus the status of his narration as in Musnad al-Bazzār to be weak as per their view.

Let us examine a quotation from a recognised expert on ʿUlūm al-Ḥadīth from the 7th century after Hijrī by the name of al-Ḥāfiẓ Abū ʿAmr ibn al-Ṣalāḥ (d. 643 AH) on this matter at hand. Ibn al-Ṣalāḥ mentioned the following in his famous Muqaddima also known as Maʿrifat anwāʿ ʿilm al-Ḥadīth (p. 106)[78]:

وَأَمَّا الْجَرْحُ فَإِنَّهُ لَا يُقْبَلُ إِلَّا مُفَسَّرًا مُبَيَّنَ السَّبَبِ؛ لِأَنَّ النَّاسَ يَخْتَلِفُونَ فِيمَا يَجْرَحُ وَمَا لَا يَجْرَحُ، فَيُطْلِقُ أَحَدُهُمُ الْجَرْحَ بِنَاءً عَلَى أَمْرٍ اعْتَقَدَهُ جَرْحًا وَلَيْسَ بِجَرْحٍ فِي نَفْسِ الْأَمْرِ، فَلَا بُدَّ مِنْ بَيَانِ سَبَبِهِ، لِيُنْظَرَ فِيهِ أَهُوَ جَرْحٌ أَمْ لَا، وَهَذَا ظَاهِرٌ مُقَرَّرٌ فِي الْفِقْهِ وَأُصُولِهِ.

وَذَكَرَ الْخَطِيبُ الْحَافِظُ أَنَّهُ مَذْهَبُ الْأَئِمَّةِ مِنْ حُفَّاظِ الْحَدِيثِ وَنُقَّادِهِ مِثْلِ الْبُخَارِيِّ، وَمُسْلِمٍ، وَغَيْرِهِمَا.

وَلِذَلِكَ احْتَجَّ الْبُخَارِيُّ بِجَمَاعَةٍ سَبَقَ مِنْ غَيْرِهِ الْجَرْحُ لَهُمْ، كَعِكْرِمَةَ مَوْلَى ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، وَكَإِسْمَاعِيلَ بْنِ أَبِي أُوَيْسٍ، وَعَاصِمِ بْنِ عَلِيٍّ، وَعَمْرِو بْنِ مَرْزُوقٍ، وَغَيْرِهِمْ.

وَاحْتَجَّ مُسْلِمٌ بِسُوَيْدِ بْنِ سَعِيدٍ، وَجَمَاعَةٍ اشْتَهَرَ الطَّعْنُ فِيهِمْ، وَهَكَذَا فَعَلَ أَبُو دَاوُدَ السِّجِسْتَانِيُّ، وَذَلِكَ دَالٌّ عَلَى أَنَّهُمْ ذَهَبُوا إِلَى أَنَّ الْجَرْحَ لَا يَثْبُتُ إِلَّا إِذَا فُسِّرَ سَبَبُهُ، وَمَذَاهِبُ النُّقَّادِ لِلرِّجَالِ غَامِضَةٌ مُخْتَلِفَةٌ.

[78] The edition edited by the late Shaykh Nūruddīn ʿItr (see his biography here - https://www.darultahqiq.com/a-brief-biography-of-the-late-%e1%b8%a5anafi-muh%cc%a3addith-of-syria-shaykh-nur-al-din-%ca%bfitr/

وَعَقَدَ الْخَطِيبُ بَابًا فِي بَعْضِ أَخْبَارِ مَنِ اسْتُفْسِرَ فِي جَرْحِهِ، فَذَكَرَ مَا لَا يَصْلُحُ جَارِحًا، مِنْهَا عَنْ شُعْبَةَ أَنَّهُ قِيلَ لَهُ: " لِمَ تَرَكْتَ حَدِيثَ فُلَانٍ؟ " فَقَالَ: " رَأَيْتُهُ يَرْكُضُ عَلَى بِرْذَوْنٍ، فَتَرَكْتُ حَدِيثَه".

وَمِنْهَا: عَنْ مُسْلِمِ بْنِ إِبْرَاهِيمَ أَنَّهُ سُئِلَ عَنْ حَدِيثٍ لِصَالِحٍ الْمُرِّيِّ، فَقَالَ: مَا تَصْنَعُ بِصَالِحٍ؟ ذَكَرُوهُ يَوْمًا عِنْدَ حَمَّادِ بْنِ سَلَمَةَ فَامْتَخَطَ حَمَّادٌ، وَاللَّهُ أَعْلَمُ.

قُلْتُ: وَلِقَائِلٍ أَنْ يَقُولَ: إِنَّمَا يَعْتَمِدُ النَّاسُ فِي جَرْحِ الرُّوَاةِ وَرَدِّ حَدِيثِهِمْ عَلَى الْكُتُبِ الَّتِي صَنَّفَهَا أَئِمَّةُ الْحَدِيثِ فِي الْجَرْحِ أَوْ فِي الْجَرْحِ وَالتَّعْدِيلِ، وَقَلَّ مَا يَتَعَرَّضُونَ فِيهَا لِبَيَانِ السَّبَبِ، بَلْ يَقْتَصِرُونَ عَلَى مُجَرَّدِ قَوْلِهِمْ: " فُلَانٌ ضَعِيفٌ، وَفُلَانٌ لَيْسَ بِشَيْءٍ " وَنَحْوَ ذَلِكَ، أَوْ " هَذَا حَدِيثٌ ضَعِيفٌ، وَهَذَا حَدِيثٌ غَيْرُ ثَابِتٍ " وَنَحْوَ ذَلِكَ، فَاشْتِرَاطُ بَيَانِ السَّبَبِ يُفْضِي إِلَى تَعْطِيلِ ذَلِكَ وَسَدِّ بَابِ الْجَرْحِ فِي الْأَغْلَبِ الْأَكْثَرِ.

وَجَوَابُهُ: أَنَّ ذَلِكَ وَإِنْ لَمْ نَعْتَمِدْهُ فِي إِثْبَاتِ الْجَرْحِ وَالْحُكْمِ بِهِ، فَقَدِ اعْتَمَدْنَاهُ فِي أَنْ تَوَقَّفْنَا عَنْ قَبُولِ حَدِيثِ مَنْ قَالُوا فِيهِ مِثْلَ ذَلِكَ، بِنَاءً عَلَى أَنَّ ذَلِكَ أَوْقَعَ عِنْدَنَا فِيهِمْ رِيبَةً قَوِيَّةً يُوجِبُ مِثْلُهَا التَّوَقُّفَ.

ثُمَّ مَنِ انْزَاحَتْ عَنْهُ الرِّيبَةُ مِنْهُمْ بِبَحْثٍ عَنْ حَالِهِ أَوْجَبَ الثِّقَةَ بِعَدَالَتِهِ قَبِلْنَا حَدِيثَهُ وَلَمْ نَتَوَقَّفْ، كَالَّذِينَ احْتَجَّ بِهِمْ صَاحِبَا الصَّحِيحَيْنِ وَغَيْرُهُمَا مِمَّنْ مَسَّهُمْ مِثْلُ هَذَا الْجَرْحِ مِنْ غَيْرِهِمْ، فَافْهَمْ ذَلِكَ، فَإِنَّهُ مَخْلَصٌ حَسَنٌ، وَاللَّهُ أَعْلَمُ.

The above work has been translated fully into English,[79] and the above quotations were translated as follows on pp. 82-83:

Discrediting may not be accepted without a clear explanation of the reason, because people disagree over what discredits and what does not. Sometimes a critic discredits someone on the basis of a matter that he believes to discredit, but which does not do so in reality. He must explain his reason in order that it be

[79] Published in English under the title: An Introduction to the Science of the Hadith (Kitab Ma'rifat anwa ilm al-hadith), translated by Eerik Dickinson and reviewed by Professor Muneer Fareed, Garnet publishing, 2006.

seen whether it is discrediting or not. This is clearly established in the fields of positive law and legal theory. The expert al-Khaṭīb[80] said that it is the doctrine of the authorities of the experts and critics of hadīth, like Bukhari, Muslim and others. For that reason, Bukhari adduced as proofs the hadith of a number of transmitters whom others had previously discredited, like Ikrima - the slave of Ibn 'Abbas (God be pleased with them) – Isma'il b. Abi Uways, Asim b. Ali, 'Amr b. Marzuq and others. Muslim cited as proofs the hadīth of Suwayd b. Sa'id and a number of others who were widely impugned. Abu Dāwūd al-Sijistani did the same. This indicates that they held the doctrine that discrediting is not established unless the reason for it is explained.

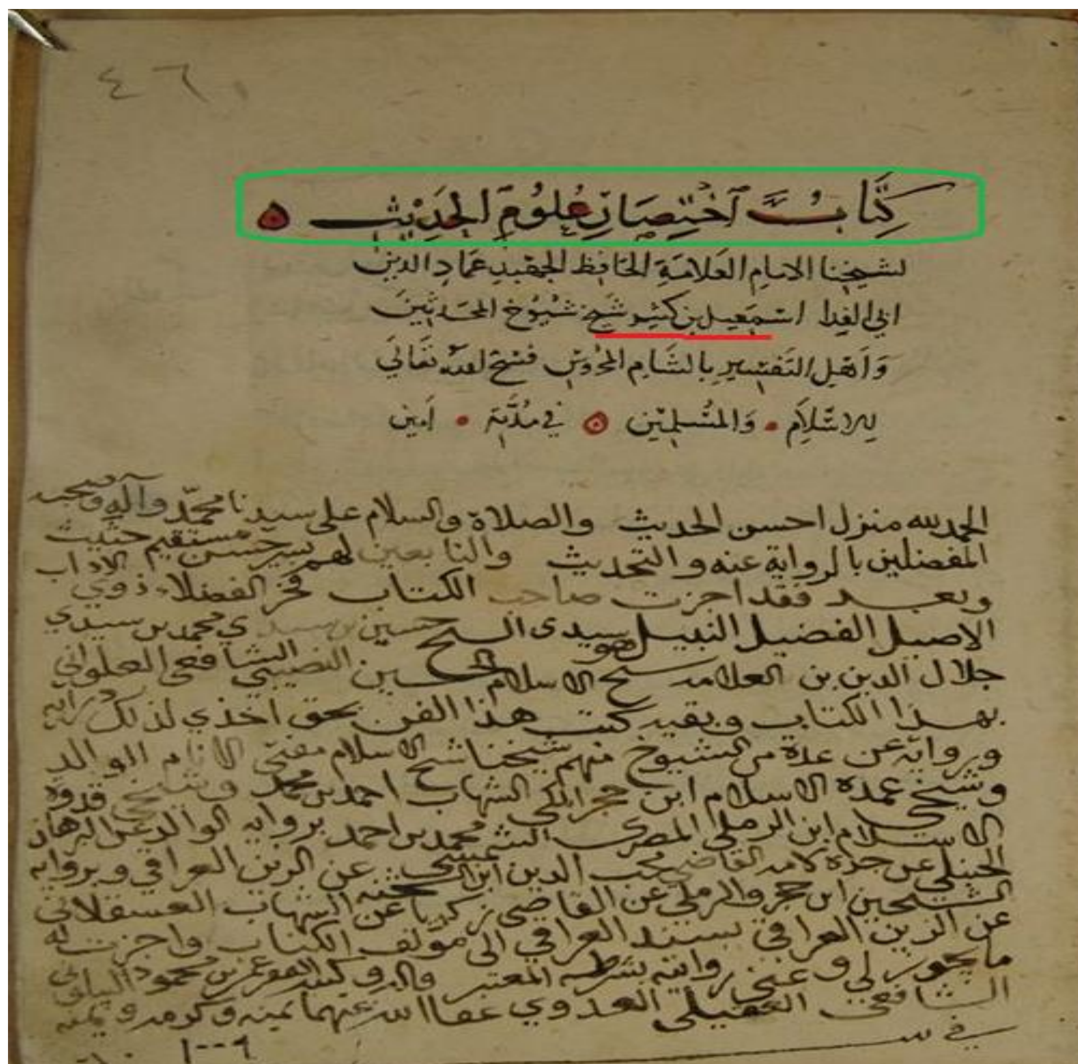
The views of the critics of hadith transmitters [regarding discrediting] are obscure and contradictory. Al-Khaṭīb composed a chapter containing some stories about those who were asked to explain why they discredited someone and gave invalid reasons for it. In one Shu'ba was asked, "Why did you forsake the hadith of X?" He said, "I saw him galloping on an old nag, so I rejected his hadith." In another, Muslim b. Ibrahim was asked about the hadīth of al-Salih al-Murri. He said, "What can be done with Salih? One day they mentioned his name to Hammad b. Salama and Hammad blew his nose." God knows best.

What if someone says, "For discrediting transmitters and rejecting their hadīth, people rely on the books which the authorities in hadith wrote on impugning or on personality criticism in general (al-jarh wa-l-ta'dil), and rarely do these authorities venture to explain their reasons in them. Rather, they confine themselves merely to saying, 'X is weak,' 'Y is nothing,' and the like, or 'This is a weak hadith,' 'This is not a well-established hadith,' and the like. So, stipulating that the reason must be explained leads to the negation of [the value of their opinions] and to the invalidation of the discrediting in most cases"? The answer to this is that, even if we do not rely on these kinds of declarations to assert discreditation and pass judgement, we do rely upon them to the extent that we refrain from accepting the hadith of those whom they say something like that about, on the basis that these declarations have sown in our mind doubts about the transmitters of the kind which necessitate hesitation. If the doubts of the authorities about a transmitter are removed by an investigation of his state which necessitates that we trust his integrity, we accept his hadīth without hesitation. This is the case of those whom the authors of the two Sahihs and others cite who

[80] Meaning al-Khatib al-Baghdadi (d. 463 AH).

were touched by this kind of discreditation from other critics. So, understand that, for it is a good counterargument. God knows best.

The above work by Ibn al-Ṣalāḥ was abridged by **Imām ibn Kathīr (d. 774 AH)** under the title *Ikhtiṣār ʿUlūm al-Ḥadīth*. The following is an image of the title page from the ʿĀrif Ḥikmet library in Madīna dated 764 AH which is a copy scribed from the actual time of Ibn Kathīr:


كتاب اختصار علوم الحديث
لشيخنا الامام العلامة الحافظ المفيد عماد الدين
ابي الفدا اسمعيل بن كثير شيخ شيوخ المحدثين
واهل التفسير بالشام المحروس فسح الله في
للإسلام والمسلمين في مدته آمين

Ibn Kathīr said in his *Ikhtiṣār*:

وَيُعْرَفُ ضَبْطُ الرَّاوِي بِمُوَافَقَةِ الثِّقَاتِ لَفْظًا أَوْ مَعْنًى، وَعَكْسُهُ عَكْسُهُ، وَالتَّعْدِيلُ مَقْبُولٌ، ذُكِرَ السَّبَبُ لِاخْتِلَافِ، (أَوْ لَمْ يُذْكَرْ)؛ لِأَنَّ تَعْدَادَهُ يَطُولُ، فَقُبِلَ إِطْلَاقُهُ بِخِلَافِ الْجَرْحِ، فَإِنَّهُ لَا يُقْبَلُ إِلَّا مُفَسَّرًا

النَّاسِ فِي الْأَسْبَابِ الْمُفَسِّقَةِ، فَقَدْ يَعْتَقِدُ الْجَارِحُ شَيْئًا مُفَسِّقًا، فَيُضَعِّفُهُ، وَلَا يَكُونُ كَذَلِكَ فِي نَفْسِ الْأَمْرِ أَوْ عِنْدَ غَيْرِهِ، فَلِهَذَا اشْتُرِطَ بَيَانُ السَّبَبِ فِي الْجَرْحِ .

قَالَ الشَّيْخُ أَبُو عَمْرٍو: وَأَكْثَرُ مَا يُوجَدُ فِي كُتُبِ الْجَرْحِ وَالتَّعْدِيلِ "فُلَانٌ ضَعِيفٌ"، أَوْ "مَتْرُوكٌ"، وَنَحْوُ ذَلِكَ، فَإِنْ لَمْ نَكْتَفِ بِهِ انْسَدَّ بَابٌ كَبِيرٌ فِي ذَلِكَ .

وَأَجَابَ بِأَنَّا إِذَا لَمْ نَكْتَفِ بِهِ تَوَقَّفْنَا فِي أَمْرِهِ، لِحُصُولِ الرِّيبَةِ عِنْدَنَا بِذَلِكَ .

(قُلْتُ) أَمَّا كَلَامُ هَؤُلَاءِ الْأَئِمَّةِ الْمُنْتَصِبِينَ لِهَذَا الشَّأْنِ، فَيَنْبَغِي أَنْ يُؤْخَذَ مُسَلَّمًا مِنْ غَيْرِ ذِكْرِ أَسْبَابٍ، وَذَلِكَ لِلْعِلْمِ بِمَعْرِفَتِهِمْ، وَاطِّلَاعِهِمْ وَاضْطِلَاعِهِمْ فِي هَذَا الشَّأْنِ، وَاتِّصَافِهِمْ بِالْإِنْصَافِ وَالدِّيَانَةِ وَالْخِبْرَةِ وَالنُّصْحِ، لَا سِيَّمَا إِذَا أَطْبَقُوا عَلَى تَضْعِيفِ الرَّجُلِ، أَوْ كَوْنِهِ مَتْرُوكًا، أَوْ كَذَّابًا، أَوْ نَحْوَ ذَلِكَ .

فَالْمُحَدِّثُ الْمَاهِرُ لَا يَتَخَالَجُهُ فِي مِثْلِ هَذَا وَقْفَةٌ فِي مُوَافَقَتِهِمْ، لِصِدْقِهِمْ وَأَمَانَتِهِمْ وَنُصْحِهِمْ، وَلِهَذَا يَقُولُ الشَّافِعِيُّ فِي كَثِيرٍ مِنْ كَلَامِهِ عَلَى الْأَحَادِيثِ "لَا يُثْبِتُهُ أَهْلُ الْعِلْمِ بِالْحَدِيثِ"، وَيَرُدُّهُ، وَلَا يَحْتَجُّ بِهِ، بِمُجَرَّدِ ذَلِكَ وَاللَّهُ أَعْلَمُ .

أَمَّا إِذَا تَعَارَضَ جَرْحٌ وَتَعْدِيلٌ، فَيَنْبَغِي أَنْ يَكُونَ الْجَرْحُ حِينَئِذٍ مُفَسَّرًا وَهَلْ هُوَ الْمُقَدَّمُ؟ أَوْ التَّرْجِيحُ بِالْكَثْرَةِ أَوْ الْأَحْفَظِ؟ فِيهِ نِزَاعٌ مَشْهُورٌ فِي أُصُولِ الْفِقْهِ وَفُرُوعِهِ وَعِلْمِ الْحَدِيثِ وَاللَّهُ أَعْلَمُ .

<u>**والصحيح: أن الجرح مقدم مطلقا إذا كان مفسرا. والله أعلم**</u>

The above was translated into English by the KALEMAH ISLAMIC CENTER in Dubai, UAE where some courses were taught by Salafis. Between pp. 67-69 they translated the above as follows:

A transmitter comes to be recognised as accurate by comparison of his transmissions with the transmissions of reliable scholars known for precision and exactitude; in wording or meaning.

<u>**Praise is accepted without the mention of the reason**</u>; because it will be long to mention so it is accepted generally, **in opposition to criticism**. <u>**For it is not accepted**</u>

unless it is explained; due to the differences of the people in it due to the reasons of wrong-doing, for the critic may believe that it is a matter that is wrong and weaken him, however it is not like this in reality, or to other than the critic; therefore, it was conditioned to mention the reason of the criticism.

Shaykh Abu ‘Amr said: And the majority of what is found in the books of praise and criticism; so-and so is weak or Matruk and similar to this, so stipulating that the reason must be explained leads to the negation of [the value of their opinions] and to the invalidation of the discrediting in most cases? The answer to this is that, even if we do not rely on these kinds of declarations to assert discreditation and pass judgement, we refrain from accepting the hadith to be safe from any doubts.

I say: The statements of the scholars who are affiliated to this field, then it is necessary to take it even in absence of the mentioning of the reason; this is because of their knowledge [of this field], the reading, and expertise in this field, their sticking to justice, religiosity, insight and sincere advice, especially if they weaken a person, or state that he is matruk or a liar or similar to this. For verily the well-versed scholar of hadith will not …. In regards to these affairs due to their truthfulness, honestly and advice. Due to this al-Shafi’i said in many of his statements regarding hadith: it is not established amongst the people of hadith, they rejected it and did not rely upon it, due to this alone, and Allāh knows best.

If both criticism and praise are present then it is necessary for the criticism to be explained, then is it prioritised? Or the criticism due to its number or precision? With regards to this there is a famous difference in Usul al-Fiqh and its sub-branches. **What is correct is that the criticism takes precedence if it is explained,** and Allāh knows best.

The last paragraph clarified that a detailed form of Jarh[81] on a narrator is given precedence over general praise (ta’dil) on the same narrator. Ibn Kathīr also clarified the ruling when the Jarh on a narrator is not clarified with some form of explanatory terminology as the opening paragraph above mentioned from him.

[81] Jarh mufassar.

The following is from the *Qawāʿid fī ʿUlūm al-Ḥadīth*[82] of the late Shaykh Ẓafar Aḥmad ʿUthmānī (d. 1974 CE):

CHAPTER 7

On the principles of invalidation[83] and validation[84] and their wordings, and the causes of invalidation.

VAGUE INVALIDATION (al-Jarh al-mubham) is not accepted but it is accepted when it is about someone whom no one has validated.

Authentication may be accepted when it is vague without explanation of the reason, because the reasons may be too many and thus too onerous to mention**. As for invalidation, it is only accepted if it is explained and the reason for invalidation made clear**, since invalidation can result from a single reason which is not difficult to mention, and because people differ about the reasons for invalidation, and thus some of them will invalidate based on that which he believes is invalidation but which in reality is not invalidation. For this reason, it is necessary that one explains the reason for invalidation so that it becomes clear as to whether it is critical or not.

Ibn as-Salah said,

'This is obvious and confirmed in fiqh and in its principles, and al-Khaṭīb mentioned that it is the school of the Imām s among the Ḥuffāẓ of hadith such as the two shaykhs[85] etc. For that reason, al-Bukhari used as proof a group of people whom others had invalidated such as 'Ikrimah and 'Amr ibn Marzuq, and Muslim used as proof Suwayd ibn Sa'id and a group of people about whom disparagement is well known, and Abu Dāwūd did similarly. This shows that they took the position that invalidation is not established unless the reason for it is explained.'

[82] Translated into English under the title: Underlying principles of the Sciences of Hadith (pp. 117-120). See - https://turath.co.uk/publications/qawaid-fi-ulum-al-hadith-principles-hadith/
[83] In Arabic the term is: Jarh (disparagement/invalidation).
[84] In Arabic the term is: Ta'dil (praiseworthy remarks/validation).
[85] Fn. 189 i.e., Imams al-Bukhāri and Muslim. They are referred to as the two Shaykhs (al-Shaykhayn). Ed.

As-Sayrafi said, "It is the same when they say, 'So-and-so is a liar'; it must be explained because (linguistically) 'lying' may be used to mean 'being mistaken' such as when one says, 'Abu Muhammad lied; meaning 'he was mistaken."

Having regarded this verdict as correct, Ibn as-Salah then asked himself this question:

Someone may ask, "People only depend in their invalidation of narrators and rejection of their hadith upon the books compiled by the hadith critics. These (critics) rarely turn to explain the reasons [in their books] and only confine themselves to the bare statement, 'So-and-so is weak; or 'So-and-so is nothing' etc., or "This is a weak hadith, or 'a hadith which is not established' etc., and so stipulating that one explains the reason for invalidating someone would lead to paralysis in that activity and would close the door of invalidation in the great majority of cases"

Then, in short, he answered that question by saying:

Even if we do not rely on this in confirming the invalidation and passing judgement to that effect, we may rely on it in hesitating to accept the hadith of those about whom something like this is said, based on the fact that it creates a strong doubt within us the like of which requires us to hesitate. Later, if the doubt about him leaves because of our investigation of his circumstances, we will accept his hadith without hesitation, such as the ones affected by such invalidation whom the authors of the two Sahih books and others used in proof. So, understand that, because it is a good way out (of that objection) (makhlas).

Thus, it is in Tadrib ar-Rawi and in ar-Raf wa't-Takmil transmitted from Muqaddimah Ibn as-Salah.

The upshot is that if no one considers a narrator as a trustworthy narrator, and one person invalidates him unclearly (mubham) then one hesitates to accept his hadith. If anyone regards him as a trustworthy narrator, then vague invalidation of him is not accepted, but on the contrary, it is vital that the reason for it be explained.

This is the meaning of what we have previously said**, that the person about whom there is disagreement (i.e., that person about whom there is both unclear validation and unclear invalidation) his hadiths are regarded as accepted (Hasan al-hadith).**

What is mentioned of the two (i.e., validation and invalidation) in the biographical dictionaries of narrators is predominantly thus, so that one accepts the validation but not the invalidation and his hadiths are used as proof. You have already learnt that their verdict of weakness or "he is nothing" or "entirely weak" (wahin bimar-rah) and other things, are all obscure invalidations, thus that has no effect on those whom anyone has authenticated and said that they are trustworthy narrators.

The Ḥāfiẓ[86] said in the introduction to al-Fath, "Abd al-Mālik ibn as-Sabbah al-Misma'i al-Basri was one of the companions of Shu'bah. Abu Hatim said, 'capable (salih)'[87]; and the author of *al-Mīzān* mentioned him and then transmitted from al-Khalili that he said about him, 'Suspected of stealing hadith'; and this is an obscure invalidation."

I say that they did not pay heed to this invalidation after Abu Hatim had declared him to be trustworthy narrator, and al-Bukhāri, Muslim and an-Nasa'i used him in proof.

'And he said in the biographical notice on Sa'id ibn Sulayman al-Wasiti, "Abu Hatim said, 'He was a reliable and trustworthy narrator' but 'Abdullah ibn Ahmad said narrating from his father, 'He was someone who made many mistakes'; and ad-Daraqutni said, 'They speak [critically] about him. I say that this ascription of weakness is obscure and is not accepted." And the Ḥāfiẓ inclined in Sharh an-Nukhbah and the introduction to Lisān (al-Mīzān) to accepting obscure invalidation about those whom nobody considered trustworthy narrators, and he said,

> Rather, the correct position is to provide details, so that if the invalidation is explained 'while the condition is thus (i.e., some of them considered him a trustworthy narrator and others considered him invalid), then [the invalidation] is accepted, but if not, one acts by the validation. And the statement of those who give precedence to validation is to be interpreted on this basis. As for someone whose state is unknown and nothing is known about him apart from the verdict of one of the Imām s of hadith that he is weak, or abandoned (matruk), or dropped (saqit)[88] or that he is not used in proof and the like, then the verdict is according to his verdict and we do not require of him the

[86] Meaning al-Hafiz ibn Hajar al Asqalani (d. 852 AH).

[87] Fn. 190 The term Salih here is a technical hadith term which means having the capability of being used as a proof (salihun lil ihtijaj) and not the lexical meaning of being upright. Ed.

[88] Fn. 191 Saqit al-Ihtijaj, his hadiths are dropped from making use as proof texts. Ed.

> explanation of that, since even if he explained it and it was nor a critical aspersion, ignorance of the state of that man would prevent us using him in proof; how can it not be so when he has been declared weak?

I say that it ought not to be accepted according to the one who uses as evidence an unknown narrator (mastur) of the three generations even if no one declared him to be a trustworthy. Invalidation does not affect [his standing] unless it is explained, since even if he explained it and it is not a critical aspersion, ignorance of his state does not prevent us from using him in proof.[89]

If there is both invalidation and validation for a narrator, which has precedence?

If both invalidation and validation are present for a narrator, then if they are both vague the validation is given precedence over the invalidation as we have seen before. If the invalidation is explained and the validation is vague the invalidation is given precedence. This is the most correct position according to the fuqaha and the jurists, and al-Khaṭīb transmitted it from the dominant majority of the scholars. This is because the person who invalidates [the narrator] has extra knowledge which the one authenticating him has not discovered. If the validation is also detailed (mufassar) in that the person doing it says, "I know the reason which the person invalidating him has advanced, but the [narrator] has repented [taba] and his state became good", then the validation is given precedence, as is implied in the Tadrib ar-Rawi.[90]

End of quotes.

[89] Fn. 192 Because of the simple fact that he is from the earliest three generations. Ed.

[90] By Imam Jalaluddin al-Suyūṭī(d. 911 AH).

Imām al-Nawawi (d. 676 AH) on Jarh ghayr mufassar in his Sharh on Sahih Muslim:

Imām Muslim ibn al-Hajjaj wrote an introduction (Muqaddima) to his Sahih. Imām al-Nawawi wrote a commentary to this Muqaddima and has left a beneficial point on Jarh ghayr mufassar (criticism on a narrator where the reasons are not adequately explained by certain hadith scholars from early times), and he has referred the reader to a set of examples from what the earlier Hadith master, al-Khaṭīb al-Baghdādī (d. 463 AH) had recorded about a specific narrator. Imām al-Nawawi said in Sharh on Sahih Muslim (1/91):

وأما أبو عقيل فبفتح العين وبهية بِضَمِّ الْبَاءِ الْمُوَحَّدَةِ وَفَتْحِ الْهَاءِ وَتَشْدِيدِ الْيَاءِ وَهِيَ امْرَأَةٌ تَرْوِي عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ رَضِيَ اللَّهُ عَنْهَا قِيلَ إِنَّهَا سَمَّتْهَا بُهَيَّةَ ذَكَرَهُ أَبُو عَلِيٍّ الْغَسَّانِيُّ فِي تَقْيِيدِ الْمُهْمَلِ وَرَوَى عَنْ بُهَيَّةَ مَوْلَاهَا أَبُو عَقِيلٍ الْمَذْكُورُ وَاسْمُهُ يَحْيَى بْنُ الْمُتَوَكِّلِ الضَّرِيرُ الْمَدَنِيُّ وَقِيلَ الْكُوفِيُّ وَقَدْ ضَعَّفَهُ يَحْيَى بْنُ مَعِينٍ وَعَلِيُّ بن المدنى وَعَمْرُو بْنُ عَلِيٍّ وَعُثْمَانُ بْنُ سَعِيدٍ الدَّارِمِيُّ وبن عَمَّارٍ وَالنَّسَائِيُّ ذَكَرَ هَذَا كُلَّهُ الْخَطِيبُ الْبَغْدَادِيُّ فِي تَارِيخِ بَغْدَادَ بِأَسَانِيدِهِ عَنْ هَؤُلَاءِ فَإِنْ قِيلَ فَإِذَا كَانَ هَذَا حَالُهُ فَكَيْفَ رَوَى لَهُ مُسْلِمٌ فَجَوَابُهُ مِنْ وَجْهَيْنِ أَحَدُهُمَا أَنَّهُ لَمْ يَثْبُتْ جَرْحُهُ عِنْدَهُ مُفَسَّرًا وَلَا يُقْبَلُ الْجَرْحُ إِلَّا مُفَسَّرًا[91] وَالثَّانِي أَنَّهُ لَمْ يَذْكُرْهُ أَصْلًا وَمَقْصُودًا بَلْ ذَكَرَهُ اسْتِشْهَادًا لِمَا قَبْلَهُ

The work entitled: *Explanation of the introduction to Sahih Muslim (Sharh Muqaddima Sahih Muslim)* of Imām al-Nawawi[92] mentioned the above in English as follows:

"Abu 'Aqil, the companion of Buhayyah," refers to Buhayyah, a woman who narrated *ahadith* from 'A'ishah, the Mother of Believers. 'A'ishah called her Buhayyah, as mentioned by Abu 'Ali al-Ghassani in *Taqyid al-Muhmal.*

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[91] The words underlined means: ***"His criticism was not proven to him in detail, and criticism is not accepted unless it is explained in detail."***

[92] See p. 87 of the English translation published by Creed publishing company, 1st edition, 2016 CE.

Abu ‘Aqil, Buhayyah’s master, narrated from her. His name was **Yahya bin al-Mutawakkil ad-Darir** from Madinah or al-Kufah. Yahya bin Ma’in considered him a weak narrator, as well as ‘Ali bin al-Madini, ‘Amr bin ‘Ali, ‘Uthman bin Sa’id ad-Darimi, Ibn ‘Ammar, and an-Nasa’i. This is mentioned by al-Khaṭīb al-Baghdādī in *Tarikh Baghdad*, and he provided the *isnād* for their opinions.

One may ask why Muslim reported from him if he was a weak narrator. The answer is from two angles: First, **the criticism of this narrator was not detailed, and Muslim only accepted detailed criticism**. The second is that this narration was merely used to support the previous one.” (end of quote).

Now it is important to mention what al-Khaṭīb al-Baghdādī recorded with his chains of transmission with regard to the named Yahya ibn al-Mutawakkil Abu Aqil ad-Darir in his Tarikh Baghdad[93] with highlighting of the 6 names that al-Nawawi mentioned above. Al-Khaṭīb recorded the following in his Tarikh:

7401- يحيى بن المتوكل أبو عقيل الضرير كوفي قدم بغداد، وحدث بِهَا عَن : بُهية، وعن القاسم بْن عُبَيْد الله بْن عَبْد الله بْن عُمَر بْن الْخَطَّاب.

روى عَنْهُ : عَبْد الله بْن المبارك، ويزيد بْن هارون، وأبو نُعَيْم الفضل بْن دُكين، وأبو الوليد الطيالسي، وسعيد بْن سُلَيْمَان سعدويه، وعمرو بْن عون، وَمُحَمَّد بْن بكار بْن الريان، وعلي بْن الجعد، وَمُحَمَّد بْن جَعْفَر الوركاني، وبشر بْن الوليد الكندي، وأبو الربيع الزهراني.

(4662)- [16 : 164] أَخْبَرَنَا الْحَسَنُ بْنُ غَالِبٍ الْمُقْرِئُ ، قَالَ : أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الزُّهْرِيُّ ، قَالَ : حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْعَزِيزِ ، قَالَ : حَدَّثَنَا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ ، قَالَ : حَدَّثَنَا أَبُو عَقِيلٍ ، عَنْ بُهَيَّةَ ، قَالَتْ : سَمِعْتُ عَائِشَةَ ، تَقُولُ :

[93] Tarikh Baghdad (16/164, Bashhar Awwad Ma’ruf edition).

كَانَ رَسُولُ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَكْرَهُ أَنْ تُرَى الْمَرْأَةُ لَيْسَ بِيَدِهَا أَثَرُ الْحِنَّاءِ وَالْخِضَابِ أَخْبَرَنَا أَبُو نُعَيْم الحافظ، قَالَ : حَدَّثَنَا مُوسَى بْن إِبْرَاهِيم بْن النضر العطار، قَالَ : حَدَّثنَا مُحَمَّد بْن عثمان بْن أَبِي شيبة، قَالَ : سُئِلَ عَلِيّ ابْن الْمَدِينِيّ، وأنا أسمع، عَن أبي عقيل يَحْيَى بْن المتوكل، فقال : ذاك عندنا ضعيفٌ، وكان منزله ببغداد أَخْبَرَنِي عَلِيّ بْن مُحَمَّد المالكي، قَالَ : أَخْبَرَنَا عَبْد الله بْن عثمان الصفار، قَالَ : أَخْبَرَنَا مُحَمَّد بْن عمران الصيرفي، قَالَ : حَدَّثَنَا عَبْد الله بْن عَلِيّ ابْن الْمَدِينِيّ، قَالَ : وسألته، يعني : أباهُ، عَن أبي عقيل يَحْيَى بْن المتوكل فضعفه أَخْبَرَنَا أَبُو بَكْر أَحْمَد بْن مُحَمَّد الأشناني، قَالَ : سمعتُ أَبَا الْحَسَن أَحْمَد بْن مُحَمَّد بْن عبدوس الطرائفي، يَقُولُ : سمعتُ عثمان بْن سَعِيد الدارمي، أَبَا سَعِيد يَقُولُ : قلت ليحيى بْن معين : فأبو عقيل يَحْيَى بْن المتوكل؟ قَالَ : لَيْسَ بِهِ بأس. قَالَ أَبُو سَعِيد : هُوَ ضعيف دفع إِلَيّ أَبُو الْحَسَن بْن رزقويه أصل كتابه الَّذِي سمعه من مكرم بْن أَحْمَد القاضي، فنقلتُ منه.

ثُمَّ أَخْبَرَنَا الأزهري، قراءة، قَالَ : أَخْبَرَنَا عُبَيْد الله بْن عثمان بْن يَحْيَى، قَالَ : أَخْبَرَنَا مكرم، قَالَ : حدَّثَنِي يزيد بْن الهيثم البادا، قَالَ : سمعتُ يَحْيَى بْن معين، يَقُولُ : أَبُو عقيل رَوَى عَن بُهية، كَانَ ببغداد ضعيف أَخْبَرَنَا القاضي أَبُو العلاء الواسطي، قَالَ : أَخْبَرَنَا مُحَمَّد بْن أَحْمَد بْن مُوسَى البابسيري بواسط، قَالَ : أَخْبَرَنَا أَبُو أمية الأحوص بْن المفضل بْن غسَّان الغلابي، قَالَ : قَالَ أبي : قَالَ أَبُو زكريا : أَبُو عقيل كوفي مات فِي مدينة أبي جَعْفَر، مُنكرُ الحديث أَخْبَرَنَا مُحَمَّد بْن عَبْد الواحد، قَالَ : أَخْبَرَنَا مُحَمَّد بْن الْعَبَّاس، قَالَ : أَخْبَرَنَا أَحْمَد بْن سَعِيد بْن مَرابا، قَالَ : حَدَّثَنَا عَبَّاس، قَالَ : سمعتُ يَحْيَى يَقُولُ : أَبُو عقيل صاحب بهية اسمه يَحْيَى بْن المتوكل، لَيْسَ حديثه بشيء أَخْبَرَنَا البرقاني، قَالَ : أَخْبَرَنَا مُحَمَّد بْن عَبْد الله بْن خميرويه الْهَرَوِيّ، قَالَ : أَخْبَرَنَا الْحُسَيْن بْن إدريس، قَالَ : سمعتُ ابن عمَّار، يَقُولُ : أَبُو عقيل صاحب بهية، وبهية لَيس بحجة أَخْبَرَنَا ابن الفضل، قَالَ : أَخْبَرَنَا عثمان بْن أَحْمَد الدقاق، قَالَ : حَدَّثَنَا سهل بْن أَحْمَد الواسطي، قَالَ : حَدَّثَنَا أَبُو حفص عمرو بْن

علي، قَالَ : وأبو عقيل يَحْيَى بْن المتوكل فِيهِ ضعف شديد، وقد سمعتُ ابن داود، وأبا الوليد يُحدثان عنه أَخْبَرَنَا عَلِيّ بْن أَحْمَد الرزاز، قَالَ : أَخْبَرَنَا أَبُو عَلِيّ ابْن الصواف، قَالَ : حَدَّثَنَا بشر بْن مُوسَى، قَالَ : حَدَّثَنَا عمرو بْن علي، قَالَ : وأبو عقيل صاحب بهية هُوَ ضعيف، اسمه يَحْيَى بْن المتوكل أَخْبَرَنَا البرقاني، قَالَ : أَخْبَرَنَا أَحْمَد بْن سَعِيد بْن سعد، قَالَ : حَدَّثَنَا عَبْد الكريم بْن أَحْمَد بْن شعيب النسائي، قَالَ : حَدَّثَنَا أبي، قَالَ : يَحْيَى بْن المتوكل أَبُو عقيل يروي عَن بهية ضعيف أَخْبَرَنَا عَلِيّ بْن مُحَمَّد السمسار، قَالَ : أَخْبَرَنَا عَبْد الله بْن عثمان الصفار، قَالَ : حَدَّثَنَا عَبْد الباقي بْن قانع، أن أبَا عقيل يَحْيَى بْن المتوكل مات فِي سنة سبع وستين ومائة

Here are the examples of Jarh that al-Nawawi referred to about Yahya ibn al-Mutawakkil Abu Aqil ad-Darir in tabular format and considered to be of the type that is not detailed (Jarh ghayr mufassar), and thus not always acceptable, especially if there is also Ta'dil (praise) on the specific narrator:

NAME OF HADITH CRITIC (JARIH)	TYPE OF JARH MENTIONED
Ali ibn al Madini	ذاكٌ عندنا ضعيف – That with us is weak
Abu Sa'eed Uthman ibn Sa'eed al-Darimi	هُوَ ضعيف – He is weak
Yahya ibn Ma'een	ضعيف – Weak. Also: لَيْسَ حديثه بشيء – His hadiths are not of anything
Ibn Ammar	ليس هؤلاء بحجة – These are not a Hujja (authoritative proof)
Abu Hafs Amr ibn Ali	فِيهِ ضعف شديد – In him is severe weakness. Also:

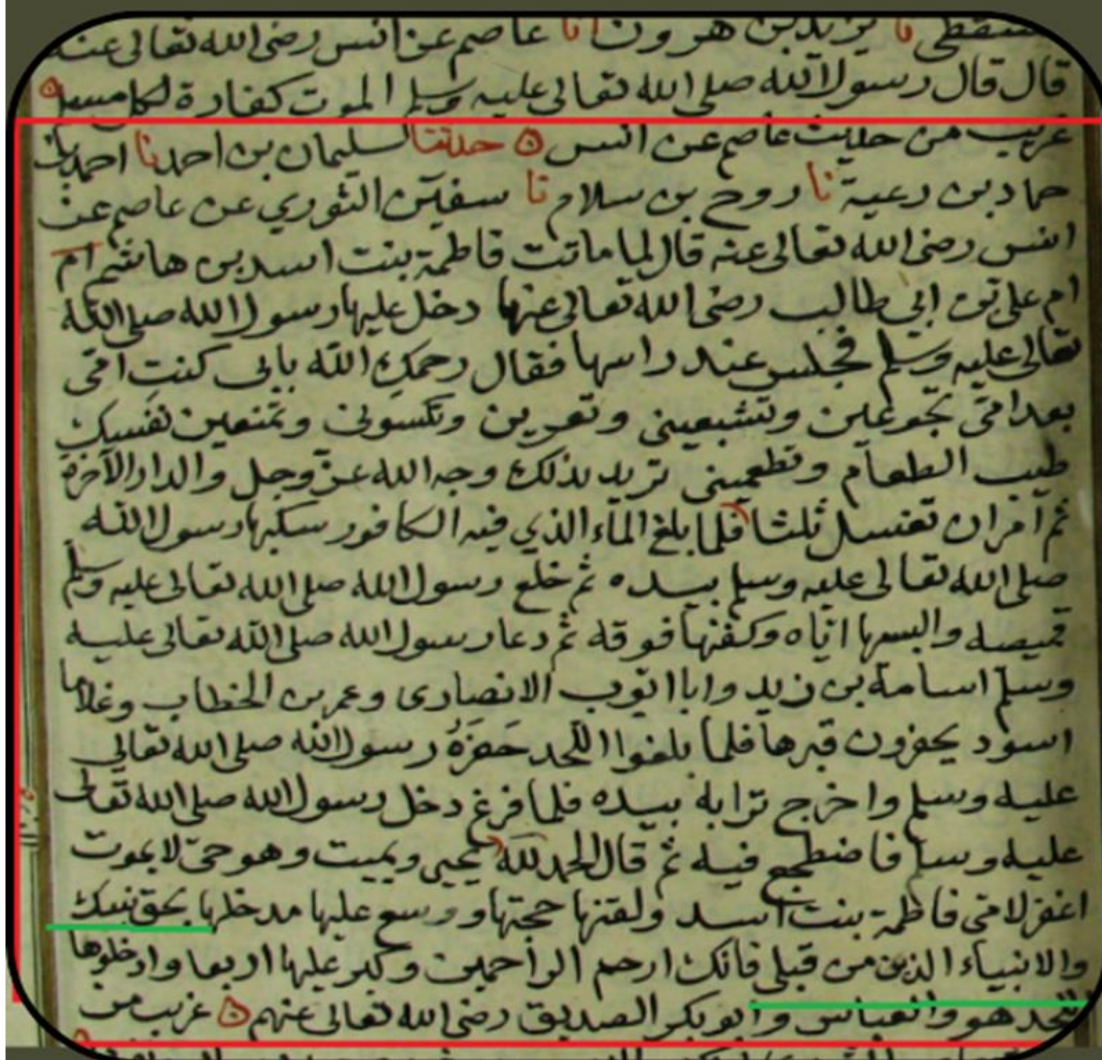
	هُوَ ضعيف – He is weak
Al-Nasa'i	ضعيف - Weak

Hence, all of the above examples of Jarh according to Imām al-Nawawi on Yahya ibn al Mutawakkil are in his own words: ***<u>"the criticism of this narrator was not detailed, and Muslim only accepted detailed criticism."</u>***

Meaning, these expressions of disparagement are non-explained (Jarh ghayr mufassar) and thus not always sufficient to accept, especially if there is also Ta'dil (praise) mentioned about the same narrator. **This rule should now be applied to Abdul Majīd ibn ʿAbdul ʿAzīz ibn Abī Rawwād in relation to the examples that were quoted from Abu Khuzaimah at the beginning of this section (6.1).**

To add further information here is what I mentioned in reply to Abu Khuzaimah and his colleague Abu Hibban Kamran Mālik in my work on the Fatima bint Asad narration[94] entitled:

[94] Available here (April 2024): https://archive.org/download/fatima-bint-asad-narration-final-edition/Fatima_bint_Asad_narration_final%20edition.pdf



The following quotations from the above title was regarding a narrator known as Rawh ibn Salah, and as a case study the issue of Jarh ghayr mufassar is applicable also to Abdul Majīd ibn ʿAbdul ʿAzīz ibn Abī Rawwād.

An Explanation of the principle: “Jarh is given precedence over Ta’dil”- By Shaykh Abdal Hayy al-Laknawi

The following piece is by one of the leading scholars of India in his time known as **Shaykh Abdal Hayy al-Laknawi** (d. 1304 AH). It is with regard to a principle in the Science of Hadith (Ulum al-Hadith) dealing with the issue of when the Jarh (disparagement) on a Hadith narrator is actually given precedence over Ta’dil (praise) of the same narrator at hand. It was discussed by al-Laknawi in his *Al-Raf ‘wa l-Takmīl fi l-Jarh wa l-Ta‘dīl*, and was translated by Shaykh Zameelur Rahman from England. With his permission the following has been posted here as this issue has been misunderstood and misapplied in this age just as it was in the time of al-Laknawi by certain quarters claiming to have knowledge of Hadith.

Quote:

When Jarh (narrator-criticism) and Ta‘dīl (narrator-accreditation) conflict with regards to a single narrator[1], in that some have criticised him and others have accredited him[2], then there are three views about this:

The first is that the Jarh is given precedence unconditionally, even if the Mu‘addils (issuers of Ta‘dīl) are more numerous. Al-Khatīb related this from the majority of the scholars, and Ibn al-Salāh, Fakhr al-Dīn al-Rāzī, al-Āmidī and other Usūlīs considered it correct, because the Jārih (issuer of Jarh) has greater knowledge which the Mu‘addil did not comprehend, and because the Jārih concedes to the Mu‘addil that which he reported of his apparent condition, except that he is explaining a concealed matter hidden to the Mu‘addil.

The second is if the number of Mu‘addils is more, Ta‘dīl will be given precedence, which Al-Khatīb related in *al-Kifāyah* as well as the author of *al-Mahsūl*, because the large number of Mu‘addils strengthens their case and the small number of Jārihs weakens their report. Al-Khatīb said: “This is an error from the one who supposed it, because even if the Mu‘addils are numerous, they did not express negation of what the Jārihs reported, and were they to express that, it would be a false testimony of negation.”

The third is that the Jarh and Ta'dīl conflict, so neither of them will be preponderant except by something that makes it preponderant. Ibn al-Hājib related this.

This is how al-'Irāqī explained it in *Sharh al-Alfiyyah* and al-Suyūtī in *al-Tadrīb* and others.

I say:

The foot of many of the scholars of our age has slipped with regards to what has been established by the verifying scholars that "Jarh is given precedence over Ta'dīl," due to their ignorance of the conditions and qualifications [of this principle], as a result of their false supposition that Jarh unconditionally – whichever Jarh it may be, from whichever Jārih it may be, with regards to whichever narrator it may be – is given precedence over Ta'dīl unconditionally – whichever Ta'dīl it may be from whichever Mu'addil it may be with regards to whichever narrator it may be.

The matter is not as they suppose.

In fact, the principle of giving precedence to Jarh over Ta'dīl is limited to when the Jarh is explained (mufassar)[3], as unexplained (mubham) Jarh is absolutely unacceptable in the correct view, so it cannot oppose Ta'dīl even when it (i.e. Ta'dīl) is unexplained.

This is proven by [the fact] that the Usūlīs discuss the issue of unexplained Jarh and they give preference to [the view of] the unacceptability of unexplained [Jarh], and shortly after or shortly before that they mention the principle of Jarh conflicting with Ta'dīl and the precedence of Jarh over Ta'dīl. This proves that their intent in this discussion is explained Jarh, not unexplained, since there is no sense to a conflict between the unacceptable and acceptable in the view of sensible people.

This is supported by:

The statement of al-Suyūtī in *Tadrīb al-Rāwī*:

When an explained Jarh and Ta'dīl combine in a narrator, Jarh is given precedence, even if the number of Mu'addils is more. This is most correct in the view of the jurists and Usūlīs.

And the statement of Hāfiz Ibn Hajar in *Nukhbat al-Fikar* and its commentary *Nuzhat al-Nazar*:

Jarh is given precedence over Ta'dīl. A group have expressed this unconditionally, but its [true] context is in making a distinction, which is that it [i.e. the Jarh] emerged in an explained manner from one who is knowledgeable of its causes, because if it was unexplained it will not discredit the one whose reliability is established [via Ta'dīl]. And if it was to emerge from one who is not knowledgeable of its causes, it will also not be considered. If [the narrator] has no Ta'dīl, it [i.e. Jarh] will be accepted [even if] the cause is unexplained. [4]

And the statement of al-Sindī in *Sharh Sharh Nukhbat al-Fikar* called *Im'ān al-Nazar*:

Here there are two principles: First, when Jarh and Ta'dīl conflict, Jarh will be given precedence. It was said: If the Mu'addils are more numerous, Ta'dīl will be given precedence. And it was said: Neither of them will be given preference except with something that makes it preponderant. Second, the majority of the Huffāz adopt the view of accepting Ta'dīl without mention of the cause, and the rejection of Jarh except with mention of the cause. The reverse has been opined, and it was said: the cause of both of them must be explained. The author [Hāfiz Ibn Hajar al-'Asqalānī] gave preference in both principles to the first view and he built one principle on the other, the outcome of which is: **Jarh being given precedence over Ta'dīl is restricted to when it is explained. Hence, it is understood from his speech that when Jarh is not explained, Ta'dīl will be given precedence**.

And the statement of al-Sakhāwī in *Sharh al-Alfiyyah*:

The principle of Jarh having precedence over Ta'dīl ought to be qualified by [the condition] that they are both explained. When they conflict without explanation [of either of them], Ta'dīl will be given precedence. Al-Mizzī and others stated this.

And the statement of al-Nawawī in *Sharh Sahīh Muslim*:

Critics have objected to [Imām] Muslim for his transmission in his Sahīh from a group of weak narrators. There is no blame on him for [doing] that.

Its answer is from [a number of] angles, mentioned by Ibn al-Salāh. One of them is that that is with regards one who is weak according to others and trustworthy according to him. It will not be said, "Jarh is given precedence over Ta'dīl", because that is in the [situation] when Jarh is established with an explained cause, as otherwise Jarh will not be accepted when it is not so.

And the statement of Hāfiz Ibn Hajar in the introduction to *Lisān al-Mīzān*:

When the scholars differ over the Jarh of a man and his Ta'dīl, the right [approach] is to make distinctions. When the case is such, if the Jarh is explained, it will be accepted. Otherwise, Ta'dīl will be acted upon. As for one who is not known, and nothing is known about him besides the statement of an imām from the imāms of hadīth that he is weak or abandoned and the like of that, the [correct] view is what he said, and we will not demand an explanation of that from him. Hence, the subject of their statement that Jarh will not be accepted except [when it is] explained is with regards to the one who is differed upon in terms of his accreditation and criticism.

The upshot is:

That which the words of the trustworthy ones indicate, and which the statements of the firm one's attest, is that if there is explained Ta'dīl and Jarh with respect to one narrator, Ta'dīl will be given precedence. And likewise, if there is unexplained Jarh and explained Ta'dīl, Ta'dīl will be given precedence. Giving precedence to Jarh is only when it is explained, regardless of whether the Ta'dīl is unexplained or explained. Preserve this for it will save you from slipping and from confusion, and will protect you from humiliation and argumentation.

Al-Raf' wa l-Takmīl fi l-Jarh wa l-Ta'dīl, Maktabah Ibn Taymiyyah, pp. 54-9

[1] Meaning, in such a way that it is not possible to reconcile between them. When it is possible to reconcile between them, then there is no real conflict. For example, if the Jarh of a narrator was due to poor memory that he suffered at the end of his life, while his Ta'dīl was based on his reliability before that, his narrations before old age will be accepted and his narrations after old age will not be accepted. In this example there is no real conflict between the Jarh and the Ta'dīl.[2] If on the other hand the

Jarh and Ta'dīl are from the same scholar, then his final word on the narrator will be the one that is considered.

[3] Jarh may be unexplained (Mubham) or explained (Mufassar). Examples of Jarh Mubham (unexplained Jarh) are: "weak", "unacceptable" and "unknown." Examples of Jarh Mufassar (explained Jarh) are: "liar," "one with poor memory" and "frequently erring".

[4] Based on this and other passages, the correct view can be summarised in the following rule of thumb: "Jarh Mufassar is given precedence over Ta'dīl Mubham, which is given precedence over Jarh Mubham, which is given precedence over the absence of Ta'dīl."

In other words, for a narrator whose Ta'dīl was made, Jarh will only be accepted when it is Mufassar (explained). If it is not Mufassar, it will be rejected. If there is no Ta'dīl of the narrator, Jarh will be accepted regardless of it being Mufassar or Mubham (unexplained).[95]

[95] See it here: An Explanation of the Principle, "Jarh is Given Precedence over Ta'dīl"

Al-Albani and his rejection of unexplained criticism (Jarh ghayr mufassar) of some narrators

1) **Al-Albani's rejection of al-Dāraquṭnī's view that a narrator known as Miskin Abu Fatima is da'eef (weak):**

Al-Albani mentioned a Hadith which he declared to have a good (jayyid) chain of transmission in his *Silsilat al-Aḥādīth al-Ṣaḥīḥa* (7/1040). Under this narration he mentioned the following about the narrator known as Miskin Abu Fatima (7/1042) by quoting from Al-Ḥāfiẓ ibn Hajar al-ʿAsqalānī's *Lisān al-Mīzān* (6/28-29, Hyderabad edition):[96]

وأنه ذكره في كتابه: "اللسان " مختصراً جدّاً، فقال (6/28– 29) :

"مسكين أبو فاطمة، عن التمار بن يزيد، وعنه العباس بن الوليد النرسي. قال الدراقطني: ضعيف الحديث ".

فأقول: هذا تضعيف غير مفسَّر، فأخشى أن يكون نحو تضعيف أبي حاتم الذي بينت وهاءه. والله أعلم.

The important points for this discussion are where al-Dāraquṭnī said that Miskin Abu Fatima is: ***"Da'eef (weak) in Hadith."***[97] Al-Albani said straight after this Jarh by al-Dāraquṭnī:

"I *say*: ***This is a weakening that is not explained****, so I am afraid that it will be towards the way Abu Hatim weakened him, which i showed what it is like (in terms of weakness). Allāh knows best."*

This indicates al-Albani did not accept al-Dāraquṭnī's Jarh upon Miskin Abu Fatima when he used the term: 'Da'eef' (weak), because according to him this is an unexplained type of disparagement (Jarh). This is a categorical

[96] See it also in the edition of Lisān al-Mizan (8/49, no. 7700) with corrections by the late Shaykh Abdal Fattah Abu Ghudda (d. 1997 CE).

[97] This is recorded in al-Daraqutni's al-Mu'talif wa'l Mukhtalif (2/667).

proof that al-Albani rejected al-Dāraquṭnī's weakening of Miskin Abu Fatima but did not apply the same principle when it came to Rawh ibn Salah[98] who was weakened by al-Dāraquṭnī using the same form of expression as used on Miskin!

2) **Al-Albani's rejection of Ibn Hazm's view that a narrator known as Talq ibn Ghannam[99] is da'eef (weak):**

In his *Irwa al-Ghalil* (5/382) he mentioned the following:

وقول ابن حزم فيه: " ضعيف " مردود لشذوذه , ولأنه جرح غير مفسر

Meaning: "*The saying of Ibn Hazm about him*: **ضعيف 'Weak' *is rejected due to its abnormality, for it is Jarh (disparagement) that is not explained (ghayr mufassar).*"**

Here, al-Albani admitted that merely declaring a narrator to be da'eef (weak) is not an explained type of Jarh, and this was the type of expression that was used upon Rawh ibn Salah by Ibn ʿAdī and al-Dāraquṭnī. Hence, al-Albani failed to apply the same principle that he mentioned about Ibn Hazm with regard to the Jarh made by Ibn ʿAdī and al-Dāraquṭnī upon Rawh ibn Salah. As for what Ibn Makula mentioned about Rawh ibn Salah being weakened, then that too is not Jarh mufassar (explained type of disparagement).

3) **Al-Albani rejecting the Jarh by Imām Ahmed ibn Hanbal on a narrator known as Utba ibn Humayd[100]:**

Al-Albani mentioned a Hadith which he declared to have a good chain of transmission with trustworthy sub-narrators, in his *Silsilat al-Aḥādīth al-Ṣaḥīḥa* (7/1201-12-2) as follows:

3407– (دخلَ رجلٌ الجنَّة، فرأَى على بابها مكتوباً: الصّدقةُ بعَشرِ أَمثالها، والقرضُ بثمانية عشر).

[98] Al-Daraqutni's weakening of Rawh is also in his al-Mu'talif wa'l Mukhtalif (3/1377).
[99] See Tahdhib al-Tahdhib (5/34, Hyderabad edition) of al-Hafiz ibn Hajar.

[100] See Tahdhib al-Tahdhib (7/96, Hyderabad edition) of al-Hafiz ibn Hajar.

أخرجه الطبراني في "المعجم الكبير" (7976/297/8)، والبيهقي في "الشعب" (3564/284/3) من طريقين عن سليمان بن عبدالرحمن: ثنا إسماعيل ابن عَيّاش عن عُتبة بن حميد عن القاسم عن أبي أمامة عن رسول الله – صلى الله عليه وسلم – قال:... فذكره.

قلت: وهذا إسناد حسن، رجاله ثقات، وفي القاسم– وهو ابن عبد الرحمن الدمشقي صاحب أبي أمامة– كلام معروف، وهو حسن الحديث.

وعتبة بن حميد، قال أحمد:

"ضعيف، ليس بالقوي، ولم يشته الناس حديثه ".

وقال أبو حاتم:

"صالح الحديث ".

وذكره ابن حبان في "الثقات " (272/7). فمثله لا ينزل حديثه عن مرتبة الحسن، لا سيما وتضعيف أحمد جرح غير مفسر، وإن كان يغمز من حديثه، ولكن ما هو السبب؟

As for Utba ibn Humayd who was in the chain of transmission, al-Albani said (red highlighted portion with underlining):

"I say: And this chain of transmission is Hasan (good) and its sub-narrators are trustworthy…"

Then the 2nd red line onwards he mentioned:

"*And Utba ibn Humayd,* ***Ahmed (ibn Hanbal) said: 'Da'eef (weak), not that strong, and the people did not desire his Hadith*** *(transmission). Abu Hatim said: 'Good (Salih) in Hadith' and Ibn Ḥibbān mentioned him in 'al-Thiqat' (7/272). His likes do not descend from the rank of Hasan*, ***especially since Ahmed's weakening (of Utba) is an unexplained disparagement (Jarh ghayr mufassar),*** *although he signalled about his Hadith (transmission),* ***but what is the reason (for the weakness of Utba)?"***

This indicates al-Albani did not accept Ahmed ibn Hanbal's Jarh upon Utba where he used the term: Da'eef (weak) and Laysa bi'l Qawi (not that strong), as these are not explained terms for rejecting the narrations that Utba transmitted according to him.

Muqbil ibn Hadi al-Wadi'i and the issue of vague criticism of some narrators

Let us now observe an example of a narrator being declared da'eef (weak) and how it was deemed to be a type of vague criticism which is of the unexplained type (Jarh mubham/Jarh ghayr mufassar) in terms of detail, by an associate of al-Albani's by the name of **Muqbil ibn Hadi al-Wadi'i (d. 2001)** of Yemen. In the following Salafi forum that the two detractors[101] are likely to be familiar with, the ruling from Muqbil ibn Hadi was clarified - http://www.salafitalk.net/st/viewmessages.cfm?Forum=9&Topic=505

Quote:

Joined: Sep 2002	Imaam Muqbil bin Haadee(rahimahullaah) Explains al-Jarh al-Mufassar Ijaabat us-Saa'il Alaa Ahammil-Masaail pp.497-499 Translator is unknown --- Shaikh Muqbil bin Haadee al-Waadi'ee was asked, "When both Jarh and Ta'deel are combined in a person, then which of them is given precedence?" He replied, "When the Jarh is Mufassar, it is given precedence. However, it is desireable to look at the criticiser (Jaarih), is he one of those that can be relied upon, such as Yahyaa bin Ma'een, Bukhaaree, Ahmaad bin Hanbal, Yahyaa al-Qattaan, Abdur-Rahmaan bin Mahdee, Aboo Zur'ah and Aboo Haatim, so if he is of this type, then it is accepted and it is a Jarh Mufassar. And al-Jarh al-Mufassar is like when someone says, "He errs", "he has errors", "munkar ul-hadeeth", "kadhdhaab", "matrook" All of this is Jarh Mufassar. Similarly, "Da'eef Jiddan". So the likes of this Jarh Mufassar is given precedence over ta'deel." (Ijaabat us-Saa'il Alaa Ahammil-Masaail p.497, Dar ul-Hadeeth, Dammaaj) And he was also asked, "When it is said, al-Jarh al-Mufassar", then what is this

[101] Abu Khuzaimah Imran Masoom and Abu Hibban Kamran Malik.

al-Jarh al-Mufassar"?

The Shaikh replied, "Examples of this has preceded, such as saying "Matrook Da'eef Jiddan (Abandoned and very weak), Munkar al-Hadeeth (His Hadeeth are rejected), Kadhdhaab (Liar), Akdhabun-Naas (the greatest of liars), ilaihil-muntahaa fil-kadhib (all lies end with him)"

And as for the Jarh which is not Mufassar, then it is like saying, "Da'eef" (weak).

However, overwhelmingly, the rest of their expressions are actually Jarh Mufassar such as the saying of Bukhaaree, "Feehi nadhar" (there is something about him), and likewise "Sakatoo anhu" (they remain silent about him), even though they never remained silent about him, but Bukhaaree is very gentle and soft in his words."

(Ijaabat us-Saa'il Alaa Ahammil-Masaail p.498, Dar ul-Hadeeth, Dammaaj)

And Shaikh Muqbil was also asked, "When a narrator is declared reliable by one person and disparaged by four, or disparaged by one and declared trustworthy by four, then whose saying is taken?

Explain to me with a single example of the books of hadeeth and rijaal concerning Jarh Mufassar, because I have given precedence to the general appraisal (ta'deel) of the many [rather than the single person's jarh]?"

The Shaikh replied, "As for given precedence to the ta'deel of the many, then it is not correct.

Because the criticiser has observed what the appraiser (mu'addil) has not observed.

So for example, when you find a man always in the first row (in prayer), so you declare him thiqah, but your friend knows that he is not a haafidh (strong memoriser), rather he is weak in memory (da'eef ul-hifdh).

So you know that the man is always in the first row, but your friend knows he works in a usurious bank, or that pictures (photos) are made of him (or by him) or he works as one who shaves beards (i.e. a barber), so the Jaarih (criticiser) has observed or come across what the Mu'addil has not come across.

If ten people were to declare him thiqah, and then a single person has made criticism of him with a "Jarh Mufassar", then the Jarh Mufassar is accepted..."

Aboo Shaahir as-Salafee

The key point that concerns is the line where Muqbil said:

And as for the Jarh which is not Mufassar, then it is like saying, "Da'eef" (weak).

Hence, this too is in line with what al-Albani mentioned as quoted above, but the likes of al-Albani and others from his sect wilfully ignored applying this rule when the expression of da'eef was used by Ibn ʿAdī and al-Dāraquṭnī on Rawh ibn Salah.

Let us now turn to what Muqbil ibn Hadi mentioned in his work in answer to questions by one of his associates. The work is entitled *al-Muqtarah fi ajwiba ba'd as'ila al-Mustalah. Title page:*

المقترح

في أجوبة بعض أسئلة المصطلح

أكثر من ٢٠٠ سؤال في المصطلح مع محاضرات في: البحث، الاستفادة من الكتب، وعلم الحديث

تأليف

أبي عبد الرحمن مقبل بن هادي الوادعي

المتوفى سنة (١٤٢٢هـ) رحمه الله تعالى

On p. 101 Muqbil ibn Hadi has explained once again what type of Jarh is applicable if a narrator was pronounced to be da'eef (weak):

أسئلة في المصطلح من أبي الحسن حفظه الله تعالى ١٠١

الألفاظ التي تكون مفسَّرَة، مثلا قولهم: (ليس بقويٍّ) و(لا يحتج به)، و(صدوقٌ يهم)، و(منكر الحديث)، و(مضطرب)، أهذا جرحٌ مفسر أم يحتاج مثلاً (صدوق يهم) أن يقال: وهم في حديث فلان أو في شيخ فلان، واختلف على فلان واختلف عليه فلان، لا بد من التصريح بهذا أم يكفي مثلاً: صدوق يهم، ويكون هذا الكلام جرحًا مفسرًا؟

الجَوَابُ: (صدوقٌ يهم) جرحٌ مفسر، و(ليس بالقوي) جرحٌ غير مفسر، و(ضعيف) جرح ليس مفسرًا، و(سيئ الحفظ) جرحٌ مفسر، و(منكر الحديث) جرحٌ مفسر، و(مضطرب الحديث) كذلك جرحٌ مفسر.

The answer in the second paragraph given in the image translates as follows:

"Saduq yahim (truthful with some mistakes): is explained criticism (Jarh Mufassar), and not that strong (Laysa bil Qawi) is unexplained criticism, **and weak (da'eef) is criticism that is not explained (Jarh laysa mufassaran),** and poor at preservation (sayy al-hifz) is explained criticism (Jarh mufassar), and rejected in hadith (munkar al-hadith) is explained criticism (Jarh mufassar), and confused in hadith (mudtarib al hadith) is likewise explained criticism (Jarh mufassar)."

Hence, this is clear proof that Salafis like al-Albani and others should have been principled enough to admit that vague criticism (Jarh mubham/Jarh ghayr mufassar) was levelled upon Rawh ibn Salah, by Ibn ʿAdī and al-Dāraquṭnī, when the latter named scholars said that Rawh was merely da'eef (weak), without explaining their criticism in a more detailed manner.

The personal desires of certain Salafis prevented them in being just when applying the rule that they admitted to with other narrators.

The two detractors also mentioned what Muqbil ibn Hadi had said about Rawh on p. 30 of their article:

> Shaikh Muqbil also alludes to Rawhū bin Ṣalāḥ being weak in his checking of the narrators in *Sunan al-Dāraquṭnī*. (*Tarājim Rijāl al-Dāraquṭnī Fi Sunan* (1:225 no.550), Ṣanʿa, Dār al-Athār, 1420H/1999)

One wonders on what basis Muqbil ibn Hadi came to such a conclusion when he has also explained that the type of Jarh reported from Ibn ʿAdī and al-Dāraquṭnī is not of the explained type but of a vague nature as quoted above from Muqbil's own words. On p. 30 the two detractors mentioned:

> Shaikh Zubair said seven scholars of Ḥadīth classed Rawhū to be weak, (1) Ibn ʿAdiyy, (2) Ibn Yūnus, (3) al-Dāraquṭnī, (4) Ibn Mākūlā, (5) al-Dhahabī, (6) Ibn al-Jawzī, (7) Aḥmad bin Muḥammad bin Zakariyyah al-Baghdādī

As for the other types of Jarh mentioned about Rawh from their above list of scholars then this shall be investigated below. To date it has been shown that the Jarh of ibn ʿAdī and al-Dāraquṭnī is not sufficient to reject Rawh as being weak (da'eef) overall.

Let us see what another Salafi known to the two detractors mentioned with the vague criticism of a narrator being labelled as da'eef (weak). The following site seems to be run by an individual known as Raza Hassan - http://asmaur-rijaal.blogspot.com/

Let us quote from the above blog to show what contemporary Salafis like the two detractors should have brought forth as mentioned by their friend from within Salafism.

There are the following quotations with highlighting to show how it can be applied to Rawh ibn Salah and the manner such quotations were not applied by Salafis who weakened the Fatima bint Asad (ra) narration. Under the following entry for Ja'far bin Maymoon at-Tameemi al-Anmaati -

http://asmaur-rijaal.blogspot.com/2014/02/jafar-bin-maymoon-at-tameemi-al-anmaati.html

4) Quote:

Note: Imaam Yahya bin Ma'een is among the Mutashaddideen and his Jarh is not acceptable against the Tawtheeq, until explained. Hence, **Imaam Dhahabi** said:

" وإن وثقه أحد فهذا الذي قالوا فيه لا يقبل تجرحه إلا مفسرا يعني لا يكفي أن يقول فيه ابن معين مثلا هو ضعيف ولم يوضح سبب ضعفه"

"And if a narrator is declared Thiqah by anyone then this is the type of narrator concerning whom they (Muhadditheen) said that his weakening is not acceptable unless it is explained. Meaning, it is not sufficient for (Yahya) Ibn Ma'een, for example, to say that he is Da'eef without explaining the reason of his weakness"

[Dhikr Man Yu'tamad Qauluhu fil Jarh wat Ta'deel by Dhahabi (P. 172)]

It is known that Rawh ibn Salah had accreditation (Ta'dil) from Ibn Ḥibbān and al-Ḥākim as the two detractors mentioned but tried to dismiss. Plus, Rawh was one of the teachers of Abu Yusuf Ya'qub ibn Sufyan al-Fasawi, and his teachers are generally trustworthy unless he clarified they were not. The quote regarding al-Fasawi will be investigated later on.

The Jarh on Rawh from Ibn ʿAdī and al-Dāraquṭnī is not of the explained type as proven already, and the expression attributed to Ibn Yunus will be shown to be unproven. The quotation from Ibn Makula is his mention of Rawh being weakened by earlier authorities but without the Jarh being formally explained, and thus it is not acceptable to reject Rawh and all of his narrations.

The view of Ibn al-Jawzī is not acceptable as shall be clarified from the Salafis themselves from the above blog. The comment from Aḥmed bin Muḥammad bin Zakariyyah al-Baghdādī is also not conclusive as shall be proven with examples. The view of al-Dhahabī (d. 748 AH) is not agreed upon by other Ḥuffāẓ of Hadith who came not long after him, namely, Al-Ḥāfiẓ Nuruddin al-Haythamī (d. 807 AH), Al-Ḥāfiẓ Qasim ibn Qutlubugha (d. 879 AH), and those who graded the narration of Fatima bint Asad (ra) to be authentic in some way.

Hence, it will be shown from the above clarification from al-Dhahabī himself that Rawh is not an absolutely weak narrator, and he is a type of reliable narrator to some of the Ḥuffāẓ.

2) Under the entry for Abdullah bin Abdur Rahmaan bin Ya'la at-Taa'ifi - http://asmaur-rijaal.blogspot.com/2013/01/abdullah-bin-abdur-rahmaan-bin-yala-at.html
Quote:

1- Imaam Yahya ibn Ma'een said:
"He is Da'eef" [Al-Kaamil: 5/276, Chain Saheeh]
Note: The tawtheeq of Imaam Ibn Ma'een is also proven, as you will see down. And the tawtheeq of Imaam Ibn Ma'een is given precedence to his Jarh because his Jarh is not explained, while his tawtheeq is explained. And according to the principles of Muhadditheen, the explained Ta'deel takes precedence over vague Jarh.

3) Under the entry for Hishaam bin Hujayr al-Makki - http://asmaur-rijaal.blogspot.com/2015/01/hishaam-bin-hujayr-al-makki.html
Quote:

2- Imaam Yahya bin Ma'een (D. 233): Imaam Abdullah bin Ahmad said,

"سَأَلت يحيى عَن هِشَام بن حُجَيْر فضعفه جدا"

"I asked Yahya (bin Ma'een) about Hishaam bin Hujayr, so he weakened him severely"

[Al-Ilal (3/30 # 4024)]

Note: It should be noted that Imaam Yahya bin Ma'een is a Mutashaddid and **his Jarh is not accepted without explanation as compared to the explicit Tawtheeq.**

4)

3- Haafidh Yahya bin Sa'eed al-Qattaan (D. 198): Imaam Ali bin Abdullah al-Madeeni said,

" قرأت على يحيى بن سعيد نا ابن جريج عن هشام بن حجير حديثا. قال يحيى بن سعيد: خليق ان ادعه، قلت أضرب على حديثه، قال نعم."

"I read upon Yahya bin Sa'eed a hadeeth from Hishaam bin Hujayr through Ibn Jurayj. Yahya bin Sa'eed said: 'It is befitting that I should leave him.' I asked, 'Should I cross out his hadeeth?' He replied, 'Yes.'"

[Al-Jarh wat-Ta'deel (9/54)]

Note: Imaam Yahya bin Sa'eed al-Qattaan is one of the strictest critiques**. His Jarh is not acceptable without an explanation as compared to the explicit tawtheeq.**

In concluding this section, it is clear that a lot of the Jarh mentioned about Abdul Majīd ibn ʿAbdul ʿAzīz ibn Abī Rawwād is not acceptable as it is a vague type of criticism, and thus not explained as the above quotations and examples aptly demonstrated.

Other examples of Jarh on Abdul Majīd ibn ʿAbdul ʿAzīz ibn Abī Rawwād

Abu Khuzaimah mentioned the following about the creed (aqida) of Abdul Majīd by mention the following quotations from p. 25 onwards:

Abu Dawud said, *I heard Ahmad when he was asked about Abdul Majīd b. Abdul Aziz, he said he was the most knowledgeable concerning [the hadith of] Ibn Jurayj,* ***however he did not exert himself in what he narrated, and the people of Makkah accused him of [having aqidah issues related to] qadr. It was said to Ahmad, do his narrations have credibility?*** [Are his narrations taken] ***Ahmad replied, I don't know. I heard Ahmad say he transmits from him***[63].

Footnote - 63 *Su'alat Abi Dawud Li-Imām Ahmad b. Hanbal* no.237

Abu Dawud said ***a caller to irja*** *and Abdul Aziz was* ***affected [with Irja]*** *by his son and the people of Khurasan did not narrate from him*[64].

Another time Abu Dawud said, ***Abdul Majīd was the head or leader [of the people of] Irja***[65]. **al-Bukhari's View on Abdul Majīd** Al-Bukhari said, ***he had Irja****, he transmitted from his father and* ***al-Humaydi spoke about him*** *[i.e. criticised him]*[66].

Al-Bukhari further brings an entry for him in his smaller **book of weak narrators** and repeats the criticism, ***he had al-Irja****, he transmitted from his father and* ***al-Humaydi criticised him***. One manuscript mentions, he [al-Humaydi] transmitted from him[67].

64 *Tahdhīb ul-Kamāl* 18:274 *Tahdhīb ut-Tahdhīb* 2:606 65 *Tahdhīb ul-Kamāl* 18:274, *Siyar Aʿlām an-Nabula* 9:435 66 *Kitab al-Tarikh al-Kabir* 6:112 no.1875 (Da'irah al-Ma'rif al- Uthmaniyyah), *at-Tarikh al-Kabir* 7:128 no.7856 (Nashir al-Mutamayyiz), al-Uqayli, *Kitab adh-Dhu'afa* 3:102 no.1072 (Dar ul- Gharb), *al-Kamāl Fi Asma ir-Rijal* 7:109, *Tahdhīb ul-Kamāl* 18:274, *Mīzān ul-Iʿtidāl* 2:566, *Tahdhīb ut-Tahdhīb* 2:606 67 Al-Bukhari, *ad-Dhu'afa as-Ṣaghīr* no.249, 269 (Idarah Tarjuman as- Sunnah), another edition *Kitab ad-Dhu'afa wal-Matrukin al-Mashur*

ad- Dhu'afa as-Ṣaghīr (al-Faruq al-Hadithiyyah), another edition no.248, 246-247 (Markaz al-Ihsan)

Reply:

All these examples are about Abdul Majīd being aligned with views propagated by the Murji'a sect and not specifically about his precision (dabt) as a trustworthy narrator of Hadiths per se. Earlier on Ibn Hajar al-ʿAsqalānī was quoted mentioning the following in his *Tahdhīb al-Tahdhīb*:

Abu Ahmed bin Adi narrated hadiths from him, then said: All of them are not preserved,[102] although he is reliable in the hadith of Ibn Jurayj. He narrated from others besides Ibn Jurayj, ***and in general what was criticized about him was Irja'*** (5).

Footnote:

(5) "Al-Kamil fi Du'afa Al-Rijal" (7/47-49).

What is known is that some of the early Imāms also knew about the Irja of Abdul Majīd and despite that they still considered him to be a trustworthy type of narrator. Abu Dāwūd was quoted above regarding the irja of Abdul Majīd , but he still considered him to be thiqa. Ibn Hajar al-ʿAsqalānī was also quoted mentioning the following in his *Tahdhīb al-Tahdhīb*:

وقال الآجري، عن أبي داود: ثقة، حَدَّثَنَا عنه أحمد، ويحيى بن معين.

Meaning: "Al-Ajurri narrated from **Abu Dāwūd**: ***He is trustworthy (thiqa). Ahmed and Yahya bin Ma'in narrated to us from him."***[103]

This quotation indicates that Abu Dāwūd knew of the creedal issues with Abdul Majīd as being a Murji but this was not a specific a reason to weaken him and his Hadiths overall as he deemed him to be thiqa (trustworthy).

[102] Meaning the few examples that Ibn Adi mentioned specifically.

[103] Recorded by al-Mizzi in his Tahdhib al Kamal (18/274).

The same was known about Imām Ahmed ibn Hanbal as the following was quoted from Ibn Hajar’s *Tahdhīb al-Tahdhīb* also before:

قال أحمد: ثقة، وكان فيه غلو في الإرجاء، وكان يقول: هؤلاء الشكّاك (3).

وقال عبد الله بن أحمد بن حنبل، عن ابن معين: ثقة، ليس به بأس (4).

وقال الدُّوْرِي، عن ابن معين: ثقة (5).

Footnotes:

(3) "الكامل في ضعفاء الرجال" لابن عدي (7/ 47).

(4) "العلل ومعرفة الرجال" لأحمد، رواية ابنه عبد الله (3/ 19).

(5) "تاريخ ابن معين" رواية الدُّوْرِي (2/ 370).

وكذا قال الدارمي، عن ابن معين "تاريخ الدارمي عن ابن معين" (ص 186).

Meaning:

Ahmed (ibn Hanbal) said: ***He is trustworthy (thiqa),*** but he had some extremism in Irja', and he used to say: These are the doubters (3).

Abdullah bin Ahmed bin Hanbal said, narrating from Ibn Ma'in: ***He is trustworthy, there is no problem with him*** (4).

Al-Dawri narrated from Ibn Ma'in: ***He is trustworthy*** (5).

Footnotes:

(3) "Al-Kamil fi Du'afa al-Rijal" by Ibn ʿAdī (7/47).

(4) "Al-Ilal wa Ma'rifat al-Rijal" by Ahmed, narrated by his son Abdullah (3/19).

(5) "Tarikh ibn Ma'in" narrated by al-Dawri (2/370).

Al-Darimi also said this, narrating from Ibn Ma'in in "Tarikh al-Darimi an Ibn Ma'in" (p. 186).

It has been shown earlier on that Imām Muslim did narrate one Hadith via the route of Abdul Majīd in his Sahih. This is the example from Sahih Muslim (2/902):

179 – (1229) وحَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا هِشَامُ بْنُ سُلَيْمَانَ الْمَخْزُومِيُّ، وَعَبْدُ الْمَجِيدِ، عَنِ ابْنِ جُرَيْجٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ: حَدَّثَتْنِي حَفْصَةُ رَضِيَ اللهُ عَنْهَا، أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَمَرَ أَزْوَاجَهُ أَنْ يَحْلِلْنَ عَامَ حَجَّةِ الْوَدَاعِ، قَالَتْ حَفْصَةُ: فَقُلْتُ: مَا يَمْنَعُكَ أَنْ تَحِلَّ؟ قَالَ: «إِنِّي لَبَّدْتُ رَأْسِي، وَقَلَّدْتُ هَدْيِي، فَلَا أَحِلُّ حَتَّى أَنْحَرَ هَدْيِي»

Meaning:

179 - (1229) Ibn Abi Umar narrated to us, Hisham bin Sulayman Al-Makhzumi and **Abdul Majīd** narrated to us, from Ibn Jurayj, from Nafi', from Ibn Umar, who said: Hafsa, may Allāh be pleased with her, narrated to me that the Prophet, may Allāh's peace and blessings be upon him, commanded his wives to come out of the state of ihram in the year of the Farewell Pilgrimage. Hafsa said: I said, "What prevents you from coming out of ihram?" He said, "I have matted my hair and garlanded my sacrificial animal, so I will not come out of ihram until I have slaughtered my sacrificial animal."

Imām Muslim said the following in the introduction to his Sahih:

وَاعْلَمْ وَفَّقَكَ اللهُ تَعَالَى أَنَّ الْوَاجِبَ عَلَى كُلِّ أَحَدٍ عَرَفَ التَّمْيِيزَ بَيْنَ صَحِيحِ الرِّوَايَاتِ وَسَقِيمِهَا، وَثِقَاتِ النَّاقِلِينَ لَهَا مِنَ الْمُتَّهَمِينَ، أَنْ لَا يَرْوِيَ مِنْهَا إِلَّا مَا عَرَفَ صِحَّةَ مَخَارِجِهِ، وَالسِّتَارَةَ فِي نَاقِلِيهِ، وَأَنْ يَتَّقِيَ مِنْهَا مَا كَانَ مِنْهَا عَنْ أَهْلِ التُّهَمِ وَالْمُعَانِدِينَ مِنْ أَهْلِ الْبِدَعِ

Meaning:

"Know, and may Allāh grant you success, that it is obligatory for every person who is able to distinguish between the authentic (Sahih) and weak narrations, and (distinguish) between the trustworthy (thiqat) and suspect

narrators, that he does not narrate from them except what he knows has sound transmission routes and integrity among the narrators, and one should avoid those narrations that come from the people suspected and opponents from the stubborn people of innovation (bid'a)."

Imām al-Nawawi in his commentary to the above words of Imām Muslim said (1/60):

قال العلماء من المحدثين والفقهاء وأصحاب الأصول المبتدع الذي يكفر ببدعته لا تقبل روايته بالاتفاق وأما الذي لا يكفر بها فاختلفوا في روايته فمنهم من ردها مطلقا لفسقه ولا ينفعه التأويل ومنهم من قبلها مطلقا اذا لم يكن ممن يستحل الكذب في نصرة مذهبه أو لأهل مذهبه سواء كان داعية إلى بدعته أو غير داعية وهذا محكى عن امامنا الشافعى رحمه الله لقوله اقبل شهادة أهل الاهواء لا الخطابية من الرافضة لكونهم يرون الشهادة بالزور لموافقيهم ومنهم من قال تقبل اذا لم يكن داعية إلى بدعته ولا تقبل اذا كان داعية وهذا مذهب كثيرين أو الأكثر من العلماء وهو الأعدل الصحيح وقال بعض أصحاب الشافعى رحمه الله اختلف أصحاب الشافعى في غير الداعية واتفقوا على عدم قبول الداعية وقال أبو حاتم بن حبان بكسر الحاء لا يجوز الاحتجاج بالداعية عند أئمتنا قاطبة

لا خلاف بينهم في ذلك وأما المذهب الأول فضعيف جدا ففى الصحيحين وغيرهما من كتب أئمة الحديث الاحتجاج بكثيرين من المبتدعة غير الدعاة ولم يزل السلف والخلف على قبول الرواية منهم والاحتجاج بها والسماع منهم واسماعهم من غير انكار منهم والله اعلم

The above passage was translated into English as follows[104]

"Scholars of Hadith, *fiqh* and theology say that a person whose deviant creed takes him out of Islam altogether is unanimously rejected and his reports are unacceptable. As for the followers of deviant creeds that do not take them into disbelief, scholars differ. Some scholars reject the reports of such people altogether because of their transgression. Their arguments in justification of their deviation are discounted. Other scholars accept the

[104] Translation by Adil Salahi under the title: Sahih Muslim (Volume 1/p. 125) With the Full Commentary by Imam Nawawi.

report of such a person if he does not justify telling lies in support of his creed or its followers, whether he advocates his creed or not. This view is reported to have been expressed by **Imām al-Shafi'i** as he said: 'I accept the testimony of the followers of deviant creeds except al-Khattabiyyah among the Shia because they approve giving false testimony in support of their followers'. Still other scholars say that the testimony of a follower of a deviant creed is acceptable if he does not advocate his creed, but if he advocates it, then his testimony is rejected. This view is subscribed to by the majority of scholars, and it is the correct view.

Some of al-Shafi'i's disciples assert that 'Shafi'i scholars differ with regard to the acceptability of reports by a follower of a deviant creed who does not advocate it, but they are in agreement on rejecting the one who advocates it. Abu Hatim Ibn Ḥibbān said: 'An advocate [of a deviant creed] is rejected as a reporter by all our scholars. There is no disagreement among them on this'. As for the first view, it is exceedingly weak. In the two Sahih anthologies and in other books by eminent Hadith scholars, many followers of deviant creeds who did not advocate such creeds are accepted. Scholars of the past and contemporary ones accept their reports, listen to them and read from them, without objection."

Imām Muslim knew that Abdul Majīd was an advocate of irja and despite that he still narrated through him once in his Sahih. One may recall that Imām Muslim said in his *al-Kuna wa'l Asma* (no. 2630):

2630– أبو عبد الحميد عبد المجيد بن عبد العزيز بن أبي رواد عن ابن جريج كان بمكة يرى الارجاء.

Meaning:

2630- "*Abu Abdul Hamid Abdul Majīd ibn 'Abdul 'Azīz ibn Abī Rawwād, narrated from Ibn Jurayj, he was in Makka* ***and held the view of Irja'.***"

Imām Ahmed ibn Hanbal on taking from the Murji'a like Abdul Majīd

The following quotations in Arabic were mentioned in a work known as *al-Jāmiʿ li-Ulum al-Imām Ahmed* (15/449-450) with English translation:

حكم الرواية عن أهل البدع – ١٠٢٥

قال إسحاق بن منصور: كان أبو عبد الله يحدث عن المرجئ إذا لم يكن داعيًا.

مسائل الكوسج» (٣٣٨٤)»

Meaning:

1025 - The ruling on narrating from the people of innovation (Ahl al-Bid'a)

Ishaq bin Mansur said: Abu Abdullah (referring to Imām Ahmed bin Hanbal) used to narrate (Hadith) from the Murji' (sect) if he was not a caller (da'ie, (someone who actively calls others to his innovation).

Source: "Masa'il al-Kawsaj" (3384)

قال المروذي: وكان أبو عبد الله يحدث عن المرجئ؛ إذا لم يكن داعية أو مخاصمًا.

العلل» رواية المروذي وغيره (٢١٣)».

Meaning:

Al-Marrudhi said: "Abu Abdullah would narrate from the Murji if he was neither a caller (to his views) nor a disputant."

Source: "Al-'Ilal" (Book of Defects in Hadith), narrated by al-Marrudhi and others (213).

The question that now arises if Imām Ahmed ibn Hanbal accepted the narrations of Abdul Majīd after knowing that the latter was a caller to his Murji creed. The answer can be located from Ibn ʿAdī's *al-Kāmil fī Ḍuʿafāʾ al-Rijāl* (8/463):

13602 – حَدثنا ابن أبي عصمة، حَدثنا أحمد بن أبي يَحيى، قال: سمعتُ أحمد بن حنبل يقول: عَبد المجيد بن عَبد العزيز بن أبي روَّاد لا بأس به، وكان فيه غلو في الارجاء، ويقول: هؤلاء الشكاك.

Meaning:

13602 - Ibn Abi 'Isma narrated to us, Ahmed bin Abi Yahya narrated to us, he said: I heard Ahmed bin Hanbal saying: "**There is no problem[105] with Abdul Majīd ibn ʿAbdul ʿAzīz ibn Abī Rawwād**, though he had extremism in Irja', and he used to say: 'These are the doubters.'"

The above quotation from Ibn ʿAdī was also mentioned by al-Ḥāfiẓ ʿAbdul Ghanī al-Maqdisī al-Ḥanbalī (d. 600 AH) in his *al-Kamāl fī Asmāʾ al-Rijāl* (7/110) but instead of mentioning the words: "There is no problem (Lā baʾsa bihi) with ʿAbdul Majīd ..." he mentioned that Ibn Ḥanbal said: "Trustworthy (thiqa)."

The quotation being:

وذكر ابن عدي، عن أحمد أنه قال: عبد المجيد بن أبي رواد ثقة، وكان فيه غلو في الإرجاء، وكان يقول: هؤلاء الشكاك

This quotation demonstrates that Ibn Hanbal had no problems in accepting the narrations of Abdul Majīd even though he was extreme in his Murji'ite creed, and thus there was no agreement to dismiss his narrations due to his holding and advocating that creed.

Abdullah the son of Imām Ahmed ibn Hanbal also recorded the following ruling from his father in his transmission of the work known as *al-Ilal wa Ma'rifat al-Rijal* (1/126, no. 310):

كان أَبِي إذا رضي، عن إنسان، وكان عنده ثقة

[105] This wording ('There is no problem') about ʿAbdul Majīd as reported from Ibn Ḥanbal by Aḥmed ibn Abī Yaḥyā was also mentioned by al-Mughlaṭāi in his Ikmāl Tahdhīb al-Kamāl fī Asmāʾ al-Rijāl (8/297).

Meaning: *"When my father was pleased with someone, then he was thiqa (trustworthy) to him."*

This also indicates that the view of al-Humaydi was not agreed upon. One may recall the following quote mentioned earlier on:

Ali bin Al-Madini said: ***Abdul Majīd was only (denounced) for innovation because of al-Humaydi's situation, as al-Humaydi used to forbid narrating from him.*** "Questions (su'alat) of Ibn al-Junaid to Ibn Ma'in" (p. 348).

The view of Imām Ahmed ibn Hanbal is more preferred on the acceptance of Abdul Majīd 's status as being a reliable narrator due to a few of the quotations disparaging (Jarh) him to be vague criticism (Jarh mubham), and the point that some scholars have mentioned that the majority of Hadith experts praised his status (ta'dil). This shall become evident in reply to Zubair Ali Zai below.

Al-Albani on taking from trustworthy narrators who were from non-Sunni sects

One of the Salafi disciples of al-Albani by the name of Abul Hasan Mustafa al-Sulaymani has mentioned an answer from al-Albani regarding taking from trustworthy narrators who were from deviant sects when they narrated something not calling to their own innovatory views. One of al-Sulaymani's students put out an article on this matter and it is available online here - https://sulaymani.net/?p=2054

As part of the answer a Salafi writer by the name of **Ahmed Shakir (d. 1958)** was also quoted. Here are the relevant portions in Arabic with a translation beneath the quotes:

وقد علق على ذلك العلامة أحمد شاكر في الحاشية بتعليق ماتع ثم قال: والعبرة في الراوية بصدق الراوي وأمانته والثقة بدينه وخلقه، والمتتبع لأحوال الرواة يرى كثيراً من أهل البدع موضعاً للثقة والاطمئنان، وإن رووا ما يوافق رأيهم، ثم نقل – رحمه الله – كلام الذهبي في أبان بن تغلب وقد سبق ذكره.

أقول: وقول العلامة أحمد شاكر: «وإن رووا ما يوافق رأيهم» يرد به على قول من فرق بين رواية المبتدع فيما وافق المذهب – أي في الظاهر – أو لم يوافقه.

وقد فصل العلامة محدث العصر الشيخ محمد ناصر الدين الألباني في هذه المسألة بتفصيل طيب فقال: «ما دام أن الراوي ثقة فروايته صحيحة سواء كان فيما يؤيد مذهبه أو لا لأنَّ مذهبه ينقسم إلى قسمين: مذهب قد لا ينافي مذهب أهل السنة، ومذهب قد ينافي مذهب أهل السنة في الحالة الأولى ينبغي أن نأخذ روايته على القيد المشهور فيما إذا ما روى شيئاً لا يخالف مذهب أهل السنة كالمثال الذي ذكرته في حبيب بن أبي ثابت، يأتي الإشكال بالنسبة للذين يشترطون ألا يروى ما يؤيد مذهبه؛ لأنّه في هذا المثال لا يخالف ما عليه أهل السنة، وفضائل عليّ كثيرة وكثيرة جداً، فيما

إذا افترضنا أنَّ هذا الثقة روى حديثاً يؤيد فيه مذهبه الذي يخالف ما عليه أهل السنة حينذاك فمجال الغمز في هذه الراوية لا ينحصر فقط في كونه مبتدعاً هناك باب النكارة، والشذوذ. اهـ.

من أسئلة شيخنا أبي الحسن – حفظه الله – للشيخ الألباني. اهـ.

والمثال الذي عناه الشيخ في كلامه هو ما ذكره في حاشية «التنكيل» (ص237) وهو ما رواه مسلم من طريق الأعمش عن عدي بن ثابت عن زر قال: قال علي: «والذي خلق الحبة وبرأ النسمة إنّه لعهد النبي الأمي صلى الله عليه وعلى آله وسلم إليَّ أنَّه لا يحبّني إلا مؤمن ولا يبغضني إلا منافق»، عدي، قال فيه ابن معين: شيعي مفرط، وقال أبو حاتم: صدوق وكان إمام مسجد الشيعة وقاصهم وعن الإمام أحمد: «ثقة إلا أنّه كان بتشيع» وعن الدارقطني ثقة إلا أنّه كان غالباً في التشيع، وثّقه آخرون، ويقابل هذا رواية قيس بن أبي حازم عن عمرو بن العاص، عهد النبي صلى الله عليه وعلى آله وسلم جهاراً غير سر يقول: «ألا إن آل أبي طالب ليسوا لي بأولياء، إنّما وليي الله وصالح المؤمنين إن لهم رحماً سأبلها ببلاها» ورواه غندر عن شعبة، بلفظ: «إن آل أبي...» ترك بياضاً، وهكذا أخرجه الشيخان وقيس ناصبي منحرف عن علي – رضي الله عنه – اهـ.

هذا وقد سبق أنَّ هذا القول هو قول الإمام الشافعي – رحمه الله –كما عزاه الخطيب إليه وحكاه كذلك عن ابن أبي ليلى وسفيان الثوري، وأبي حنيفة.

بل حكاه الحاكم في «المدخل» عن أكثر أئمة الحديث، وقال الفخر الرازي في «المحصول» إنّه الحق ورجَّحه ابن دقيق العيد، انظر «توضيح الأفكار» للصنعاني (ص:145).

وغالب ما ذكرته من أدلة في هذه المسألة هو مما استفدته من شيخي الفاضل أبي الحسن مصطفى بن إسماعيل السليماني – حفظه الله تعالى – ورعاه وأمدَّ في عمره ونفع به الإسلام والمسلمين وجزاه الله عني وعن طلبة العلم خير الجزاء –.

وانظر في هذا المبحث «مقدمة صحيح مسلم» و«الكفاية» (194–210) و«شرح العلل» لابن رجب (356/1–358) و«الموقظة» للذهبي (ص:85–87)، و«الميزان» (5/1)، و«السير»

المواضع السابقة، و«النزهة»، للحافظ ابن حجر (ص:136–138)، و«هدي الساري» (ص:385) و«تدريب الراوي» (1/324–329) و«البحر المحيط» للزركشي (4/269–272) و«توضيح الأفكار» (2/233–235) و«التنكيل» للمعلمي (ص:228–229)، والله أعلم.

Meaning:

“The erudite scholar Ahmed Shakir commented on that with an enjoyable comment, then said: The basis in narration is the narrator's truthfulness, trustworthiness, the reliability of his religiosity and character. ***One who tracks the states of narrators finds many of the people of innovation to be objects of trust and assurance, even if they narrated what agreed with their view***. Then he (may Allāh have mercy on him) cited the statement of al-Dhahabī about Aban bin Taghlib which was previously mentioned.

I say: The saying of the erudite scholar Ahmad Shakir "even if they narrated what agreed with their view" is a response to those who differentiated between an innovator's narration of what apparently agrees with his doctrine or not.

The erudite scholar and hadith master of the era, **Shaykh Muhammad Nasir Al-Din Al-Albani,** gave an excellent detailed discussion of this issue. He said:

As long as the narrator is trustworthy, his narration is authentic whether it supports his doctrine or not, because his doctrine is divided into two categories: a doctrine that may not contradict the doctrine of Ahl al-Sunna, and a doctrine that may contradict the doctrine of Ahl al-Sunna. In the first case, we should take his narration with the well-known restriction that he narrated something that does not contradict the doctrine of Ahl Al-Sunna, like the example you mentioned about Habib bin Abi Thabit. The problem comes for those who stipulate that he should not narrate what supports his doctrine, because in this example it does not contradict what Ahl al-Sunna believe. The virtues of 'Ali are many, very many.

If we suppose that this trustworthy narrator narrated a hadith in which he supports his doctrine which contradicts what Ahl al-Sunna believe, then the scope for criticizing this narration is not limited only to him being an innovator. There is the aspect of the oddness and anomaly (of the report). End quote, from the questions of our Shaykh Abu Al-Hasan (may Allāh protect him) to Shaykh Al-Albani.

The example the Shaykh intended in his words is what he mentioned in the margin of 'al-Tankīl' (p. 237), which is what Muslim narrated from the route of Al-A'mash, from 'Adi ibn Thabit, from Zirr who said:

'Ali said: "By the One who split the seed and created the soul, it is the covenant of the Unlettered Prophet ﷺ to me that none loves me except a believer, and none hates me except a hypocrite."

'Adi was described by Ibn Ma'in as an 'excessive Shi'ite.' Abu Hatim said: 'Truthful, he was the Imām of the Shi'ite mosque and their storyteller.' Imām Ahmed said: 'Trustworthy, except that he was a Shi'ite.' Al-Dāraquṭnī said: 'Trustworthy, except that he was an extremist in Shi'ism.' Others declared him trustworthy.

In contrast to this is the narration of Qays ibn Abi Hazim from 'Amr ibn al-'As: The Prophet ﷺ openly, not secretly, said: 'Indeed, the family of Abu Talib are not my allies. My ally is Allāh and the righteous believers. They have kinship which I will dutifully maintain.' Ghundar narrated it from Shu'ba with the wording: 'Indeed, the family of Abu…' leaving a blank space. This is how the two Shaykhs (al-Bukhari and Muslim) narrated it. Qays was a Nasibi (anti-'Ali) deviated (away) from 'Ali (may Allāh be pleased with him).

This view, as mentioned earlier, was the view of Imām al-Shafi'i (may Allāh have mercy on him) as attributed to him by al-Khaṭīb. He also reported it from Ibn Abi Layla, Sufyan Al-Thawri, and Abu Ḥanīfa.

Rather, al-Ḥākim reported it in al-Madkhal from most of the Ḥadīth Imāms. Al-Fakhr al-Rāzī said in al-Maḥṣūl that it is the truth, and Ibn Daqīq Al-ʿĪd gave it precedence. See Tawḍīḥ al-Afkār by al-Ṣanʿānī (p. 145).

Most of the evidence I mentioned regarding this issue is from what I benefited from my virtuous Shaykh Abul Ḥasan Muṣṭafā bin Ismāʿīl al-Sulaymānī (may Allāh protect him, take care of him, extend his life, benefit Islam and the Muslims through him, and reward him with the best on my behalf and on behalf of the students of knowledge).

See also regarding this topic: the introduction of Ṣaḥīḥ Muslim, Al-Kifāya (194-210), Sharḥ al-ʿIlal by Ibn Rajab (1/356-358), al-Mūqiẓa by al-Dhahabī (p. 85-87), al-Mīzān (1/5), al-Siyar in the aforementioned places, al-Nuzha by al-Ḥāfiẓ Ibn Ḥajar (p. 136-138), Hudā al-Sārī (p. 385), Tadrīb al-Rāwī (1/324-329), al-Baḥr al-Muḥīṭ by al-Zarkashī (4/269-272), Tawḍīḥ al-Afkār (2/233-235), al-Tankīl by al-Muʿallimī (p. 228-229). And Allāh knows best."

This all indicates that despite ʿAbdul Majīd ibn ʿAbdul ʿAzīz ibn Abī Rawwād being an active Murjiʾ, the Jarḥ made on him by some early authorities which was due to his doctrinal affiliation with the Murjiʾa sect does not impact his overall reliability, especially since the ḥadīth he transmitted as recorded in Musnad al-Bazzār is not promoting his creedal affiliations, but is in line with Sunnī doctrine as may be seen by reading comments from scholars on this matter of the actions being shown to the Prophet ﷺ.

This includes the views emanating from the authorities of Salafism like Ibn Taymiyya and Ibn Qayyim al-Jawziyya which have been quoted towards the end of this work.

Al-Dhahabī on taking from Murji' narrators:

The verdict of al-Dhahabī from his Mīzān al-Iʿtidāl (4/320) is worth mentioning too:

7979- (ع) مسعر بن كدام.

فحجة إمام، ولا عبرة بقول السليماني: كان من المرجئة: مسعر, وحماد بن أبي سليمان, والنعمان, وعمرو بن مرة, وعبد العزيز بن أبي رواد, وأبو معاوية, وعمرو بن ذر ... وسرد جماعة.

قلت: الإرجاء مذهب لعدة من جلة العلماء, لا ينبغي التحامل على قائله.

Meaning:

"Mis'ar ibn Kidām. (ع)

He was a Hujja (authoritative) Imām , and no consideration should be given to the statement of al-Sulaymānī: 'Among the Murjiʾites were: Mis'ar, Ḥammād ibn Abī Sulaymān, al-Nuʿmān, ʿAmr ibn Murrah, ʿAbdul ʿAzīz ibn Abī Rawād, Abū Muʿāwiya, ʿAmr ibn Dharr...' and he listed a group.

I say: Irjāʾ is a doctrine held by several eminent scholars, and it is not appropriate to be biased against the one who professes it."

The view of al-Dāraquṭnī (d. 385 AH) that Abu Khuzaimah failed to mention

Abu Khuzaimah mentioned the following in his article (pp. 28-30)

The View of ad-Daraqutni

Ad-Daraqutni said *Ibrahim b Ahmad said Abdul Majīd b. Abdul Aziz b. Abi Rawwad* ***transmitted munkar [rejected] hadith from Mālik***. Then he gives 2 examples[76]. Although in this report under discussion he does not transmit from Mālik, it shows ad-Daraqutni's view on Abdul Majīd b. Abdul Aziz b. Abi Rawwad.

ad-Daraqutni quotes the chain transmitted by Abdul Majīd b. Abi Rawwad concerning the hadith actions are based on intentions which he transmits via Mālik and then singles out Abdul Majīd and said, ***no one supported him in*** this [in this chain] and as for companions of Mālik they were preservers of hadith (and they did not transmit it through this chain)[77]. This shows ad-Daraqutni wanted to show Abdul Majīd opposed the strong preservers of hadith and in this specific case the companions and stronger students of Mālik.

This is further supported by ad-Daraqutni's overall position concerning him when al-Barqani asked him, he said, ***he cannot be used as evidence however he can be relied upon***[78], ***his father [Abdul Aziz] is also weak and his son is better***, *it was said* ***he was a murji and his father is not relied upon***, ***he is abandoned,*** *and both were Makkan narrators*[79].The notion that ad-Daraqutni says, ***his father is also weak***, proves he was weak with him.

Footnotes:

76 *Ta'liqat ad-Daraqutni Ala Kitab al-Majruhin* 196

77 Ad-Daraqutni, *Al-I'llal al-Waridah Fi'l Hadith an-Nabawiyyah* 1:623 Q:213 (Dar Taybah)

78 *Tahdhīb ul-Kamāl* 18:275, *Tahdhīb ut-Tahdhīb* 2:606, *Mīzān ul-Iʿtidāl* 2:565, *al-Iqd ath-Thamin Fi Tarikh al-Balad al-Amin*, 5:493
79 *Su'alat Abi Bakr al-Barqani Li-Imām Abi Hasan ad-Daraqutni* no.317, *Tahdhīb ul-Kamāl* 18:275, *Tahdhīb ut-Tahdhīb* 2:606

Reply:

What Abu Khuzaimah failed to mention is that al-Dāraquṭnī has also given another ruling on Abdul Majīd in his well-known Sunan. In the Sunan al-Dāraquṭnī (2/83) is the following narration:

1187 – حَدَّثَنَا أَبُو بَكْرٍ النَّيْسَابُورِيُّ , حَدَّثَنَا الْحَسَنُ بْنُ يَحْيَى الْجُرْجَانِيُّ , ثنا عَبْدُ الرَّزَّاقِ , أنا ابْنُ جُرَيْجٍ , ح وَحَدَّثَنَا أَبُو بَكْرٍ , ثنا الرَّبِيعُ بْنُ سُلَيْمَانَ , أنا الشَّافِعِيُّ , أنا عَبْدُ الْمَجِيدِ بْنُ عَبْدِ الْعَزِيزِ , عَنِ ابْنِ جُرَيْجٍ , أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عُثْمَانَ بْنِ خُثَيْمٍ , أَنَّ أَبَا بَكْرِ بْنَ حَفْصِ بْنِ عُمَرَ أَخْبَرَهُ , أَنَّ أَنَسَ بْنَ مَالِكٍ أَخْبَرَهُ , قَالَ: صَلَّى مُعَاوِيَةُ بِالْمَدِينَةِ صَلَاةً فَجَهَرَ فِيهَا بِالْقِرَاءَةِ فَلَمْ يَقْرَأْ {بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ} [الفاتحة: 1] لِأُمِّ الْقُرْآنِ وَلَمْ يَقْرَأْهَا لِلسُّورَةِ الَّتِي بَعْدَهَا وَلَمْ يُكَبِّرْ حِينَ يَهْوِي حَتَّى قَضَى تِلْكَ الصَّلَاةَ فَلَمَّا سَلَّمَ نَادَاهُ مَنْ سَمِعَ ذَلِكَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ مِنْ كُلِّ مَكَانٍ: يَا مُعَاوِيَةُ أَسَرَقْتَ الصَّلَاةَ أَمْ نَسِيتَ قَالَ: فَلَمْ يُصَلِّ بَعْدَ ذَلِكَ إِلَّا قَرَأَ {بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ} [الفاتحة: 1] لِأُمِّ الْقُرْآنِ وَلِلسُّورَةِ الَّتِي بَعْدَهَا وَكَبَّرَ حِينَ يَهْوِي سَاجِدًا " . كُلُّهُمْ ثِقَاتٌ

This narration was also presented earlier on from the Mustadrak of al-Ḥākim[106] where he authenticated it as did al-Dhahabī . The above translates as follows:

Abu Bakr al-Naysaburi narrated to us, al-Hasan bin Yahya al-Jurjani narrated to us, from 'Abd al-Razzāq, from Ibn Jurayj, and Abu Bakr narrated to us, al-Rabi' bin Sulayman narrated to us, from al-Shāfi'ī, from **'Abd al-Majīd bin 'Abd al-'Azīz,** from Ibn Jurayj, 'Abdullah bin 'Uthmān bin Khuthaym informed me, that Abū Bakr bin Ḥafṣ bin 'Umar informed him, that Anas bin Mālik informed him, he said:

106 See the subheading: c) Al-Hakim (d. 405 AH) in his al-Mustadrak ala'l Sahihayn.

Mu'āwiyah led the prayer in Madina and recited out loud. He did not recite "In the Name of Allāh, the Most Gracious, the Most Merciful" (al-Fatiha:1) for Umm al-Qur'an (i.e. Surat al-Fatiha), nor for the next Sura. He did not say the takbīr when going into rukū' until he finished that prayer. When he said the taslīm, those who heard that from among the Muhājirūn and Ansār in every place called out: "O Mu'āwiya, did you steal the prayer, or did you forget?" So, after that he never prayed except that he recited "In the Name of Allāh, the Most Gracious, the Most Merciful " for Umm al-Qur'an and for the next Sura, and he said the takbīr when going into prostration'. **They are all trustworthy narrators.**

This means that all the sub-narrators in the above chain of transmission are all trustworthy (thiqa) to al-Dāraquṭnī, and this includes Abdul Majīd ibn Abdul Aziz.

Al-Dāraquṭnī has also recorded the following in his Sunan (2/234) containing Abdul Majīd ibn ʿAbdul ʿAzīz ibn Abī Rawwād:

1450 – حَدَّثَنَا أَبُو بَكْرٍ النَّيْسَابُورِيُّ , ثنا الْحَسَنُ بْنُ يَحْيَى الْجُرْجَانِيُّ , ثنا عَبْدُ الرَّزَّاقِ , عَنِ ابْنِ جُرَيْجٍ , حَدَّثَنِي حُسَيْنُ بْنُ عَبْدِ اللَّهِ بْنِ عُبَيْدِ اللَّهِ بْنِ عَبَّاسٍ , عَنْ عِكْرِمَةَ , وَعَنْ كُرَيْبٍ مَوْلَى ابْنِ عَبَّاسٍ , أَنَّ ابْنَ عَبَّاسٍ قَالَ: أَلَا أُخْبِرُكُمْ عَنْ صَلَاةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي السَّفَرِ؟ , قُلْنَا: بَلَى , قَالَ: «كَانَ إِذَا زَاغَتْ لَهُ الشَّمْسُ فِي مَنْزِلِهِ جَمَعَ بَيْنَ الظُّهْرِ وَالْعَصْرِ قَبْلَ أَنْ يَرْكَبَ , وَإِذَا لَمْ تَزِغْ لَهُ فِي مَنْزِلِهِ سَارَ حَتَّى إِذَا حَانَتِ الْعَصْرُ نَزَلَ فَجَمَعَ بَيْنَ الظُّهْرِ وَالْعَصْرِ , وَإِذَا حَانَتْ لَهُ الْمَغْرِبُ فِي مَنْزِلِهِ جَمَعَ بَيْنَهَا وَبَيْنَ الْعِشَاءِ , وَإِذَا لَمْ تَحِنْ فِي مَنْزِلِهِ رَكِبَ حَتَّى إِذَا حَانَتِ الْعِشَاءُ نَزَلَ فَجَمَعَ بَيْنَهُمَا». قَالَ الشَّيْخُ: رَوَى هَذَا الْحَدِيثَ حَجَّاجٌ , عَنِ ابْنِ جُرَيْجٍ , قَالَ: أَخْبَرَنِي حُسَيْنٌ , عَنْ كُرَيْبٍ وَحْدَهُ , عَنِ ابْنِ عَبَّاسٍ , وَرَوَاهُ عُثْمَانُ بْنُ عُمَرَ , عَنِ ابْنِ جُرَيْجٍ , عَنْ حُسَيْنٍ , عَنْ عِكْرِمَةَ , عَنِ ابْنِ عَبَّاسٍ , وَرَوَاهُ عَبْدُ الْمَجِيدِ , عَنِ ابْنِ جُرَيْجٍ , عَنْ هِشَامِ بْنِ عُرْوَةَ , عَنْ حُسَيْنٍ , عَنْ كُرَيْبٍ , عَنِ ابْنِ عَبَّاسٍ , **وَكُلُّهُمْ ثِقَاتٌ** , فَاحْتَمَلَ أَنْ يَكُونَ ابْنُ جُرَيْجٍ سَمِعَهُ أَوَّلًا مِنْ هِشَامِ بْنِ عُرْوَةَ , عَنْ حُسَيْنٍ , كَقَوْلِ عَبْدِ الْمَجِيدِ عَنْهُ , ثُمَّ لَقِيَ ابْنُ جُرَيْجٍ حُسَيْنًا فَسَمِعَهُ مِنْهُ كَقَوْلِ عَبْدِ الرَّزَّاقِ , وَحَجَّاجٍ **[ص:235]** , عَنِ ابْنِ جُرَيْجٍ , حَدَّثَنِي حُسَيْنٌ , وَاحْتَمَلَ أَنْ يَكُونَ حُسَيْنٌ سَمِعَهُ

مِنْ عِكْرِمَةَ وَمِنْ كُرَيْبٍ جَمِيعًا , عَنِ ابْنِ عَبَّاسٍ , وَكَانَ يُحَدِّثُ بِهِ مَرَّةً عَنْهُمَا جَمِيعًا كَرِوَايَةِ عَبْدِ الرَّزَّاقِ عَنْهُ , وَمَرَّةً عَنْ كُرَيْبٍ وَحْدَهُ كَقَوْلِ حَجَّاجٍ , وَابْنِ أَبِي رَوَّادٍ , وَمَرَّةً عَنْ عِكْرِمَةَ وَحْدَهُ , عَنِ ابْنِ عَبَّاسٍ كَقَوْلِ عُثْمَانَ بْنِ عُمَرَ , وَتَصِحُّ الْأَقَاوِيلُ كُلُّهَا وَاللَّهُ أَعْلَمُ

Meaning:

Abu Bakr An-Naysaburi narrated to us, al-Hasan bin Yahya Al-Jurjani narrated to us, Abdur Razzaq narrated to us, from Ibn Jurayj, Hussain bin Abdullah bin Ubaydullah bin Abbas narrated to me, from Ikrima, and from Kurayb, the freed slave of Ibn Abbas, that Ibn Abbas said: "Shall I not inform you about the prayer of the Messenger of Allāh, peace and blessings be upon him, during travel?" We said: "Yes." He said: "When the sun passed the zenith while he was at his place of stay, he would combine Dhuhr and Asr before riding. If the sun had not passed the zenith while he was at his place of stay, he would travel until Asr time came, then he would dismount and combine Dhuhr and Asr. When Maghrib time came while he was at his place of stay, he would combine it with Isha. If Maghrib time had not come while he was at his place of stay, he would ride until Isha time came, then he would dismount and combine them."

The Shaykh (Abul Hasan[107] al-Dāraquṭnī) said: Hajjaj narrated this hadith from Ibn Jurayj, who said: Hussain informed me, from Kurayb alone, from Ibn Abbas. Uthman bin Umar narrated it from Ibn Jurayj, from Hussain, from Ikrima, from Ibn Abbas. **Abdul Majīd narrated it from Ibn Jurayj**, from Hisham bin Urwah, from Hussain, from Kurayb, from Ibn Abbas. **All of them are trustworthy (thiqat).** It is possible that Ibn Jurayj first heard it from Hisham bin Urwah, from Hussain, as stated by Abdul Majīd from him. Then Ibn Jurayj met Hussain and heard it from him, as stated by Abdur Razzaq and Hajjaj from Ibn Jurayj: "Hussain narrated to me." It is also possible that Hussain heard it from both Ikrima and Kurayb, from Ibn Abbas, and he would sometimes narrate it from both of them, as in the narration of Abdur Razzaq from him, sometimes from Kurayb alone, as stated by Hajjaj and Ibn Abi Rawwad, and sometimes from Ikrima alone, from Ibn Abbas, as stated by Uthman bin Umar. All the statements are correct, and Allāh knows best.

[107] The editors of the Muassasa al-Risala edition of the Sunan (2/234, fn. 2) mentioned that in the manuscript from Markaz al-Malik Faysal (Saudi Arabia) the marginal note mentioned that the Shaykh was Abul Hasan which is the kunya (teknonym) of al-Daraqutni.

The above-named Abdul Majīd appears to be Abdul Majīd ibn ʿAbdul ʿAzīz ibn Abī Rawwād as he used to narrate from Ibn Jurayj. Once again, al-Dāraquṭnī mentioned that the named sub-narrators are trustworthy (thiqa); hence this means he also praised Abdul Majīd twice in his Sunan.

Indeed, Abdul Majīd erred in some of his transmissions from Imām Mālik ibn Anas but that is not a conclusive reason to weaken him since other reliable narrators have also at times made mistakes in transmitting from their trustworthy teachers. As for Abu Khuzaimah saying:

> This is further supported by ad-Daraqutni's overall position concerning him when al-Barqani asked him, he said, ***he cannot be used as evidence however he can be relied upon***[78], ***his father [Abdul Aziz] is also weak and his son is better***, *it was said* ***he was a murji and his father is not relied upon***, ***he is abandoned,*** *and both were Makkan narrators*[79]. The notion that ad-Daraqutni says, ***his father is also weak***, proves he was weak with him.

Then, it is not proven that al-Dāraquṭnī's overall position is that Abdul Majīd cannot be used as evidence or that he was overall weak. That is because al-Dāraquṭnī has deemed Abdul Majīd to be thiqa (trustworthy) in two places of his actual Sunan. Plus, al-Ḥākim was also a student of al-Dāraquṭnī's, and he too has included narrations in his Mustadrak that he deemed to be authentic with the presence of Abdul Majīd in some chains of transmission as shown earlier on.

Sometimes two apparently contradictory rulings on one narrator can exist from some Hadith scholars

A reason why al-Dāraquṭnī, al-Ḥākim, Ibn Maʿīn and others may have had two rulings on the same narrator which appears to be self-contradictory has been explained by some of the later Ḥadīth scholars. The Shāfiʿī scholar known as **Imām Badruddīn al-Zarkashī** (d. 794 AH) said in his Nukat ʿalā Ibn al-Ṣalāḥ (3/361):

السَّادِس هَذَا فِيمَا إِذا تَعَارضا من قائلين فَأَما إِذا تَعَارضا من قَائِل وَاحِد فَلم أر من تعرض لَهُ وَهَذَا يتَّفق ليحيى بن معِين وَغَيره يرْوى عَنهُ تَضْعِيف الرجل مرّة وتوثيقه أُخْرَى وَكَذَا ابْن حبَان يذكرهُ فِي الثِّقَات مرّة ويدخله فِي الضُّعَفَاء (أُخْرَى)
قَالَ الْحَافِظ أَبُو بكر الْإِسْمَاعِيلِيّ فِي الْمدْخل وَهَذَا لِأَنَّهُ قد يخْطر على قلب عَن الرجل من حَاله فِي الحَدِيث وقتا مَا يُنكره قلبه فَيخرج جَوَابه على حسب الفكرة الَّتِي فِي قلبه ويخطر لَهُ مَا يُخَالِفهُ فِي وَقت آخر فيجيب عَمَّا يعرفهُ فِي الْوَقْت مِنْهُ قَالَ وَلَيْسَ ذَلِك بتناقض وَلَا إِحَالَة وَلكنه صدر عَن حَالين مُخْتَلفين عرض أَحدهمَا فِي وَقت والاخر فِي غَيره
قلت وَالظَّاهِر فِي هَذِه الْحَالة أَنه إِن ثَبت تَأَخّر أحد الْقَوْلَيْنِ عَن الْأُخَر فَهُوَ الْمَعْمُول (بِهِ) وَإِلَّا وَجب التَّوَقُّف كَمَا سبق

Meaning:

“The sixth: This is in the case when they (two narrators) contradict each other from two different speakers. As for when they contradict each other from one speaker, I have not seen anyone who has addressed it. This happens to Yahya ibn Maʿīn and others who narrate from him, weakening (تضعيف) a man at one time and declaring him trustworthy (توثيق) at another. Similarly, Ibn Ḥibbān mentions him in the trustworthy (ثقات) at one time and includes him in the weak (ضعفاء) at another.[108]

[108] Meaning in his Kitab al-Thiqat or Kitab al-Majruhin.

Al-Ḥāfiẓ Abū Bakr al-Ismāʿīlī said in al-Madkhal: This is because something may occur in one's heart about a man's condition in ḥadīth at a time that his heart disapproves of, so his answer comes out according to the thought in his heart. And something contradicting it may occur to him at another time, so he answers based on what he knows about him at that time. He said: That is not a contradiction or an impossibility, but it comes from two different states, one of which occurred at one time and the other at another.

I (al-Zarkashī) say: It is apparent in this situation that if it is proven that one of the two statements is later than the other, then it is the one that is acted upon. Otherwise, it is necessary to suspend judgment, as mentioned before."

Imām ibn Ḥajar al-ʿAsqalānī mentioned the following about a narrator known as Abū Balj in his *Badhl al-Māʿūn fī Faḍl al-Ṭāʿūn* (p. 117):

وقد وثقه يحيى بن معين و النسائي و محمد بن سعد و الدارقطني .

و قال أبو حاتم الرازي ويعقوب بن سفيان : لا بأس به . و قال البخاري فيه نظر . و هذه عبارته فيمن يكون وسطًا . . و نقل ابن الجوزي عن ابن معين أنه ضعفه . فإن ثبت ذلك ، فقد يكون سئل عنه و عن من هو فوقه ، فضعفه بالنسبة إليه . و هذه قاعدة جليلة فيمن اختلف النقل عن ابن معين فيه ، نبه عليها أبو الوليد الباجي في كتابه " رجال البخاري " . و يحتمل أن يكون ابن معين ضعفه من قبل رأيه ، فإنه منسوب إلى التشيع . ولأجل هذا بالغ أبو إسحاق الجُوْزَجاني فيه . كعادته في الحطّ على الشيعة . و تبعه أبو الفتح الأزدي . و ذكره ابن حبان في " الثقات " و قال : يخطئ .

ويكفي في تقويته توثيق النسائي وابن أبي حاتم مع تشددهما

Meaning:

"Yahya ibn Maʿīn, al-Nasa'i, Muhammad ibn Sa'd, and al-Dāraquṭnī have declared him trustworthy (وثقه).

Abu Hatim al-Razi and Ya'qub bin Sufyan said: There is no problem with him. Al-Bukhari said there is a question about him - and this is his expression for someone who is in the middle. Ibn al-Jawzī transmitted from Ibn Maʿīn that he weakened him (ضعفه). ***If that is established, he may have been asked about him and about someone who is above him, so he weakened him in comparison to him. This is an important principle for those about whom the transmission from Ibn Maʿīn differs, which Abu al-Walid al-Baji pointed out in his book Rijal al-Bukhari*** (The narrators found in Sahih al Bukhari). It is possible that Ibn Maʿīn weakened him because of his opinion, as he is attributed to (a type of) Shi'ism. For this reason, Abu Ishaq al-Jūzajānī exaggerated about him - as is his habit in disparaging the Shi'a - and Abu al-Fath al-Azdi followed him. Ibn Ḥibbān mentioned him in (Kitab) al-Thiqat) and said: He makes mistakes.

The declaration of trustworthiness (توثيق) by al-Nasa'i and Ibn Abi Hatim, with their strictness, is sufficient in strengthening him."

Shaykh Zafar Ahmed Uthmani (d. 1974 A) said the following in his Qawa'id fi Ulum al-Hadith (pp. 429-430) regarding a quote from Ibn Hajar al-ʿAsqalānī's Tahdhīb al-Tahdhīb (13/825):

إذا اختلف قول الناقد في الراوي جرحاً وتعديلاً فالترجيح للتعديل

١٠٣ – وقال في ترجمة (هدبة بن خالد القيسي : قرأت

بخط الذهبي : قواه النسائي مرة ، وضعفه أخرى قلت : لعله

ضعفه في شيء خاص . اهـ .

قلت : وإذا ختلف قول الناقد في رجل فضعفه مرة ، وقواه أخرى ، فالذي يدل عليه

صنيع الحافظ أن الترجيح للتعديل ، ويُحمل

الجرح على شيء بعينه

Meaning:

“If the critic's opinion differs regarding the narrator, both in terms of criticism (jarh) and praise (ta'dil), then the preference is given to the praise (ta’dil).

103 - And he said in the biography of (Hudba bin Khalid al-Qaysi): I read in the handwriting of Al-Dhahabī: Al-Nasa'i strengthened him once and weakened him another time.

I say: Perhaps he weakened him in a specific thing.

I say: If the critic's opinion differs regarding a man, weakening him at one time and strengthening him at another, then what the action of al-Ḥāfiẓ (Ibn Hajar) indicates is that the preference is given to the praise (ta'dil), and the criticism (jarh) is attributed to a specific matter.”

Ibn Ḥajar's student known as Ḥāfiẓ Shamsuddīn al-Sakhāwī (d. 902 AH) has explained this principle in his *Fatḥ al-Mughīth* (2/36) as follows:

ثُمَّ إِنَّ كُلَّ مَا تَقَدَّمَ فِيمَا إِذَا صَدَرَا مِنْ قَائِلَيْنِ، أَمَّا إِذَا كَانَا مِنْ قَائِلٍ وَاحِدٍ كَمَا يَتَّفِقُ لِابْنِ مَعِينٍ وَغَيْرِهِ مِنْ أَئِمَّةِ النَّقْدِ، فَهَذَا قَدْ لَا يَكُونُ تَنَاقُضًا، بَلْ نِسْبِيًّا فِي أَحَدِهِمَا، أَوْ نَاشِئًا عَنْ تَغَيُّرِ اجْتِهَادٍ، وَحِينَئِذٍ فَلَا يَنْضَبِطُ بِأَمْرٍ كُلِّيٍّ، وَإِنْ قَالَ بَعْضُ الْمُتَأَخِّرِينَ: إِنَّ الظَّاهِرَ أَنَّ الْمَعْمُولَ بِهِ الْمُتَأَخِّرُ مِنْهُمَا إِنْ عُلِمَ، وَإِلَّا وَجَبَ التَّوَقُّفُ.

Meaning:

“Then, all that has been mentioned previously applies when the two statements come from two different speakers. ***However, if they come from a single speaker, as is the case with Ibn Ma'īn and other masters of hadith criticism, then this may not be a contradiction. Rather, it could be relative in one of them, or arising from a change in opinion (ijtihad).*** In such a case, it cannot be determined by a universal rule. Even if some later scholars say that the apparent practice is to act upon the later of the two [opinions] if it is known; otherwise, it is necessary to suspend judgment.”

With our case of Abdul Majīd ibn ʿAbdul ʿAzīz ibn Abī Rawwād it has been seen that two views have been recorded from al-Dāraquṭnī, and so the position mentioned by Zafar Ahmed Uthmani would lead to adopting praise (ta'dil) on Abdul Majīd as the preferred view of al-Dāraquṭnī since he has clearly declared him to be from the thiqat (trustworthy narrators) in his Sunan.

Imām Mughlaṭāʾī 's (d. 762 AH) verdict on a chain of transmission with Abdul Majīd in it and confirmation of its authenticity by al-Ḥāfiẓ ibn Hajar

Farid al-Bahraini mentioned some examples of Jarh on Abdul Majīd by referencing the quotations to Imām Mughlaṭāʾī ibn Qalij's work known as *Ikmal Tahdhīb ul-Kamāl fi Asma al-Rijal*. Farid said in the following link (https://x.com/Farid_0v/status/1534426977960091648):

> Ibn Abi Omar: Weak.
>
> Abu Nu'aym: His hadiths are muddled.
>
> Yahya bin Sa'eed: He is a liar.
>
> Al-Bukhari: He doesn't even have five authentic hadiths.
>
> Ikmal Tahdib al-Kamāl 8/297-298

Reply:

The verdict of Ibn Abi Umar saying Abdul Majīd is da'eef (weak) is a case of vague criticism as explained earlier. As for the point from Yahya ibn Sa'id al-Qaṭṭān then that shall be examined later on. The point attributed to al-Bukhari has not been established from the works of al-Bukhari that reached our time and Abu Khuzaimah also mentioned this on p. 28 of his article:

> al-Mughlata'i al-Hanafi also quotes al-Bukhari saying *there are some **contradictions in his hadith,** and I do know except **only 5 hadith** that **are authentic** from him* 75.
>
> However, **this statement cannot be found in the printed works of al-Bukhari.** This does not lead to the notion al- Bukhari did not say this. Al-Mizzi, Ibn Hajr and Mughlaṭāʾī , have followed up on this and continued to quote it and so the possibility that al-Bukhari said this is at the very least questionable.

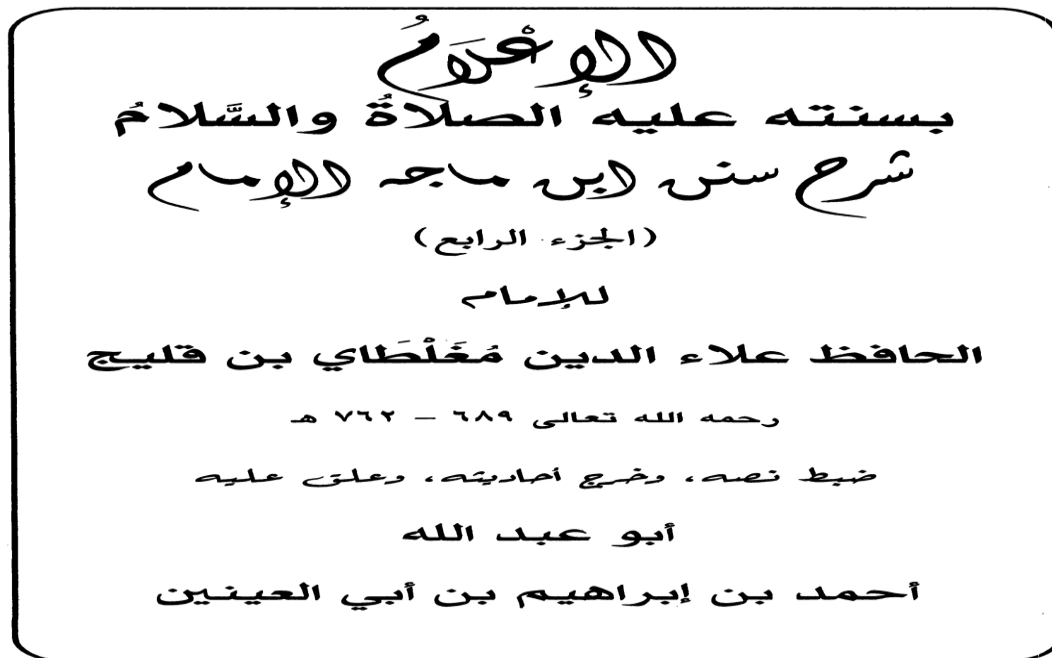
Indeed, it is possible that al-Bukhari did say this, and the named scholars extracted this information from manuscripts which had the verdict of al-Bukhari in it. The reader may also take note how Abu Khuzaimah's translation of the following words is not in line with what Farid mentioned:

ولا أعرف له خمسة أحاديث صحاحا

Abu Khuzaimah translated these words as: *and I do know except* ***only 5 hadith*** *that* ***are authentic*** *from him*

While Farid mentioned it from al-Bukhari as: He doesn't even have five authentic hadiths

Nevertheless, the view of al-Bukhari is not agreed upon and this can be demonstrated by showing a case where Mughlaṭāʾī ibn Qalij himself accepted Abdul Majīd to be a type of reliable narrator. In his commentary on Sunan ibn Majah known as *al-Iʿlām bi Sunnatihi ʿalaihis* one may take note of the following example. The best edition of the *Iʿlām* which corrected some of the errors in the previously published editions[109] is the one edited by Aḥmed ibn Ibrāhīm ibn Abi'l ʿAynayn.[110] Of interest is what is in the fourth volume of this edition. Cover page:



الإعلام

بسنته عليه الصلاة والسلام

شرح سنن ابن ماجه الإمام

(الجزء الرابع)

للإمام

الحافظ علاء الدين مُغلطاي بن قليج

رحمه الله تعالى ٦٨٩ – ٧٦٢ هـ

ضبط نصه، وخرج أحاديثه، وعلق عليه

أبو عبد الله

أحمد بن إبراهيم بن أبي العينين

[109] Like the one edited by Kamil Uwayda (published by Maktaba Nizar Mustafa al-Baz, 1st edn, 1999) and the Darul Kutub al-Ilmiyya edition (1st edition, 1997).
[110] In 5 volumes, Dar ibn Abbas 2nd edition, 2007.

On 4/75 is the following content:

الإقامة، ولا يؤخر الأذان عن الوقت، وشاهِده حديث علي بن أبي طالب: كان رسول الله ﷺ يكون في المسجد حين تقام الصلاة، فإذا رآهم قليلًا جلس، ثم صلى، وإذا رآهم جماعة صلى، خرجه الحاكم من حديث داود بن رشيد عن الوليد ابن مسلم حدثنا ابن جريج عن موسى بن عقبة عن نافع بن جبير عن مسعود يعني ابن الحكم الزرقي عنه، وقال: صحيح على شرط الشيخين، ولم يخرجاه[(١)]، وفي كتاب البيهقي من حديث عبد المجيد بن عبد العزيز، وأبو[(٢)] عاصم عن ابن جريج عن موسى بن عقبة عن سالم أبي النضر مرسلًا، وإسناده جيد[(٣)]، وحديث جابر بن عبد الله أن رسول الله ﷺ قال لبلال: «**إذا أذنت فترسل في أذانك، وإذا أقمت فاحدر[(٤)]، واجعل بين أذانك وإقامتك قدر ما يفرغ الآكل من أكله، والشارب من شربه، والمعتصر إذا دخل لقضاء حاجته[(٥)]**»، رواه الحاكم أيضًا عن أبي بكر ابن إسحاق أنبأنا على بن عبد العزيز حدثنا علي بن حماد بن أبي طالب حدثنا عبد المنعم ابن نعيم الرياحي حدثنا عمرو بن فائد الأسواري حدثنا يحيى بن مسلم عن الحسن وعطاء عنه، وقال: هذا حديث ليس في إسناده مطعون فيه، غير عمرو بن فائد، والباقون شيوخ البصرة، وهذه سنة غريبة، لا أعرف لها إسنادًا غير هذا، ولم يخرجاه[(٦)]، وقال أبو عيسى: حديث جابر هذا لا نعرفه إلا من هذا الوجه، من حديث عبد المنعم، وهو إسناد مجهول[(٧)]، وبمثله قاله أبو علي الطوسي في أحكامه، وقال البغوي: هذا حديث ضعيف الإسناد، وهو في أدب الأذان حسن[(٨)]،

(١) «المستدرك» (١/ ٢٠٢).

(٢) في «ح»: وعاصم، وقد صوبته من كتاب البيهقي.

(٣) البيهقي في «السنن الكبرى» (٢/ ٢٠).

(٤) في «السنن الكبرى»: فاحذم، والمعنى قريب، وهو الإسراع في الإقامة.

(٥) «السنن الكبرى» للبيهقي (١/ ٤٢٨).

(٦) «المستدرك» (١/ ٢٠٤).

(٧) الترمذي (١/ ٣٧٤) رقم (١٩٦).

(٨) «شرح السنة» للبغوي (١/ ٦٣ - ٦٤) رقم (٤١٠).

The green underlined portion mentioned:

وفي كتاب البيهقي من حديث عبد المجيد بن عبد العزيز، وأبو عاصم، عن ابن جريج، عن موسى بن عقبة، عن سالم أبي النضر مرسلا، **وإسناده جيد**

Meaning:

“In the book of al-Bayhaqi, from the hadith (narration) of 'Abdul-Majīd ibn 'Abdul-'Aziz, and Abu 'Asim, from Ibn Jurayj, from Musa ibn 'Uqba, from Salim Abu al-Nadhr, mursal (a hadith narrated by a Tabi'i, a successor of the Companions, directly from the Prophet ﷺ without mentioning the Companion who narrated it), and its isnād (chain of transmission) is **good.**”

The editor gave a reference to al-Bayhaqi’s al-Sunan al-Kubra (2/20) for the full narration. It being as follows:

(السنن الكبرى مع الجوهر النقي) (٢٠) (كتاب الصلوة) (ج - ٢)

ابو يحيى عبد الله بن احمد بن زكريا بن الحارث بن ابى مسرة ثنا ابى ثنا عبد المجيد بن عبد العزيز عن ابن جريج اخبرنى موسى بن عقبة عن سالم ابى النضر ان النبى صلى الله عليه وسلم كان يخرج بعد النداء الى المسجد فاذا رأى اهل المسجد قليلا جلس حتى يرى منهم جماعة ثم يصلى وكان اذا خرج فرأى جماعة اقام الصلوة * قال وحدثنى موسى بن عقبة ايضا عن نافع بن جبير عن مسعود بن الحكم الزرقى عن على بن ابى طالب رضى الله عنه مثل هذا الحديث ورواه ايضا ابو عاصم عن ابن جريج *

The first chain in typed format from the edition of *al-Sunan al-Kubra* (3/347) edited by Abdullah al-Turki:

2315 – أخبرَنا أبو الحسنِ محمدُ بنُ أحمدَ بنِ الحسنِ البَزّازُ ببغدادَ، أخبرَنا عبدُ اللَّهِ بنُ محمدِ بنِ إسحاقَ الفاكِهِيُّ بمكَّةَ، أخبرَنا أبو يَحيَى عبدُ اللَّهِ بنُ أحمدَ بنِ زكريا بنِ الحارِثِ بنِ أبي مَسَرَّةَ، حدثنا أبي، حدثنا عبدُ المَجيدِ بنُ عبدِ العَزيزِ، عن ابنِ جُرَيجٍ، أخبرَنِي موسَى بنُ عُقبَةَ، عن سالِمٍ أبي النَّضرِ، أن النبيَّ – صلى الله عليه وسلم – كان يَخرُجُ بعدَ النّداءِ إلى المَسجِدِ، فإذا رأَى أهلَ المَسجِدِ قَليلًا جلَسَ حَتَّى يَرَى مِنهُم جَماعَةً ثم يُصَلِّي، وكانَ إذا خَرَجَ فرأَى جَماعَةً أقامَ الصَّلاةَ.

Meaning:

2315 – Abul Ḥasan Muḥammad bin Aḥmed bin al-Ḥasan al-Bazzāz informed us in Baghdād, ʿAbdullāh bin Muḥammad bin Isḥāq al-Fākihī informed us in Makka, Abū Yaḥyā ʿAbdullāh bin Aḥmed bin Zakariyyā bin al-Ḥārith bin Abī Masarra narrated to us, my father narrated to us, **ʿAbd al-Majīd bin ʿAbd al-ʿAzīz narrated** to us from Ibn Jurayj, Mūsā bin ʿUqba informed me from Sālim Abū al-Naḍr that the Prophet ﷺ used to go out to the masjid after the call to prayer. If he saw few people in the masjid, he would sit until he saw a group (had gathered), then he would pray. And if he went out and saw a group, he would establish the prayer.

Note that Imām Mughlaṭāʾī did not weaken the above chain of transmission and Abdul Majīd 's wording was supported by his contemporary Abu Asim too. Nore did he say that Abdul Majīd is weak overall. Indeed, after Mughultai came al-Ḥāfiẓ ibn Hajar al-ʿAsqalānī and he has mentioned the same narration in his commentary to Sahih al-Bukhari known as Fatḥ al-Bārī (2/100) as follows:

أَخْرَجَ الْبَيْهَقِيُّ مِنْ طَرِيقِ مُوسَى بْنِ عُقْبَةَ عَنْ سَالِمٍ أَبِي النَّضْرِ أَنَّ النَّبِيَّ ﷺ كَانَ يَخْرُجُ بَعْدَ النِّدَاءِ إِلَى الْمَسْجِدِ فَإِنْ رَأَى أَهْلَ الْمَسْجِدِ قَلِيلًا جَلَسَ حَتَّى يَجْتَمِعُوا ثُمَّ يُصَلِّي وَإِسْنَادُهُ قَوِيٌّ مَعَ إِرْسَالِهِ

Meaning:

"Al-Bayhaqī narrated through the route of Mūsā bin ʿUqba, from Sālim Abi an-Naḍr, that the Prophet ﷺ used to go out to the masjid after the call (to prayer). If he saw the people in the masjid were few, he would sit until they gathered, then he would pray. ***Its chain is strong (qawī)*** *despite being mursal."*

This is a clear indication that Al-Ḥāfiẓ Ibn Ḥajar considered ʿAbdul Majīd ibn ʿAbdul ʿAzīz to be a type of reliable narrator as he deemed the above isnād found in Sunan al-Bayhaqī to be strong. It will soon become even more apparent that Ibn Ḥajar actually considered ʿAbdul Majīd to be thiqa (trustworthy) and that is his later stance overriding his verdict in his Taqrīb al-Tahdhīb.

The statement of Abu Hatim al-Razi examined

Abu Khuzaimah mentioned the following about the view of Abu Hatim al-Razi on Abdul Majīd ibn Abdul Aziz:

> **Abu Hatim ar-Razi's Position** Abu Hatim ar-Razi said, ***He is not strong***[83], *his hadith are to be written [noted]*[84] *and al-Humaydi criticised him*[85]. Ibn Hajr in *Tahdhīb ut-Tahdhīb* quotes the criticism of Abu Hatim twice, only the part when he said, ***he is not strong***[86].
>
> Footnotes:
>
> 83 Ibn al-Jawzī , *Kitab adh-Dhu'afa wal-Matrukin* 2:147 no.2151, *al- Kashif Fi Ma'rifah Mann Lahu Riwayah Fi'l Kutub as-Sittah*, 2:239, *Ikmal Tahdhīb ul-Kamāl* 8:298,
> 84 *al-Kamāl Fi Asma ir-Rijal* 7:110, *Tahdhīb ul-Kamāl* 18:275, *Tahdhīb ut-Tahdhīb* 2:606, *Mīzān ul-Iʿtidāl* 2:565. Adh-Dhahabi, al-Mizzi and Ibn Hajr only mention this statement and do not quote al- Humaydi's words.
> 85 *al-Jarh wa't Ta'dil* 6:65 no.340-341, Ibn al-Jawzī , *Kitab adh-Dhu'afa wal-Matrukin* 2:147
> 86 *Tahdhīb ut-Tahdhīb* 2:606

In the *Kitāb al-Jarḥ wa'l Taʿdīl* (6/65) by ʿAbd al-Raḥmān the son of Abū Ḥātim al-Rāzī, he mentioned it from his father as follows:

سألت أبي عنه فقال ليس بالقوى يكتب حديثه كان الحميدى يتكلم فيه.

Meaning:

I asked my father about him, and he said: **'He is not strong (Laysa bil qawi),** *his hadith should be written down and al-Humaydi used to speak (critically) about him.'*

What Abu Khuzaimah and Farid (here - https://x.com/Farid_0v/status/1534426970636820481) both failed to address is what does the expression – Laysa bil Qawi actually imply when working out the validity of such a Jarh and its worth! To address this one will resort to what their Salafi writers of recent times have mentioned.

ʿAbdur Raḥmān al-Mubārakpūrī on the expression: Laysa bil-Qawī

Abu Khuzaimah and his associate (Abu Hibbaan) translated a work by al-Mubārakpūrī and uploaded it with the following cover:

al-Qaul as-Sadeed
Feemaa Yata'alaq
Bi-Takbeeraat al-Eed

By
al-Hujjah ash-Shaikh al-Allaamah Imaam
Muhammad Abdur-Rahmaan Muhaddith Mubaarakpooree
(d.1353)

Translated by
Abu Hibbaan & Abu Khuzaimah Ansaari

© Maktabah Ashaabul-Hadeeth 2004

On pp. 21-22 they mentioned the following from al-Mubārakpūrī:

> E'laaw[111] ud deen Turkamaanee Hanafee writes in al-Jauhar an-Naqee, "There is speech concerning Abdullaah at-Taifee, **Abu Haatim and Nasaa'ee said he is not strong** and in the book of Ibn al-Jawzee Yahyaa (ibn Ma'een) said he is weak."
>
> **Answer 2**: Ibn Hibbaan has authenticated Abdullaah bin Abdur-Rahmaan at-Taifee and Yahyaa ibn Ma'een said about him good and Ibn Adiyy said write his ahadeeth.

[111] The name is actually Alaud-Dīn and not the way they mistyped it!

Imaam Bukhaari said he is close to the hadeeth; all these words are of praise. Ibn Adiyy also wrote all the ahadeeth narrated by Amr bin Shu'ayb are strong.

Hence Meezaan ul-Ei'tidaal mentions, "Mentioned him Ibn Hibbaan in his ath- Thiqaat, Ibn Ma'een said he is Saaleh and Ibn Adiyy said the hadeeth of Amr bin Shu'ayb are strong so write his hadeeth." And it is mentioned in Khulaasah (Tahdheeb ul-Kamaal), "Yahyaa said Good."

As for the criticisms of Abu Haatim Nasaa'ee and Yahyaa ibn Ma'een on Abdullaah bin Abdur-Rahmaan, then their criticisms are not valid. Firstly: As these criticisms are vague and ambiguous and it is well established in the sciences of hadeeth that when there is vague criticism and praise regarding a narrator then the vague criticism is overlooked and not harmful.

What Imām ʿAlāʾ al-Dīn al-Turkmānī said in his al-Jawhar al-Naqī (3/285) was the following:

ان عبد الله الطائفي متكلم فيه قال أبو حاتم والنسائي ليس بالقوى

Meaning:

"ʿAbdullāh al-Ṭāʾifī is someone who is spoken about. Abū Ḥātim and al-Nasāʾī said that ***he is not strong*** [in ḥadīth narration]."

Hence, according to al-Mubārakpūrī the expression – Laysa bil-Qawī used by Abū Ḥātim al-Rāzī is a case of vague criticism and if one now applies this to ʿAbdul Majīd ibn ʿAbdul ʿAzīz ibn Abī Rawwād, then the view of Abū Ḥātim al-Rāzī is not a decisive reason to state that ʿAbdul Majīd is weak as the Jarḥ on him by Abū Ḥātim is not a detailed type of criticism (Jarḥ mufassar).

Al-Albānī on the expression: Laysa bil-Qawī

Let us see what another Salafi known to the two detractors mentioned from al-Albani on the expression being explored. The following was quoted by Raza Hassan on his blog that was mentioned before here - http://asmaur-rijaal.blogspot.com/2014/02/jafar-bin-maymoon-at-tameemi-al-anmaati.html

Quote:

Imaam Al-Nasaa'ee (D. 303) said:

“ليس بذاك”

“He is not like that”
[Al-Kaamil (2/370)]

In another place, he said:

“ليس بالقوي”

“He is not that strong”
[Al-Kaamil and Ad-Du'afa by Nasaa'ee (110)]

Note: Imaam Nasaa'ee is also among the Mutashaddid critiques and hence his Jarh is not acceptable without explanation. Imaam Dhahabi said about Nasaa'ee:

“والنسائي مع تعنته في الرجال....”

“And al-Nasaa'ee despite his strictness in narrators…”
[Meezaan al-I'tidaal (1/437)]

Similarly, he said:

“وهو لا يوثق أحدا إلا بعد الجهد”

“And he (Al-Nasaa'ee) does not authenticate anyone until after a great struggle”
[Al-Mughni (1/128)]

Besides being strict with narrators, **this Jarh of Nasaa'ee is not even among the reliable forms of Tad'eef. Because this Jarh does not denote complete weakness**

of the narrator and it has not significance against the clear Tawtheeq, rather it only negates from him the highest level of reliability.

Imaam Dhahabi said:

"ليس بالقوي ليس بجرح مفسد"

"Laysa Bil Qawi is not a Mufsid Jarh"
[Al-Mawqadhah by Dhahabi (P. 82)]

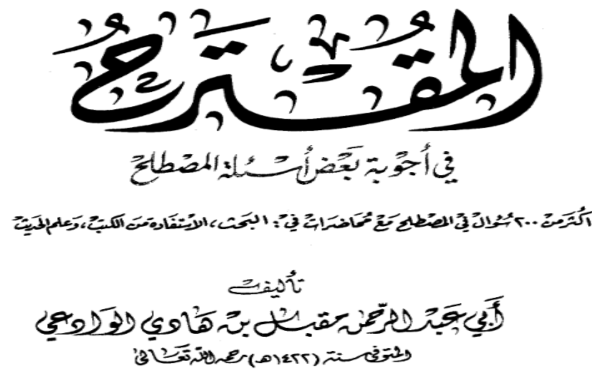
Similarly, Imaam Naasir ud-Deen Albaani said:

" وأما الآخر فهو قول أبي حاتم ليس بالقوي: فهذا لا يعني أنه ضعيف لأنه ليس بمعني "ليس بقوي، فبين هذا وبين ما قال فرق ظاهر عند أهل العلم…

"As for the last one then that is the saying of Abu Haatim who said, 'He is Laysa Bil Qawi', thus this does not mean that he is Da'eef because it is not in the meaning of 'Laysa Biqawi'. Hence, there is a clear difference between this and what he said according to the people of Knowledge"
[Al-Naseehah by Shaykh Albaani (P. 183)]

Muqbil ibn Hādī on the expression: Laysa bil-Qawī

Let us now turn to what Muqbil ibn Hādī mentioned in his work in answer to questions by one of his associates. The work is entitled al-Muqtaraḥ fī Ajwibat Baʿḍ Asʾilat al-Muṣṭalaḥ. Title page:


المقترح
في أجوبة بعض أسئلة المصطلح
أكثر من ٢٠٠ سؤال في المصطلح مع محاضرات في: البحث، الاستفادة من الكتب، وعلم الحديث
تأليف
أبي عبد الرحمن مقبل بن هادي الوادعي
المتوفى سنة (١٤٢٢هـ) رحمه الله تعالى

On p. 101 Muqbil ibn Hādī has explained once again what type of Jarḥ is applicable if a narrator was pronounced to be ḍaʿīf (weak):

أسئلة في المصطلح من أبي الحسن حفظه الله تعالى ١٠١

الألفاظ التي تكون مفسَّرَة، مثلا قولهم: (ليس بقويٍّ) و(لا يحتج به)، و(صدوقٌ يهم)، و(منكر الحديث)، و(مضطرب)، أهذا جرحٌ مفسر أم يحتاج مثلاً (صدوق يهم) أن يقال: وهم في حديث فلان أو في شيخ فلان، واختلف على فلان واختلف عليه فلان، لا بد من التصريح بهذا أم يكفي مثلاً: صدوق يهم، ويكون هذا الكلام جرحًا مفسرًا؟

الجَوَابُ: (صدوقٌ يهم) جرحٌ مفسر، و(ليس بالقوي) جرحٌ غير مفسر، و(ضعيف) جرح ليس مفسرًا، و(سيئ الحفظ) جرحٌ مفسر، و(منكر الحديث) جرحٌ مفسر، و(مضطرب الحديث) كذلك جرحٌ مفسر.

The answer in the second paragraph given in the image translates as follows:

> "Saduq yahim (truthful with some mistakes): is explained criticism (Jarh Mufassar), and **not that strong (Laysa bil Qawi) is unexplained criticism**, and weak (da'eef) is criticism that is not explained (Jarh laysa mufassaran), and poor at preservation (sayy al-hifz) is explained criticism (Jarh mufassar), and rejected in hadith (munkar al-hadith) is explained criticism (Jarh mufassar), and confused in hadith (mudtarib al hadith) is likewise explained criticism (Jarh mufassar)."

Hence, the likes of Abū Khuzaimah and Farīd should have mentioned this from their own authorities about the saying of Abū Ḥātim al-Rāzī on ʿAbdul Majīd ibn ʿAbdul ʿAzīz not being a form of acceptable Jarḥ to weaken him.

A look at the verdict of Ibn Ḥibbān on Abdul Majīd ibn ʿAbdul ʿAzīz ibn Abī Rawwād

Abu Khuzaimah mentioned the following from Ibn Ḥibbān between pp. 31-32 of his article:

The View of Ibn Ḥibbān Imām Ibn Ḥibbān said, ***severely rejected in hadith [munkar al-hadith jiddan],*** *he* ***confused*** *and* ***mixed narrations*** *while* ***narrating rejected narrations*** *on the authority of famous transmitters and therefore* ***he deserves to be abandoned***[87]*. His forefathers were engrossed in Irja*[88].

Ibn Ḥibbān then gives an example of a narration he narrates via Ibn Jurayj from A'ta from Ibn Abbas that the Qadariyyah are upon kufr, the Shi'a are destroyed, the Haruriyyah [Khawarij] are upon innovation and we do not know the truth except for it to be with the Murjiyyah. Isam b. Yusuf al-Balkhi transmitted this incident from him, and this is fabricated, Ibn Abbas did not say this, nor A'ta nor Ibn Jurayj[89].

Footnotes:

[87] Ibn al-Jawzī , *Kitab adh-Dhu'afa wal-Matrukin* 2:147 no.2151 (DKI), *Mīzān ul-Iʿtidāl* 2:565, *al-Mughni Fidh-Dhu'afa* 2:7 no.3793, *Diwan adh- Dhu'afa wal-Matrukin* 2:44 no.2815, *Tahdhīb ut-Tahdhīb* 2:606. Ibn Hajr only mentions the part, he **confused** and **mixed narrations**, and he transmitted rejected reports on famous transmitters and **deserves to be abandoned**. Al-Mughlata'i, *Ikmal Tahdhīb ul-Kamāl Fi Asma ir-Rijal* 8:297 no.3322

[88] *Al-Majruhin* 2:150 no.780 (Dar as-Sumay'i), another edition 2:138 no.782 (Dar al-Loloaa), Ibn al-Jawzī *adh-Dhu'afa wal Matrukin* 2:147, *Mīzān ul-Iʿtidāl* 2:565

[89] *Al-Majruhin* 2:150 (Dar as-Sumay'i), another edition 2:138 (Dar al- Loloaa), *Mīzān ul-Iʿtidāl* 2:565

The full statement from Ibn Ḥibbān in his *Kitab al-Majruhin* (2/160-161) is as follows:

783 – عَبْدُ الْمَجِيدِ بْنُ عَبْدِ الْعَزِيزِ بن أبي رواد الْمَكِّيّ كنيته أَبُو عبد الحميد يروي عَن مَالك وَأَبِيهِ مُنكر الحَدِيث جدا يقلب الْأَخْبَار ويروي الْمَنَاكِير عَن الْمَشَاهِير فَاسْتحقَّ التّرْك وَقيل نقل عَن أَنه هُوَ الَّذِي أَدخل أَبَاهُ فِي الإرجاء مَاتَ قبل الْمِائَتَيْنِ بِقَلِيل وَهُوَ الَّذِي روى عَن بن جريج عَن عَطاء عَن بن عَبَّاسٍ قَالَ الْقَدَرِيَّةُ كُفْرٌ وَالشِّيعَةُ هَلَكَةٌ وَالْحَرُورِيَّةُ بِدْعَةٌ وَمَا نَعْلَمُ الْحَقَّ إِلا فِي الْمُرْجِئَةِ رَوَى عَنْهُ هَذِهِ الْحِكَايَةَ عِصَامُ بْنُ يُوسُفَ الْبَلْخِيُّ وَهَذَا شَيْءٌ مَوْضُوعٌ مَا قَالَه بن عَبَّاسٍ وَلا عَطَاءٌ رَوَاهُ وَلا بن جريج حدث بِهِ

Meaning:

783 - Abdul Majīd ibn ʿAbdul ʿAzīz ibn Abī Rawwād al-Makki, his kunya (teknonym) is Abu Abdul Hamīd. He narrates from Mālik (ibn Anas) and his father. He is extremely munkar (rejected) in hadith. He alters the akhbār (reports) and narrates manākir (rejected narrations) from the mashāhir (well-known narrators). Thus, he deserves to be abandoned (as a narrator). It is said that he was the one who introduced his father to the concept of Irja' (postponement of judgment). **He died a little before the year 200[112] (Hijri).** He is the one who narrated from Ibn Jurayj, from 'Ata', from Ibn Abbas, who said: "The Qadariyya are upon kufr (disbelief), the Shi'a are doomed, and the Haruriyyah are upon bid’a (innovation). We do not know the truth except among the Murji'a." **This story was narrated from him by**

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[112] This appears to be incorrect since the following has also been quoted earlier in this work from Ibn Hajar’s *Tahdhib al-Tahdhib*: “ Salama bin Shabib said: I was with Abdul Razzaq when we received the news of the death of Abdul Majīd bin Abdul Aziz, and that was in the year **206**. Abdul Razzaq said: Praise be to Allah who has put at ease the nation of Muhammad from Abdul Majīd .” This was also mentioned in al-Dhahabi’s’ *Siyar a’lam an-Nubala* (9/435).

Note that Abu Nu’aym al-Isfahani also seems to have erred by claiming that Abdul Majīd died in the year 197 AH. Al-Dhahabi said in his Siyar (9/436):

وَقَدْ غَلِطَ أَبُو نُعَيْمٍ الحَافِظُ، وَقَالَ: مَاتَ عَبْدُ المَجِيْدِ سَنَةَ سَبْعٍ وَتِسْعِيْنَ وَمائَةٍ.

وَالصَّوَابُ: وَفَاتُهُ سَنَةَ سِتٍّ وَمائَتَيْنِ، كَمَا قَالَ سَلَمَةُ بنُ شَبِيْبٍ.

Meaning: "Abu Nu'aym Al-Hafiz made a mistake and said: Abdul Majīd died in the year one hundred and ninety-seven. The correct statement is: his death was in the year **two hundred and six**, as stated by Salamah bin Shabib."

'Isam bin Yusuf al-Balkhi. This is something fabricated (mawdu'). Ibn Abbas did not say it, 'Ata' did not narrate it, and Ibn Jurayj did not transmit it.

Imām Shamsud-Din al-Dhahabī commented on the narration mentioned by Ibn Ḥibbān in his Mīzān al-Iʿtidāl (2/565) by saying:

رواه عنه عصام بن يوسف البلخي.

قلت: لم يوصله ابن حبان بنفسه, فأحسبه موضوعا على عصام.

Meaning:

'Isam bin Yusuf al-Balkhi narrated it from him.

I say: ***Ibn Ḥibbān did not connect it [the chain of narration] himself, so I consider it to be fabricated against 'Isam.***

This is a clear indication from al-Dhahabī that Abdul Majīd did not fabricate this and someone else did so.

Abu Khuzaimah also mentioned on pp. 30-31 of his article the following which is also about the above narration:

Ibn Hajr quotes ad-Daraqutni who transmits with his own chain of transmission in *al-Ifrad* a narration from Abdul Majīd from Ibn Jurayj from A'ta from Ibn Abbas, he said, *the speech of the Qadariyyah is kufr, the speech of the Haruriyyah [khawarij] is misguidance, the speech of the Shi'a is tarnished with sins and infallibility is from Allāh and know that everything is with Allāh's decree.* Ad-Daraqutni said, ***Abdul Majīd is alone in reporting this***[81].

Ibn Hajr after this report said, ***the rest of the narrators are thiqah***[82]. Meaning, Abdul Majīd was **not thiqah** according to Ibn Hajr!

Footnotes:

81 *Tahdhīb ut-Tahdhīb* 2:606
82 *Tahdhīb ut-Tahdhīb* 2:606

This point from Ibn Hajar's *Tahdhīb al-Tahdhīb* was also quoted in this response earlier on as follows:

"Al-Dāraquṭnī said in al-Afrad: Ya'qub bin Ibrahim narrated to us, Ali bin Muslim narrated to us, **Abdul Majīd** narrated to us, from Ibn Jurayj, from Ata', from Ibn Abbas, who said: '*The speech of the Qadariyya is disbelief, the speech of the Haruriyya is misguidance, and the speech of the Shi'a is destruction. Ibn Abbas said: I do not know the truth except in the speech of people who deferred what was hidden from them, did not decisively judge sins, and knew that protection is from Allāh and that everything is by the decree of Allāh* (3).'"

Al-Dāraquṭnī[113] said: Abdul Majīd was alone in narrating it.

I (ibn Hajar) say: The rest of its narrators are trustworthy.

***Footnote by the editor*:**

(3) Abu Zur'ah mentioned it in "Ajwibat Abi Zur'ah al-Razi" by al-Bardha'i (2/449-451), Ibn Ḥibbān in "al-Majruhin" (2/150), and Ibn Batta connected its chain in "al-Ibana", section on Qadr (4/165), and al-Lalaka'i in "Sharh Usul I'tiqad Ahl al-Sunnah" (2/713 and 771), and its basis is on Abdul Majīd.

Al-Dāraquṭnī's statement will come in the biography that Abdul Majīd was alone in narrating it.

[113] Recorded in *Atraf al-Ghara'ib* by Ibn Tahir al-Maqdisi (1/488).

Abu Zur'ah ruled it as false, while Ibn Ḥibbān and al-Dhahabī in "al-Mīzān" (2/648) ruled it as fabricated.

Abu Zur'ah said: In my view, this is false. "Rather, this was narrated by Abu Ismah Nuh ibn Abi Maryam."

This is not from the hadith of Ibn Jurayj. I fear that Ibn Abi Rawwad may have done something regarding this.[114] Do you not see that he says at the end of it: "I do not know of any people better than those who deferred"? Abu Zur'ah said to me: Would Ibn Abbas say something like this! Then Abu Zur'ah said to me: Ibn Abi Rawwad was a Murji'ite.

Reply:

Abu Khuzaimah mentioned:

> Ibn Hajr after this report said, ***the rest of the narrators are thiqah***[82].
> Meaning, Abdul Majīd was **not thiqah** according to Ibn Hajr!

Indeed, Ibn Hajar did not state that Abdul Majīd was not thiqa (trustworthy) in his personal assessment! This is an overhyped conclusion made up by Abu Khuzaimah as he knew very well what Ibn Hajar said in his *Taqrībul-Tahdhīb*! This is what Abu Khuzaimah mentioned on pp. 19-20:

> Ibn Hajr gives him an entry in his summarised view and says, **truthful but makes mistakes, he was a murji**. Ibn Ḥibbān was excessive[ly harsh] and said he was matruk – rejected[39].
>
> Bashar A'wad al-Ma'ruf and Shu'ayb al-Arna'ut contest Ibn Hajr's grading and assessment and say, *rather he is thiqah, he made mistakes in hadith as*

[114] This is unproven about Abdul Majīd due to the statement of al-Dhahabi quoted above from his *Mizan al-I'tidal* (2/565): 'Isam bin Yusuf al-Balkhi narrated it from him (Abdul Majīd).
I say: Ibn Hibban did not connect it [the chain of narration] himself, **so I consider it to be fabricated against 'Isam.**

men do make mistakes, and he was the strongest of people while transmitting from Ibn Jurayj. There was hostility towards him due to his Irja and some [scholars of hadith] weakened him due to this reason. However, Ahmad, Ibn Ma'in, Abu Dawud, an-Nasa'i and al-Khalili said he was thiqah, ibn Adiyy said, most of those who abandoned him was due to his Irja[40].

Footnotes:

39 Ibn Hajr, Taqrībut-Tahdhīb no.4188. 620 (Dar ul-Asimah), another edition, 217-218 (Faran Academy)

40 *Taqrībut-Tahdhīb Ma'a Taḥrīr Taqrībut-Tahdhīb* no.4160, 491 (Mu'assisah a-Risalah Nashirun)

Not only that, and as mentioned above there is also evidence that Ibn Hajar superseded the above grading in his *Taqrībul-Tahdhīb* by deeming Abdul Majīd to be Thiqa (trustworthy) in his *Fath al-Bārī*. This shall be presented soon.

As can be seen above from the Taqrīb quoted by Abu Khuzaimah what is noticeable is that Ibn Hajar did not accept the verdict of Ibn Ḥibbān on Abdul Majīd and thought it was excessive. Plus, al-Dāraquṭnī claimed that only Abdul Aziz narrated from Ibn Jurayj the above narration from Ibn Abbas about the three deviant groups. This is disproved by looking at a work known as *Sharh Madhahib Ahl al-Sunna* by Imām Abu Hafs ibn Shahīn (d. 385 AH) who was al-Dāraquṭnī's contemporary.

In this work (no. 6) is the following variant:

6 – حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، عَنْ حَاجِبِ بْنِ الْوَلِيدِ، ثنا بَقِيَّةُ، نا هِشَامُ بْنُ عُبَيْدِ اللَّهِ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: «كَلَامُ الْقَدَرِيَّةِ كُفْرٌ، وَكَلَامُ الرَّافِضَةِ هَلَكَةٌ، وَكَلَامُ الْمُرْجِئَةِ ضَلَالَةٌ، وَلَا أَعْلَمُ الْحَقَّ إِلَّا فِي قَوْمٍ أَرْجَوْا مَا غَابَ عَنْهُمْ مِنَ الذُّنُوبِ إِلَى اللَّهِ، وَلَمْ يَقْطَعُوا بِالذُّنُوبِ، وَالْعِصْمَةُ مِنْ عِنْدِ اللَّهِ، وَفَوَّضُوا أَمْرَهُمْ إِلَى اللَّهِ، وَعَلِمُوا أَنَّ كُلًّا بِقَدَرِ اللَّهِ عَزَّ وَجَلَّ»

Meaning:

ʿAbdullāh bin Muḥammad narrated to us, from Ḥājib bin al-Walīd, Baqiyya narrated to us, **Hishām bin ʿUbaydullāh** narrated to us, from Ibn Jurayj, from ʿAṭāʾ, from Ibn ʿAbbās, who said: "*The speech of the Qadariyya is disbelief, the speech of the Rāfiḍa (Shīʿa) is destruction, and the speech of the Murjiʾa is misguidance. And I do not know the truth except in a people who hope for what is hidden from them of sins to Allāh, and they do not cut off with sins, and protection is from Allāh, and they entrust their affairs to Allāh, and they know that everything is by the decree of Allāh, the Mighty and Sublime.*"

There is also another variant going back to Hishām ibn ʿUbaydullāh with an abridged wording as recorded by Ḥarb al-Kirmānī who was one of the disciples of Imām Aḥmed ibn Ḥanbal. This is how it was presented in the work known as *Masāʾil Ḥarb al-Kirmānī* (3/1186):

حدثنا عمر بن عثمان، قال: حدثنا بقية بن الوليد، عن هشام بن عبيد الله، عن ابن جريج، عن عطا، عن ابن عباس قال: كلام الشيعة هلكة.

Meaning:

"ʿUmar bin ʿUthmān narrated to us, he said: Baqiyya bin al-Walīd narrated to us, from Hishām bin ʿUbaydullāh, from Ibn Jurayj, from ʿAṭāʾ, from Ibn ʿAbbās who said: '*The speech of the Shīʿa is destruction.*'"

Note also what Abū Zurʿa was quoted a few paragraphs above as saying to al-Bardhaʿī in "Ajwibat Abī Zurʿa al-Rāzī" (2/449-451):

Abū Zurʿa said: In my view, this is false. **Rather, this was narrated by Abū ʿIṣmah Nūḥ ibn Abī Maryam.** This is not from the ḥadīth of Ibn Jurayj. I fear that Ibn Abī Rawwād may have done something regarding this. Do you not see that he says at the end of it: "I do not know of any people better than

those who deferred"? Abū Zurʿa said to me: Would Ibn ʿAbbās say something like this! Then Abū Zurʿa said to me: Ibn Abī Rawwād was a Murjiʾite.

From these quotations it is now more apparent that ʿAbdul Majīd did not fabricate this narration specifically about the three deviant sects as he was not alone in disseminating the wording. He was independently supported by Hishām ibn ʿUbaydullāh, while Abū Zurʿa said that he knew Abū ʿIṣmah Nūḥ ibn Abī Maryam narrated it, and the latter was mentioned to be a Murjiʾ. There is a suggestion[1] that ʿAbdul Majīd took the above narration about the three sects from Nūḥ ibn Abī Maryam.

Nūḥ ibn Abī Maryam has some heavy Jarḥ on his status and Ibn Ḥajar mentioned the following about his links to the Murjiʾa in his *Tahdhīb al-Tahdhīb* (13/757):

وقال أبو رجاء محمد بن حمدويه في "تاريخه": نوح بن أبي مريم كان أبوه مجوسيًّا من أهل هُرْمُز، غلب عليه الإرجاء، ولم يكن بمحمود الرِّواية. – وأنكر عليه روايته عن يحيى بن سعيد، عن سعيد بن المسيّب عن أبي هريرة رفعه: "أَكْثِر من الخير، فإنَّ الله أَكْثَرَ منه". وروى أيضًا بهذا السَّند النَّهْيَ عن قطع بالسِّكِّين، – وكان ولايتُه القضاءَ في خلافة المنصور

Meaning:

“Abū Rajāʾ Muḥammad bin Ḥamdawayh said in his 'History' said in his ‘History’[115] (Tarikh): Nūḥ bin Abī Maryam's father was a Magian[116] from the people of Hormuz.[117] ***He was overcome by irjāʾ (a theological doctrine), and his narrations were not praiseworthy.*** He was criticized for his narration from Yaḥyā bin Saʿīd, from Saʿīd bin Al-Musayyib, from Abū Hurayra, who attributed (to the Prophet ﷺ): 'Do more good, for indeed Allāh has done more of it.' He also narrated with this chain of transmission the prohibition

[115] A similar narration was recorded from the same source by Mughultai in his *Ikmal Tahdhib al-Kamal* (12/95) and it mentioned Nuh died in 173 AH.

[116] See here for the Qur’anic reference to the Magians (al-Majus) - https://corpus.quran.com/concept.jsp?id=magians

[117] In Iran.

of cutting with a knife. He assumed the position of judge during the caliphate of Al-Manṣūr."

Ḥāfiẓ al-Dhahabī has also made a noteworthy comment about Ibn Ḥibbān's view on Abdul Majīd that Abu Khuzaimah deliberately left out! On p. 39 of his article, he mentioned:

Adh-Dhahabi another time said***, thiqah murji*****116**.   Footnote: 116 Adh-Dhahabi, *Asma Man Takallam Fihi Wa Huwa Mawthaq*, 346

This is how al-Dhahabī mentioned it in his *Man Tukullima Fihi wa Huwa Muwaththaq aw Salih al-Hadith* (Narrators whose reliability was spoken of whereas they are good[118] in Hadith) under the entry on Abdul Majīd

ثقة مرجىء داعية غمزه ابن حبان

Meaning:

"*Trustworthy (thiqa), a caller to the Murji (doctrine). Ibn Ḥibbān disparaged him.*"

This is proof that al-Dhahabī did not accept the Jarh of Ibn Ḥibbān as his conclusion was that Abdul Majīd is thiqa (trustworthy) as a transmitter of Hadiths.

[118] The Arabic word being Salih can mean good in Hadith.

The verdict of Abdullah al-Ruhayli on Abdul Majīd ibn Abdul Azīz

Abu Khuzaimah seemed to have used the edition of al-Dhahabī 's work[119] edited by Abdullah ibn Dayfillah al-Ruhayli as the page number (p. 346) he gave has part of the entry for Abdul Majīd . Al-Ruhayli seems to be from the Salafi sect like Abu Khuzaimah as he was once the *Director of the Higher Institute of Islamic Da'wah in Madina al-Munawwara* between 1400-1409 AH.[120]

On p. 347 al-Ruhayli mentioned the following in the footnote based on the background Jarh and Ta'dil on Abdul Majīd :

الحاصل:

الذي ظهر لي أنه ثقة صاحب بدعة، وأنه أنكرت عليه أحاديث بعضها أخطأ هو فيها، وبعضها العهدة فيها على بعض الذين رووا عنه، ولعل بعضها يكون الحمل فيها على بعض شيوخه، فقد جاء عن ابن معين فيه أنه كان يروي عن ضعفاء، وأكثر ما طعن به الإرجاء.

فهو عندي يحتج به، وإن قيل أنه داعية إلى بدعته، لأن أئمة ثقاتاً كتبوا عنه، ووثقوه.

ولعل الحق هو الاحتجاج بالمبتدع الذي لا يكفر ببدعته، وإن كان داعية، ولو أن كثيراً من العلماء أو أكثرهم على عدم قبول الداعية إلى بدعته، انظر مقدمة ابن الصلاح ص٢٢٩ ط. دار الكتاب –بل أقول إنه الحق لأن البخاري ومسلماً أخرجا عن جماعة قيل عنهم إنهم دعاة. انظر محاسن الاصطلاح ص٢٢٩–٢٣١، وتأمل في أمر عبد

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119 Meaning his work known as: Man Tukullima Fihi wa Huwa Muwaththaq aw Salih al-Hadith.

120 His biography is here - https://www.alukah.net/authors/view/home/3994/

المجيد هذا فقد وثقه أئمة وقالوا عنه إنه داعية إلى بدعته كما قال الذهَبِيّ هنا: "ثقة مرجئ داعية" وقال أبو داود –كما تقدم أيضاً– "ثقة داعية إلى الإرجاء"، الميزان: ٦٤٨/٢.

وأما جرح ابن حبان له فقد أنكر ابن حجر إفراطه في ذلك في التقريب: ٤١٧/١.

١ – لم يحكم فيه الذهَبِيّ في المغني، والكاشف، وقال في الميزان: "صدوق مرجئ كأبيه": ٦٤٨/٢.

Meaning:

“The bottom line:

What appears to me is that **he is trustworthy (thiqa)** and adheres to religious innovation (bid'a). Some hadiths were rejected from him, some of which he erred in, and for some, the responsibility lies upon certain narrators who transmitted from him. Perhaps in some cases, the blame can be placed on some of his teachers (Shuyukh), for it has been reported from Ibn Ma'in about him that he used to narrate from weak narrators (du'afa), and most of the criticism against him was regarding (the doctrine of) irja.

In my opinion, his hadiths can be used as evidence (yuhtajju bihi), even if it is said that he called others (da'iyah) to his innovation (bid'a), because trustworthy (thiqat) Imām s wrote down hadiths from him and declared him reliable.

Perhaps the correct stance is to accept hadiths as evidence (al-ihtijaj) from an innovator (al-mubtadi') whose innovation does not render him a disbeliever (kafir), even if he invites others to it (da'iyah), although many scholars ('ulama), or most of them, hold the view of not accepting (adam

qubul) narrations from those who call others to their innovation (al-da'iyah ila bid'atihi). Refer to the Muqaddima of Ibn al-Salah, p. 229, Dar al-Kitab edition.

In fact, I assert that this is the correct position because both al-Bukhari and Muslim have narrated from a group (jama'a) of individuals who were said to have called others (to their innovation). See Mahasin al-Istilah, pp. 229-231.

Reflect upon the case of this Abdul Majīd , for the Imāms have declared him trustworthy and mentioned that he called others (da'iyah) to his innovation (bid'ah), as al-Dhahabī stated here: "Trustworthy (thiqa), a proponent of irja' (murji'), and a caller to it (da'iyah)." Abu Dāwūd also said, as previously mentioned: "Trustworthy (thiqa), a caller (da'iyah) to irja'." (Mīzān, 2/648)

As for Ibn Ḥibbān's criticism (jarh) of him, Ibn Hajar has rejected his excessiveness (ifrat) in that regard in al-Taqrīb (1/417).

Footnote no. 1: Al-Dhahabī did not make a judgment on him in *al-Mughni* and *al-Kashif* and stated in *al-Mīzān*: "Truthful (saduq), a proponent of irja' (murji') like his father." (2/648)." End of quote.

Why Ibn Ḥibbān's view is unacceptable in concluding the status of Abdul Majīd

The above is a balanced review on the status of Abdul Majīd by someone that was linked to Salafi institutions in Saudi Arabia, and it is a beneficial rebuttal to the likes of Abu Khuzaimah, Farid al-Bahraini and others from Salafism.

Hence, the Jarh of Ibn Ḥibbān was not generally accepted by later Ḥuffāẓ of Hadith like: al-Dhahabī and Ibn Hajar al-ʿAsqalānī, as well as others that shall be mentioned below.

Al-Ruḥaylī mentioned the work known as *Maḥāsin al-Iṣṭilāḥ fī Taḍmīn Ibn al-Ṣalāḥ* of Imām Sirājuddīn al-Bulqīnī (d. 805 AH) which is a work following up on points mentioned in the Muqaddimah of Ibn al-Ṣalāḥ (d. 643 AH). On p. 300 al-Bulqīnī was quoted as saying:

وزيادة: قد خرَّج " البخاريُّ، ومسلم " عن جماعة قد قبل عنهم إنهم دعاة، فمن ذلك أن " البخاري " خرَّج لعمرانَ بنِ حِطَّانَ الخارجي، مادحِ " عبدِالرحمن بن ملجم: قاتل عليّ بن أبي طالب " وهذا من أكبر الدعوة إلى البِدعة. وخرَّج الشيخان لعبدالحميد بن عبدالرحمن الحِماني، وقد قال " أبو داود السجستاني ": "كان داعية إلى الإرجاء ". فالأقرب أنه لا فرق، ولذلك أطلق " الشافعي " النص المشهورَ عنه وهو قوله: " أقبل شهادةَ الجميع إلا الخطابية " وقد قال في (الأم) ما نصه: " ذهب الناسُ في تأويلِ القرآن والسنة إلى أمور تباينوا فيها تباينًا شديدًا، واختلفوا اختلافًا بعيدًا، فلم يُرَ أحدٌ منهم ردَّ شهادة أحدٍ بتأويل، وإن خَطَّأه وضلله، ورآه استحلَّ ما حرم الله " ومحلُّ ما تقدم، في المبتدع الذي لا يكفر ببدعته، أما الكافرُ ببدعته فروايتُه ساقطة على مقتضى ذلك جزمًا ". انتهت " 43

Meaning:

Addition: Al-Bukhari and Muslim have narrated from a group whom they accepted from them that they are preachers (to innovatory creeds). Among that is that al-Bukhari narrated from Imran bin Hittan al-Khariji, the praiser of Abdur Rahman bin Muljam: the killer of Ali bin Abi Talib (ra), and this is one of the greatest calls to innovation. The two Shaykhs (al-Bukhari and Muslim) also narrated from Abdul Hamid bin Abdul Rahman al-Himmani, and **Abu Dāwūd al-Sijistani** said: "***He was a preacher of Irja'***." The closest view is that there is no difference, and that is why al-Shafi'i issued the famous text from him, which is his saying: "I accept the testimony of everyone except the Khawarij." He said in (Al-Umm) the following: "People went in the interpretation of the Qur'an and Sunna to matters in which they differed severely and disagreed widely, but none of them was seen rejecting the testimony of anyone due to interpretation, even if he considered him mistaken and misguided, and saw that he permitted what Allāh has forbidden." The place of what preceded is regarding the innovator whose innovation does not make him a disbeliever. As for the one who becomes a disbeliever due to his innovation, his narration is dropped accordingly, definitively. End [43].

What Abu Dāwūd said about Abdul Hamid al-Himmani being an active caller towards the Murji doctrine was also recorded by Ibn Hajar al-ʿAsqalānī in his *Tahdhīb al-Tahdhīb* (7/497). Surprisingly, Ibn Ḥibbān has also listed Abdul Hamid to be Thiqa (trustworthy) in his *Kitab al-Thiqat* (7/121, no. 9275) despite Ibn Ḥibbān saying the following in his *Kitab al-Thiqat* (6/140-141):

وَلَيْسَ بَين أهل الحَدِيث من أَئِمَّتنَا خلاف أَن الصدوق المتقن إِذا كَانَ فِيهِ بِدعَة وَلم يكن يَدْعُو إِلَيْهَا أَن الِاحْتِجَاج بأخباره جَائِز

فَإِذا دَعَا إِلَى بدعته سقط الِاحْتِجَاج بأخباره ولهذه الْعلَّة مَا تركُوا حَدِيث جمَاعَة مِمَّن كَانُوا ينتحلون الْبدع وَيدعونَ إِلَيْهَا وَإِن كَانُوا ثِقَات واحتججنا بِأَقْوَام ثِقَات انتحالهم وكانتحالهم سَوَاء غير أَنهم لم يَكُونُوا يدعونَ إِلَى مَا ينتحلون وانتحال العَبْد بَينه وَبَين ربه إِن شَاءَ عذبه وَإِن شَاءَ عَفا عَنهُ وعلينا قبُول الرِّوَايَات عَنْهُم إِذا كَانُوا ثِقَات على حسب مَا ذَكَرْنَاهُ فِي غير مَوضِع من كتبنَا

Meaning:

“There is no disagreement among the scholars of hadith from our Imāms that if a truthful, precise narrator has an innovation but does not invite to it, then using his narrations as proof is permissible.

But if he invites to his innovation, then using his narrations as proof is no longer valid. For this reason, they did not abandon the hadiths of a group of those who used to adopt innovations and invite to them, even if they were trustworthy. And we used as proof the narrations of trustworthy people whose adoption [of innovations] was equal, except that they did not invite to what they adopted. A person's adoption [of an innovation] is between him and his Lord; if He wills, He will punish him, and if He wills, He will pardon him. It is upon us to accept their narrations if they are trustworthy, in accordance with what we have mentioned in more than one place in our books.”

Abdul Hamid al-Himmani was therefore an active caller to the Murji’ doctrine just like Abdul Majīd ibn ʿAbdul ʿAzīz ibn Abī Rawwād. Al-Himmani was also found in one narration in Sahih al-Bukhari as mentioned in Taḥrīr Taqrībul-Tahdhīb (2/301) of Shu’ayb al-Arna’ut and Bashhar Awwad Ma’ruf as follows:

وقد روى له البخاري حديثًا واحدًا في "فضائل القرآن" (5048) من روايته عن بُريد بن عبد الله بن أبي بردة، عن أبي موسى في قول النبي – صلى الله عليه وسلم –: "لقد أوتيت مزمارًا من مزامير آل داود". وهذا الحديث قد رواه مسلم (793) من طريق أخرى عن أبي بردة، عن أبي موسى، وهو حديث صحيح معروف.

Meaning:

And al-Bukhari has narrated a single hadith from him in "The Virtues of the Qur'an" (5048) from his narration from Buraid bin Abdullah bin Abi Burdah, from Abu Musa, regarding the saying of the Prophet - peace be upon him - : "You have been given a mizmar[121] from the mazamir of the family of Dawud."

[121] Literally this is a flute but can also mean a melodious voice when reciting the Qur’an and others have translated as such: https://sunnah.com/bukhari:5048 and https://sunnah.com/muslim:793e

This hadith has also been narrated by Muslim (793) through another route from Abu Burdah, from Abu Musa, and it is a well-known authentic hadith.

This example shows that al-Bukhari did at times include narrations via narrators who were known callers to innovatory beliefs like al-Himmani and Imran ibn Hittan. Ibn Rajab al-Hanbali said in his Sharh Ilal al-Tirmidhī (1/358):

فيخرج من هذا: أن البدع الغليظة كالتجهم يرد بها الرواية مطلقا، والمتوسطة كالقدر إنما يرد رواية الداعي إليها، والخفية كالأرجاء، هل تقبل معها الرواية مطلقا أو ترد عن الداعية؟. على روايتين

Meaning:

"It can be deduced from this that: Severe innovations, such as [the beliefs of] the Jahmiyya, are grounds for rejecting narrations absolutely. Moderate innovations, such as [the beliefs of] the Qadariyya, only warrant rejecting the narrations of those who invite to them. Subtle innovations, such as Irja, are there two views on whether narrations are accepted with them absolutely or rejected from the one who invites to them?"

Ibn Kathīr (d. 774 AH) said the following in his Ikhtisar Ulum al-Hadith:

" قلت ": وقد قال الشافعي: أقبل شهادة أهل الأهواء إلا الخطابية من الرافضة، لأنهم يرون الشهادة بالزور لموافقيهم.
فلم يفرق الشافعي في هذا النص بين الداعية وغيره، ثم ما الفرق في المعنى بينهما؟ وهذا البخاري قد خرج لعمران بن حطان الخارجي مادح عبد الرحمن بن ملجم قاتل علي ، وهذا من أكبر الدعاة إلى البدعة! والله أعلم.

Meaning:

"I said: al-Shafi'i said: 'I accept the testimony of the people of desires (Ahl al-Ahwā') except the Khattabiyya among the Rafida (Shia sect), because they view false testimony for those who agree with them.'

So, in this text, al-Shafi'i did not differentiate between the preacher (dā'iyah) and others. Then what is the difference in meaning between them? Al-Bukhari has narrated from 'Imran bin Hittan al-Khariji, the one who praised 'Abd al-Rahman bin Muljam, the killer of 'Ali, and this is one of the greatest preachers (du'āt) to innovation (bid'a)! And Allāh knows best."

Indeed, it will be shown later that Imām al-Shafi'i took Hadith from Abdul Majīd ibn ʿAbdul ʿAzīz ibn Abī Rawwād and must have regarded him to be trustworthy too.

Abu Khuzaimah mentioned the following in his article (p. 34):

Al-Juzjani's View Al-Juzjani said, *Abdul Aziz b. Abi Rawwad was a **worshipper** and **extreme in Irja and his son, Abdul Majīd was also like him***[93].

Footnote:

93 Al-Juzjani, *Ahwal ur-Rijal* no.273-274, 261-262 (Hadith Academy)

This is merely a mention of the doctrinal inclinations of Abdul Majīd and his father. It is not a specific Jarh that would lead to Abdul Majīd being dismissed as being weak overall. Had Abu Khuzaimah paid more attention to al-Jūzajānī's work he would have to explain this example too:

327 سالم بن عجلان الأفطس كان يخاصم في الإرجاء داعية وهو متماسك وكان قوم يتكلمون في القدر منهم من يزن ويتوهم عليه احتمل الناس حديثهم لما عرفوا من اجتهادهم في الدين وصدق ألسنتهم وأمانتهم في الحديث لم يتوهم عليهم الكذب وإن بلوا بسوء رأيهم فمنهم

Meaning:

327. Salim bin 'Ajlan al-Aftas used to dispute regarding (the doctrine of) Irjā as a caller, and he was consistent. There were people who used to speak about al-Qadr (divine predestination), among them were those who were balanced and those who were suspected of it. The people accepted their hadiths because they recognized their diligence in religion, the truthfulness of their tongues, and their trustworthiness in hadith. They were not suspected of lying, even though they were afflicted with poor opinions. Among them[122]..."

As for Salim ibn Ajlan then he was deemed to be trustworthy by Ibn Hajar al-ʿAsqalānī in his *Taqrībul-Tahdhīb* as follows:

2183 – سالِمُ بن عَجْلان الأفطس، الأموي مولاهم، أبو محمدٍ الحَرّاني: ثقةٌ، رُمِيَ بالإرجاء، من السادسة، قُتِلَ صَبْرًا سنة اثنتين وثلاثين. خ د س ق.

Meaning:

"2183 - Salim bin 'Ajlan al-Aftas, al-Umawi their freed slave, Abu Muhammad Al-Harrani: ***Trustworthy (thiqa)***, he was accused of Irjā', from the sixth [level], he was killed while showing patience in the year 132 [AH]. [His narrations were transmitted by] al-Bukhari, Abu Dāwūd, al-Nasa'i, Ibn Majah."

---

122 Then he named some 25 narrators.

There are two narrations via Salim in Sahih al-Bukhari (no. 2684[123] and 5681[124]). In ibn Hajar's Tahdhīb al-Tahdhīb (4/696-698) several early scholars were quoted in praise of Salim, and the first words quoted above from al-Jūzajānī were also mentioned. Interestingly, the following view from Ibn Ḥibbān was also mentioned:

وقال ابن حبان: (كان ممن يرى الإرجاء، ويقلب الأخبار، ويتفرد بالمعضلات عن الثقات، اتهم بأمر سوء فقتل صبرًا، بأمر: عبد الله بن علي، في: سنة اثنتي وثلاثين) (5)

Footnote no. 5:

في: "المجروحين" (1/ 434).

Meaning:

"And Ibn Ḥibbān said: 'He was one of those who believed in Irjā', reversed the (hadith) reports, and narrated problematic reports uniquely from trustworthy narrators. He was accused of an evil matter and was killed while showing patience, by the order of 'Abdullah bin 'Ali, in the year 132 [AH].

Footnote no. 5: In al-Majruhin (by Ibn Ḥibbān, 1/434)."

This claim by Ibn Ḥibbān was not accepted when giving a summarised judgement on Salim ibn Ajlan by Ibn Hajar, just like the way he did so with Abdul Majīd ibn ʿAbdul ʿAzīz ibn Abī Rawwād. Both Salim ibn Ajlan and Abdul Majīd were callers to the Murji' creed and on balance this was not an acceptable reason to accept a Jarh made against them when judging the overall status of both by the later scholars like al-Ḥāfiẓ ibn Hajar al-ʿAsqalānī. There are a few narrators mentioned by al-Suyūṭī in his *Tadrib al-Rawi* that are found in Sahih al-Bukhari or Sahih Muslim who were aligned to the Murji' doctrine. He said in Tadrīb al-Rāwī fī Sharḥ Taqrīb al-Nawāwī (1/388):

[123] https://sunnah.com/bukhari:2684

[124] https://sunnah.com/bukhari:5681

فَائِدَةٌ

أَرَدْتُ أَنْ أَسْرُدَ هُنَا مَنْ رُمِيَ بِبِدْعَتِهِ مِمَّنْ أَخْرَجَ لَهُمُ الْبُخَارِيُّ وَمُسْلِمٌ أَوْ أَحَدُهُمَا وَهُمْ:

إِبْرَاهِيمُ بْنُ طَهْمَانَ، أَيُّوبُ بْنُ عَائِذٍ الطَّائِيُّ، ذَرُّ بْنُ عَبْدِ اللَّهِ الْمُرْهِبِيُّ، شَبَابَةُ بْنُ سَوَّارٍ، عَبْدُ الْحَمِيدِ بْنُ عَبْدِ الرَّحْمَنِ أَبُو يَحْيَى الْحِمَّانِيُّ، عَبْدُ الْمَجِيدِ بْنُ عَبْدِ الْعَزِيزِ بْنِ أَبِي رَوَّادٍ، عُثْمَانُ بْنُ غِيَاثٍ الْبَصْرِيُّ، عُمَرُ بْنُ ذَرٍّ، عَمْرُو بْنُ مُرَّةَ، مُحَمَّدُ بْنُ حَازِمٍ، أَبُو مُعَاوِيَةَ الضَّرِيرُ، وَرْقَاءُ بْنُ عُمَرَ الْيَشْكُرِيُّ، يَحْيَى بْنُ صَالِحٍ الْوُحَاظِيُّ، يُونُسُ بْنُ بُكَيْرٍ.

هَؤُلَاءِ رُمُوا بِالْإِرْجَاءِ وَهُوَ تَأْخِيرُ الْقَوْلِ فِي الْحُكْمِ عَلَى مُرْتَكِبِ الْكَبَائِرِ بِالنَّارِ

Meaning:

"Benefit:

I wanted to list here those who were accused of innovation (bid'a) among those for whom al-Bukhari and Muslim, or one of them, reported hadith from, and they are:

Ibrāhīm bin Ṭahmān, Ayyūb bin ʿĀʾidh al-Ṭāʾī, Dharr bin ʿAbdullāh al-Murhibī, Shabāba bin Sawwār, ʿAbdul Ḥamīd bin ʿAbdur Raḥmān Abū Yaḥyā al-Ḥimmānī, ʿ**Abdul Majīd bin** ʿ**Abdul** ʿ**Azīz bin Abī Rawwād**, ʿUthmān bin Ghiyāth al-Baṣrī, ʿUmar bin Dharr, ʿAmr bin Murrah, Muḥammad bin Ḥāzim, Abū Muʿāwiyah al-Ḍarīr, Warqāʾ bin ʿUmar al-Yashkurī, Yaḥyā bin Ṣāliḥ al-Wuḥāẓī, Yūnus bin Bukayr.

These individuals were accused of Irjāʾ which is delaying the verdict regarding the fate in the Hereafter of those who commit major sins."

Abu Khuzaimah's claim about al-Dhuhalī

Abu Khuzaimah said on p. 33 of his article:

> Al-Uqayli Rendering Abdul Majīd Weak al-Uqayli brings an entry for him in his *Kitab ad-Dhu'afa* and quotes al-Bukhari's criticism with his own chain of transmission to al-Bukhari, that he said al-Humaydi criticised him and that he had Irja91. He then quotes **Muhammad b. Yahya b. Abi Umar [adh-Dhuhali]** who declared Abdul Majīd **weak**92.
>
> So, it is evident al-Uqayli including an entry for him in his *Kitab ad-Dhu'afa* alone and then transmitting the statements above proves he considered him to be weak.

He said likewise on p. 24 of his article:

> Muhammad b. Yahya b. Abi Umar [adh-Dhuhali] was asked about Abdul Majīd b. Abdul Aziz b. Abi Rawwad? He said, ***he is weak***57.

The above has been mentioned before in exemplifying that this is unexplained Jarḥ (Jarḥ ghayr mufassar) and thus inadmissible to outright weaken ʿAbdul Majīd. The focus now is on his claim about the narrator known as Muḥammad ibn Yaḥyā ibn Abī ʿUmar. Abū Khuzaimah claimed that this is actually the well-known Ḥadīth scholar known as al-Dhuhalī! Al-ʿUqaylī mentioned in his Ḍuʿafāʾ (2/585, Dār al-Taʾṣīl edition):

حدثنا أحمد بن علي الأبار قال: سألت محمد بن يحيى بن أبي عمر عن عبد المجيد بن عبد العزيز بن أبي رواد، فقال: ضعيف.

Meaning:

"Aḥmed bin ʿAlī al-Abār narrated to us, saying: I asked Muḥammad bin Yaḥyā bin Abī ʿUmar about ʿAbdul Majīd bin ʿAbdul ʿAzīz bin Abī Rawwād, and he said: 'Weak (ḍaʿīf).'"

Once again, this declaration of being weak is not an explained type of Jarḥ and thus not acceptable by itself. What's to be noted is that al-ʿUqaylī did not mention Muḥammad ibn Yaḥyā to be al-Dhuhalī like Abū Khuzaimah did in brackets! In fact, this is not al-Dhuhalī, but another scholar as mentioned earlier on from the *Tahdhīb al-Tahdhīb* of Ibn Ḥajar with footnotes by the editor. Al-Dhuhalī's full name is as follows according to *Tahdhīb al-Tahdhīb* (12/428):

محمد بن يحيى بن عبد الله بن خالد بن فارس بن ذُؤَيب الذُّهْلي، أبو عبد الله النيسابوري

Muḥammad ibn Yaḥyā ibn ʿAbdullāh ibn Khālid ibn Fāris ibn Dhuwayb al-Dhuhalī, Abū ʿAbdullāh al-Naysābūrī.

As for the one mentioned by al-ʿUqaylī then this was mentioned under the section where the full quote on ʿAbdul Majīd as in the Tahdhīb al-Tahdhīb was mentioned earlier on:

> Al-Uqayli said: Muhammad bin Yahya weakened him (6).
>
> Footnote:
>
> (6) "Al-Du'afa" by al-Uqayli (4/24).
>
> ***Muhammad bin Yahya is Ibn Abi Umar, Abu Abdullah, al-Adani, who resided in Makka.*** Abu Hatim said: Truthful (saduq), righteous, but he had some heedlessness. I saw with him a fabricated hadith that he narrated from Sufyan.
>
> Al-Layth said: It reached me that he did not stop circumambulating (the Ka'ba) for sixty years. He died at the end of the year 243. "Tadhkiratul Ḥuffāẓ" (2/501).

Hence, al-Adani and al-Dhuhali are two different scholars and Abu Khuzaimah has made a false assumption that al-Uqayli was quoting al-Dhuhali.

Yahya ibn al-Qaṭṭān saying Abdul Majīd was allegedly a liar and the double standards of Abu Khuzaimah

Abu Khuzaimah said on p. 23 of his article:

> Ya'qub b. Sufyan al-Fasawi said, *"**a stubborn innovator and a caller [to innovation].**54 I heard Hammad b. Hafs say, I heard Yahya b. Sa'id al-Qaṭṭān say, **Kazzab** – **Liar** – meaning Abdul Majīd ".*55
>
> The criticism of being declared a liar by Yahya b. Sa'id al- Qaṭṭān holds value and is of great importance because Abu Abdullah b. Bakir al-**Baghdādī** asked ad-Daraqutni about the stronger and grounded transmitters and companions of Ibn Jurayj. Ad-Daraqutni quotes Ibn Ma'in listing Abdul Majīd and Yahya b. Sa'id al-Qaṭṭān. This shows al-Qaṭṭān was more familiar with the affair of Abdul Majīd 56.
>
> Footnotes:
>
> 55 *Kitab Al-Ma'rifah wat-Tarikh* 3:52, (Mu'assasah ar-Risalah), another edition 3:156 (DKI), *Ikmal Tahdhīb ul-Kamāl* 8:299 56 *Su'alat Abi Abdullah b. Bakir*[125] *al-**Baghdādī** Li-Imām Abil Hasan ad- Daraqutni* no.54, 182-183

Reply:

As for al-Fasawi saying that Abdul Majīd was an innovator and a caller (to the Murji' doctrine), then that is in reference to his being an active Murji'. It has been clarified above that this does not harm the overall reliability of Abdul Majīd. Al-Fasawi quoted a certain Hammad ibn Hafs relating from Yahya al-Qaṭṭān that the latter had apparently deemed Abdul Majīd to be a liar. Let us assume that this report from Hammad is authentic because as

[125] This should be Bukayr and not Bakir.

mentioned in my work on the Fatima bint Asad[126] narration, the teachers of al-Fasi are usually trustworthy unless he specified otherwise. I said (pp. 100-101):

The report in Arabic as recorded by al-Mizzi who was the Shaykh of al-Dhahabī as they both lived at the same time in Damascus, Syria, is as follows from his *Tahdhīb al-Kamāl* (32/333):

وَقَال عَبد اللَّهِ بْنُ عُمَر بْن عَبد اللَّهِ بْن الهيثم الأصبهاني: حَدَّثَنَا أَبُو بكر الحافظ، قال: سمعت أَبَا عَبْد الرحمن النهاوندي الحافظ يقول: سمعت يعقوب بْن سفيان يَقُول: كتبت عَنْ ألف شيخ وكسر كلهم ثقات

Meaning:

"Abdullah ibn Umar ibn Abdullah ibn al-Haytham al-Asbahani said: Abu Bakr Al-Ḥāfiẓ narrated to us by saying: I heard Abu Abdur Rahman al-Nuhawandi[127] Al-Ḥāfiẓ say: I heard Ya'qub ibn Sufyan say: **"*I wrote (hadiths) from one thousand Shaykhs*[128] *and they all broke down to being from the trustworthy narrators (thiqat).*"**[129]

The same report is found in:

1) *Tarikh Dimashq* (74/163) by Al-Ḥāfiẓ ibn Asakir (d. 571 AH)
2) *Tadhhib Tahdhīb al-Kamāl* (1/154, no. 49) of Imām al Dhahabi (d. 748 AH)
3) *Siyar aʿlām an Nubalāʾ* (12/162 and 13/181) of Imām al-Dhahabī

[126] Available here (April 2024): https://archive.org/download/fatima-bint-asad-narration-final-edition/Fatima_bint_Asad_narration_final%20edition.pdf

[127] Some have pronounced it as al-Nahawandi.

[128] It was not unusual for certain scholars to write Hadiths from a thousand Shaykhs. Al-Khatib al-Baghdadi (d. 463 AH) gave an example with his chain of transmission in his al-Jāmiʿ li Akhlāq al-Rāwī wa Ādāb al-Sāmiʿ (2/222), from Abu Abdullah ibn Manda saying that he took from a thousand Shaykhs. The same number of Shaykhs was mentioned by al-Khatib in the same *al-Jami* (2/221) about Yunus ibn Muhammad al-Mu'addib.

[129] All of these 1000 teachers can be considered to be thiqa (trustworthy) to al-Fasawi unless he mentioned they were weak in one of his works.

4) *Tahdhīb al-Tahdhīb* (1/40 and 11/387), of al-Ḥāfiẓ ibn Hajar al-ʿAsqalānī (d. 852 AH)
5) *Maghani al-Akhyar fi Sharh Asami rijal Ma'ani al Athar* (3/256) of Imām Badruddin al-ʿAynī (d. 855 AH)
6) *Al-Muqaffa al-Kabir* (1/406, no. 450) of Imām Taqiuddin al Maqrizi (d. 845 AH)
7) *Ṭabaqāt Ulama al-Hadith* (2/164) by Shaykh ibn Abd al-Hadi al-Hanbali[130] (d. 744 AH)

As for Imām Yahya al-Qaṭṭān calling Abdul Majīd a liar then this needs some explanation. Imām al-Suyūṭī(d. 911 AH) said in his *Tadrib al Rawi* (1/360):

قَالَ الصَّيْرَفِيُّ: وَكَذَا إِذَا قَالُوا: فُلَانٌ كَذَّابٌ ; لَا بُدَّ مِنْ بَيَانِهِ ; لِأَنَّ الْكَذِبَ يَحْتَمِلُ الْغَلَطَ، كَقَوْلِهِ: كَذَبَ أَبُو مُحَمَّدٍ

"Al-Sayrafi said: 'Likewise, if they say: So-and-so is a liar, it is necessary to explain it; because lying can carry the meaning of making a mistake, as in the statement: Abu Muhammad lied, (meaning he made a mistake)."

This would mean that when critiquing a hadith narrator, simply calling them a liar is not always enough. Depending on who the critic was then at times they may need to explain the reasons behind this accusation and clarify whether it refers to deliberate lying or unintentional mistakes. This allows for a more nuanced and fair evaluation of the narrator's reliability.

Imām Abul ʿAbbās al-Qurṭubī (d. 656 AH) said in his *al-Mufhim limā ashkala min Talkhīṣ Kitāb Muslim* (1/127):

و(قولُ يحيى القَطَّان: لم ير أهلَ الخير في شَيءٍ أكذَبَ مِنهُم في الحديثِ) يعني به: الغلَطَ والخطَأَ؛ كما

[130] He was also from the time of al-Dhahabi and al-Mizzi, with all three of them living in Damascus, Syria.

فسَّره مسلم. وسببُ هذا: أنَّ أهلَ الخير هؤلاء المعنيِّين غَلَبَت عليهم العبادة، فاشتغلوا بها عن الرواية، فَنَسُوا الحديثَ، ثم إنَّهم قَالَ مُسلِمٌ: يَقُولُ: يَجرِي الكَذِبُ عَلَى لِسَانِهِم، وَلاَ يَتَعَمَّدُونَ الكَذِبَ

Meaning:

"Yahya al-Qaṭṭān's saying: (He did not see the righteous people lying in anything more than in Hadith) means by it: mistakes and errors, as Muslim (ibn al-Hajjaj) explained it. The reason for this is that these righteous people who are meant here were overwhelmed by worship, so they became preoccupied with it instead of narrating, and they forgot the Hadith. Then they (mentioned), Muslim said: He says: Lies flow on their tongues, but they do not intentionally lie."

The above report was mentioned by Imām Muslim in his introduction to Sahih Muslim. The English translation[131] of Imām al-Nawawi's explanation to Sahih Muslim has mentioned it as follows:

> Muhammad bin Abi Attab narrated to me that Affan narrated to [him] on the authority of Muhammad bin Yahya bin Said al-Qaṭṭān on the authority' of his father who said, "We do not see the righteous more false in anything other than *ahadith*." Ibn Abi Attab said, "So when Muhammad bin Yahya bin Said al-Qaṭṭān and I met, I asked him about it and he said on the authority' of his father, 'You will not see the people of good *(ahlul-khair)* more false in anything other than *ahadith,* Muslim said, "He was saying that falsehood flows upon their tongues although they do not intend to lie."
>
> *Imām an-Nawawi commented:* We **do not** see **the righteous more** false **in anything other than** *ahadith'* — This means that lying [strictly in *haditb* transmission] is common among them, but not because they intentionally do it.
>
> Mistakes frequently occur in their narrations without their realizing it. They utter lies they are unable to recognize as such. We have mentioned above that lying is defined as telling something opposite to the truth, be it intentionally, unintentionally', or out of forgetfulness.

[131] Translation by Adil Salahi under the title: Sahih Muslim (Volume 1/p. 91) With the Full Commentary by Imam Nawawi.

An example of a narrator listed as being trustworthy by Ibn Ḥibbān in his *Kitab al-Thiqat* (6/114) where he mentioned what the people of Hijaz meant on the term 'lie':

6962 – برد مولى سعيد بن المسيب القرشي من أهل المدينة.

يروي عن سعيد بن المسيب.

روى عنه عبد الرحمن بن حرملة كان يخطىء وأهل الحجاز يسمون الخطأ كذبا

Meaning:

6962 - Burd, the mawlā of Saʿīd bin al-Musayyib al-Qurashī, from the people of Madīna. He narrates from Saʿīd bin al-Musayyib. ʿAbd al-Raḥmān bin Ḥarmala narrated from him. He used to make mistakes**, and the people of Ḥijāz call mistakes lies.**

Shaykh Muḥammad ibn Ibrāhīm al-Wazīr al-Yamanī (d. 840 AH) said in his *al-Rawḍ al-Bāsim* (1/166):

ومن لطيف علم هذا الباب: أن يعلم أنّ لفظة / ((كذّاب)) قد يطلقها كثير من المتعنّتين في الجرح على من يهم ويخطىء في حديثه, وإن لم يتبيّن أنّه تعمّد ذلك, ولا تبيّن أنّ خطأه أكثر من صوابه ولا مثله, ومن طالع كتب الجرح والتّعديل عرف ما ذكرته, وهذا يدلّ على أنّ هذا اللفظ من جملة الألفاظ المطلقة التي لم يفسّر سببها, ولهذا أطلقه كثير من الثّقات على جماعة من الرّفعاء من أهل الصّدق والأمانة, فاحذر أن تغترّ بذلك في حقّ من قيل فيه من الثّقات الرّفعاء, فالكذب في الحقيقة اللّغوية ينطلق على الوهم والعمد معاً ويحتاج إلى التّفسير, إلا أن يدلّ على التّعمد قرينة صحيحة

Meaning:

"One of the subtleties of knowledge in this chapter is to know that the term 'liar' may be used by many of those who are strict in criticism against someone who is deluded and makes mistakes in his hadith, even if it is not clear that he intentionally did so, and it is not clear that his mistakes are

more than his correct narrations or equal to them. ***Whoever studies the books of criticism (jarh) and praise (ta'dil) will recognize what I have mentioned. This indicates that this term is one of the absolute terms for which the reason has not been explained. Therefore, many trustworthy narrators have used it against a group of high-ranking narrators who are known for their truthfulness and trustworthiness. Be careful not to be deceived by that with regard to those high-ranking trustworthy narrators about whom it has been said.*** In the literal linguistic sense, lying applies to both unintentional mistakes and intentional lies, and it needs clarification, unless there is a valid contextual indication of intentionality."

The above statements can be applied to Abdul Majīd ibn ʿAbdul ʿAzīz ibn Abī Rawwād since he was known to be an ardent worshipper who was deemed trustworthy overall despite making some rare mistakes. One may recall the following quotations that validate the above points:

Ibrahim bin al-Junayd said: Yahya bin Ma'in mentioned Abdul Majīd and spoke of his nobility and appearance. He said: He was truthful (saduq). ***He would not raise his head towards the sky, and they used to revere him***. [132]

Al-Jūzajānī said: ***Abdul Aziz bin Abi Rawwad was a worshipper***, excessive in Irja'. And his son Abdul Majīd was like that. "Ahwal Al-Rijal" (pp. 152-153).

Abu Ya'la al-Khalili said - while giving an example of a hadith in which a trustworthy narrator makes a mistake: Abdul Majīd is righteous, a Hadith scholar (Muhaddith) and the son of a Muhaddith, ***his likes did not do so deliberately, but he makes mistakes***, and his narrations were not included in the Sahih.[133] Then he said: This is one of the things in which a trustworthy narrator made a mistake in narrating from another trustworthy narrator. "Al-Irshad" (1/167).

[132] See - "The Questions (su'alat) of Ibn Al-Junaid to Ibn Ma'in(pp. 347-348).)
[133] Meaning not found in Sahih al-Bukhari.

There is also a narration where it appears that Yahya al-Qaṭṭān also gave some form of recognition to Abdul Majīd 's narrations. Abdul Majīd is also known as Ibn Abi Rawwād in some chains of transmission.[134] Imām al-Dhahabī mentioned the following report in his *Siyar aʿlām an-Nubalāʾ* (6/387):

وَقَالَ أَبُو الفَتْحِ الأَزْدِيُّ: أَنْبَأَنَا مُحَمَّدُ بنُ عَبْدَةَ القَاضِي، حَدَّثَنَا عَلِيُّ بنُ المَدِيْنِيِّ، قَالَ:

قُلْتُ لِيَحْيَى القَطَّانِ: إِنَّ عَبْدَ الرَّحْمَنِ قَالَ: أَنَا أَترُكُ مِنْ أَهْلِ الحَدِيْثِ كُلَّ رَأْسٍ فِي بِدعَةٍ.

فَضَحِكَ يَحْيَى، وَقَالَ: كَيْفَ تَصْنَع بِقَتَادَةَ؟ كَيْفَ تَصْنَعُ بِعُمَرَ بنِ ذَرٍّ؟ كَيْفَ تَصْنَعُ **بِابْنِ أَبِي رَوَّادٍ؟**

وَعَدَّ يَحْيَى قَوْماً أَمْسكتُ عَنْ ذِكرِهِم.

ثُمَّ قَالَ يَحْيَى: إِنْ تَرَكَ هَذَا الضَّرْبَ، تَرَكَ حَدِيْثاً كَثِيْراً.

Meaning:

"Abul Fath al-Azdi said: Muhammad bin 'Abdah al-Qadi informed us, 'Ali bin al-Madini told us, he said: I said to **Yahya al-Qaṭṭān**: 'Abdur-Rahman said: 'I leave aside from the people of hadith (Ahlul Hadith) everyone who is a leader in innovation.'

Yahya laughed and said: "What will you do with Qatada? What will you do with 'Umar bin Dharr? **What will you do with Ibn Abi Rawwād?"**

Yahya named some people whom I refrained from mentioning.

Then **Yahya said: "Shunning this group is shunning a lot of hadiths."**

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[134] Ibn Adī has given an example under the entry for Abdul Majīd in his *al-Kamil fi Du'afa al-Rijal* (8/465. Sirsawi edition):

13606 – حَدثنا مُحمد بن إبراهيم بن نيروز الأنماطي بمصر، حَدثنا خلاد بن أسلم، حَدثنا ابن أبي رواد، عن ابن جُرَيج، عن أبي الزبير، عن جابر؛ أن النبي صَلى الله عَليه وسَلم قال: أحب الطعام إلى الله تعالى ما كثرت عليه الأيدي.

See below for the authentication of this narration by Hafiz Zaynud-Din al-Iraqi (d. 806 AH).

Now let see what Salafis think about Yahya al-Qaṭṭān:

The previously mentioned Raza Hassan mentioned the following points about Yahya al-Qaṭṭān[135]:

3) Under the entry for Hishaam bin Hujayr al-Makki –

3- Haafidh Yahya bin Sa'eed al-Qattaan (D. 198): Imaam Ali bin Abdullah al-Madeeni said,

قرأت على يحيي بن سعيد نا ابن جريج عن هشام بن حجير حديثا. قال يحيي بن سعيد: خليق ان ادعه، قلت أضرب على حديثه، قال نعم."

"I read upon Yahya bin Sa'eed a hadeeth from Hishaam bin Hujayr through Ibn Jurayj. Yahya bin Sa'eed said: 'It is befitting that I should leave him.' I asked, 'Should I cross out his hadeeth?' He replied, 'Yes.'"

[Al-Jarh wat-Ta'deel (9/54)]

Note: **Imaam Yahya bin Sa'eed al-Qattaan** is one of the strictest critiques**. His Jarh is not acceptable without an explanation as compared to the explicit tawtheeq.**

Let us now remind Abu Khuzaimah of the selective amnesia he suffered from regarding what one of their own previous generations of Indian scholars had to say regarding Yahya al-Qaṭṭān! Back in 2004 the following translated work was circulated by Abu Khuzaimah:

[135] See here- http://asmaur-rijaal.blogspot.com/2015/01/hishaam-bin-hujayr-al-makki.html

al-Qaul as-Sadeed
Feemaa Yata'alaq
Bi-Takbeeraat al-Eed

By
al-Hujjah ash-Shaikh al-Allaamah Imaam
Muhammad Abdur-Rahmaan Muhaddith Mubaarakpooree
(d.1353)

Translated by
Abu Hibbaan & Abu Khuzaimah Ansaari

On p. 25 of this work the following point was mentioned by al-Mubārakpūrī about a narrator known as Ibrāhīm ibn Abī Yaḥyā (al-Aslamī)[136] who had far more severe Jarh on him than ʿAbdul Majīd ibn ʿAbdul ʿAzīz ibn Abī Rawwād:

[136] See his background in Ibn Ḥajar's Tahdhīb al-Tahdhīb (1/411. No. 252). See below for what Ẓafar Aḥmed ʿUthmānī mentioned about al-Shāfiʿī and al-Aslamī.

Question 7: The chain of the fourth narration contains Ibraaheem bin Abee Yahyaa, who was declared to be a liar by Yahyaa al-Qattaan, so how can his narration be used as a support?

Answer 7: Yes Yahyaa Qattaan did say Ibraaheem bin Abee Yahyaa was a liar, however Imaam Shaafi'ee authenticated him and said he was trustworthy in hadeeth and Imaam Shaafi'ee used many ahadeeth from him and other major scholars of hadeeth used his hadeeth from the likes of Sufyaan ath-Thawree and Ibn Juraij.

Ibn Aqdah said I looked at the ahadeeth of Ibraaheem bin Yahyaa with dept and I found he was not Munkar al-hadeeth. Ibn Adiyy also said I looked at the hadeeth of Ibraaheem and found none of them to be Munkar. (refer to Meezaan ul-Ei'tidaal). So when these are the statements of Imaam Shaafi'ee, Ibn Aqdah and Ibn Adiyy there is no harm in using Ibraaheem bin Abee Yahyaa's narrations as supports.

What is noticeable is that al-Mubārakpūrī was quoted as saying:

"Yes Yahyaa Qattaan did say Ibraaheem bin Abee Yahyaa was a liar, however Imaam Shaafi'ee authenticated him and said he was trustworthy in hadeeth and Imaam Shaafi'ee used many ahadeeth from him and other major scholars of hadeeth used his hadeeth from the likes of Sufyaan ath-Thawree and Ibn Juraij."

It will be shown below that Imām al-Shāfiʿī also narrated from ʿAbdul Majīd ibn ʿAbdul ʿAzīz ibn Abī Rawwād and a quotation indicates that he is reliable to al-Shāfiʿī. In concluding this section, the Jarḥ of Ibn al-Qaṭṭān is not acceptable as there were other early scholars who made tawthīq (declaration of his reliability) on ʿAbdul Majīd and the term 'lie' can also mean to make mistakes rather than an intentionally blatant lie. Plus, the above narration from al-Dhahabī's *Siyar Aʿlām an-Nubalāʾ* from Yaḥyā al-Qaṭṭān also indicates he would not always leave aside the narrations of ʿAbdul Majīd who is also known as Ibn Abī Rawwād in some chains of transmission.[137]

[137] Like in Musnad al-Shāfiʿī (1/267) and Sharḥ Uṣūl Iʿtiqād Ahl al-Sunna (4/713, no. 1165) by al-Lālakāʾī.

Imām al-Shāfi'ī indicated Abdul Majīd was reliable to him as a narrator

Earlier on the following was mentioned and reiterated here to prove the section heading further:

Here are some examples from the Mustadrak of al-Ḥākim where he tried to collate Hadiths meeting the criteria of al-Bukhari, Muslim ibn al-Hajjaj or both together:

854 – حَدَّثَنَا أَبُو الْعَبَّاسِ مُحَمَّدُ بْنُ يَعْقُوبَ ، أَنْبَأَ الرَّبِيعُ بْنُ سُلَيْمَانَ ، أَنْبَأَ الشَّافِعِيُّ ، أَنْبَأَ عَبْدُ الْمَجِيدِ بْنُ عَبْدِ الْعَزِيزِ ، عَنِ ابْنِ جُرَيْجٍ ، أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عُثْمَانَ بْنِ خُثَيْمٍ ، أَنَّ أَبَا بَكْرِ بْنَ حَفْصِ بْنِ عُمَرَ ، أَخْبَرَهُ ، أَنَّ أَنَسَ بْنَ مَالِكٍ ، قَالَ: " صَلَّى مُعَاوِيَةُ بِالْمَدِينَةِ صَلَاةً فَجَهَرَ فِيهَا بِالْقِرَاءَةِ ، فَقَرَأَ فِيهَا بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لِأُمِّ الْقُرْآنِ وَلَمْ يَقْرَأْ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لِلسُّورَةِ [ص:346] الَّتِي بَعْدَهَا حَتَّى قَضَى تِلْكَ الْقِرَاءَةَ " ، فَلَمَّا سَلَّمَ نَادَاهُ مَنْ سَمِعَ ذَلِكَ مِنَ الْمُهَاجِرِينَ ، وَالْأَنْصَارِ مِنْ كُلِّ مَكَانٍ: يَا مُعَاوِيَةُ أَسَرَقْتَ الصَّلَاةَ ، أَمْ نَسِيتَ ؟ " فَلَمَّا صَلَّى بَعْدَ ذَلِكَ قَرَأَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لِلسُّورَةِ الَّتِي بَعْدَ أُمِّ الْقُرْآنِ ، وَكَبَّرَ حِينَ يَهْوِي سَاجِدًا " .

" هَذَا حَدِيثٌ صَحِيحٌ عَلَى شَرْطِ مُسْلِمٍ ، فَقَدِ احْتَجَّ بِعَبْدِ الْمَجِيدِ بْنِ عَبْدِ الْعَزِيزِ ، وَسَائِرُ الرُّوَاةِ مُتَّفَقٌ عَلَى عَدَالَتِهِمْ وَهُوَ عِلَّةٌ لِحَدِيثِ شُعْبَةَ وَغَيْرِهِ مِنْ قَتَادَةَ عَلَى عُلُوِّ قَدْرِهِ يُدَلِّسُ ، وَيَأْخُذُ عَنْ كُلِّ أَحَدٍ ، وَإِنْ كَانَ قَدْ أُدْخِلَ فِي الصَّحِيحِ حَدِيثُ قَتَادَةَ فَإِنَّ فِي ضِدِّهِ شَوَاهِدُ أَحَدُهَا مَا ذَكَرْنَاهُ وَمِنْهَا "

Meaning:

Abu al-Abbas Muhammad ibn Ya'qub narrated to us, that al-Rabi' ibn Sulaiman informed him, that al-Shafi'i informed him, that **Abd al-Majīd ibn**

Abd al-Aziz informed him, from Ibn Jurayj, that Abdullah ibn Uthman ibn Khuthaym informed him, that Abu Bakr ibn Hafs ibn Umar informed him, that Anas ibn Mālik said:

"Mu'awiya prayed a prayer in Madina in which he recited aloud. He recited 'In the name of Allāh, the Most Gracious, the Most Merciful' for the Mother of the Qur'an (Sura al-Fatihah), but he did not recite 'In the name of Allāh, the Most Gracious, the Most Merciful' for the Sura after it until he completed that recitation." When he said the salam (i.e., finished the prayer), those who heard that among the Muhajirun and the Ansar called out to him from every place: "O Mu'awiya, did you steal the prayer, or did you forget?" Thereafter, when he prayed, he recited 'In the name of Allāh, the Most Gracious, the Most Merciful' for the sura after the Mother of the Qur'an, and he said "Allāhu Akbar" when he went into prostration."

In the above chain was Abdul Majīd ibn Abdul Aziz and al-Ḥākim said after the narration:

"**This hadith is Sahih (authentic) according to the condition of Muslim (in his Sahih), as he has relied upon Abdul Majeed bin Abdul Aziz**, and the rest of the narrators are agreed upon for their trustworthiness. It is an illa (hidden defect) for the hadith of Shu'ba and others from Qatadah, despite his high status, as he used to make tadlis (concealing the identity of his teacher) and take from everyone. Even if the hadith of Qatada has been included in the Sahih, there are shawahid (supporting evidence) against it, one of which we have mentioned, and among them."

Ḥāfiẓ al-Dhahabī also agreed with al-Ḥākim in his *Talkhis al-Mustadrak* that it fulfilled the condition of Imām Muslim. This is how it was presented in the first ever published edition from Da'iratul Ma'arif (Hyderabad, India, 1/233) which has the Mustadrak at the top and the notes underneath the line is from al-Dhahabī 's Talkhis. See the green line in the 2nd red box at the bottom for al-Dhahabī 's comment where he said:

On the condition of (Imām) Muslim: على شرط مسلم

[حديث الجهر ببسم الله الرحمن الرحيم]

بسم الله الرحمن الرحيم *

﴿حدثنا﴾ ابو العباس محمد بن يعقوب انبأ الربيع بن سليمان انبأ الشافعي انبأ عبد المجيد بن عبد العزيز عن ابن جريج اخبرني عبد الله بن عثمان بن خثيم ان ابا بكر بن حفص بن عمر اخبره ان انس بن مالك قال صلى معاوية بالمدينة صلوة فجهر فيها بالقراءة فقرأ فيها بسم الله الرحمن الرحيم لام القرآن ولم يقرأ بسم الله الرحمن الرحيم للسورة التي بعدها حتى قضى تلك القراءة فلما سلم ناداه من سمع ذلك من المهاجرين والانصار من كل مكان يا معاوية اسرقت الصلوة ام نسيت فلما صلى بعد ذلك قرأ بسم الله الرحمن الرحيم للسورة التي بعد ام القرآن وكبر حين يهوي ساجداً * هذا حديث صحيح على شرط مسلم فقد احتج بعبد المجيد بن عبد العزيز وسائر الرواة متفق على عدالتهم وهو علة لحديث شعبة وغيره من قتادة على علو قدره يدلس ويأخذ عن كل احد وان كان قد ادخل في الصحيح حديث قتادة فان في ضده شواهد احدها ما ذكرناه

﴿ومنها﴾ ما حدثناه ابو عبد الله محمد بن يعقوب بن يوسف الحافظ ثنا علي بن الحسين بن ابي عيسى ثنا عمرو بن عاصم الكلابي ثنا همام (و) جرير (قالا) ثنا قتادة قال سئل انس بن مالك كيف كان قراءة رسول الله صلى الله عليه وآله وسلم قال كانت مداً ثم قرأ بسم الله الرحمن الرحيم * يمد الرحمن ويمد الرحيم *

﴿ومنها﴾ ما حدثناه ابو علي الحسين بن علي الحافظ ثنا علي بن احمد بن سليمان بن داود المهري ثنا اصبغ بن الفرج ثنا حاتم بن اسمعيل عن شريك بن عبد الله بن ابي نمر عن انس بن مالك قال سمعت رسول الله صلى الله عليه وآله وسلم يجهر ببسم الله الرحمن الرحيم * رواة هذا الحديث عن آخرهم ثقات *

﴿ومنها﴾ ما حدثناه ابو محمد عبد الرحمن بن حمدان الجلاب بهمدان ثنا عثمان بن خرزاد(١) الانطاكي ثنا محمد بن ابي السري

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(١) في التقريب عثمان بن عبد الله بن محمد بن خرزاذ بضم المعجمة وتشديد الراء بعدها زاي ثقة ١٢ الحسن النعماني

بسم الله الرحمن الرحيم * (قلت) محمد ضعيف *

﴿حدثنا﴾ الاصم انا الربيع انا الشافعي انا عبد المجيد عن ابن جريج اخبرني عبد الله بن عثمان بن خثيم ان ابا بكر بن حفص ابن عمر اخبره ان انساً قال صلى معاوية بالمدينة صلاة فجهر فيها بالقراءة فقرأ فيها بسم الله الرحمن الرحيم لام القرآن ولم يقرأها للسورة التي بعدها فلما سلم ناداه من سمع ذلك من المهاجرين والانصار من كل مكان يا معاوية اسرقت الصلاة ام نسيت فلما صلى بعد ذلك قرأ بسم الله الرحمن الرحيم للسورة التي بعد ام القرآن وكبر حين يهوي ساجداً * على شرط مسلم وهو علة لحديث قتادة عن انس صليت خلف النبي صلى الله عليه وآله وسلم وابي بكر وعمر فلم يجهروا ببسم الله الرحمن الرحيم فان قتادة يدلس *

﴿ولضده هذا﴾ شواهد (عمرو بن عاصم) ثنا همام وجرير ثنا قتادة قال سئل انس كيف كانت قراءة رسول الله صلى الله عليه وآله وسلم قال كانت مداً ثم قرأ بسم الله الرحمن الرحيم * يمد الرحمن ويمد الرحيم *

﴿حدثنا﴾ ابو علي الحافظ ثنا علي بن احمد بن سليمان ثنا سليمان بن داود المهري ثنا اصبغ بن الفرج ثنا حاتم بن اسمعيل عن شريك بن عبد الله عن انس سمعت رسول الله صلى الله عليه وآله وسلم يجهر ببسم الله الرحمن الرحيم * رواته ثقات *

﴿حدثنا﴾ عبد الرحمن بن حمدان الجلاب ثنا عثمان بن خرزاذ ثنا محمد بن ابي السري قال صليت خلف المعتمر بن سليمان

Others who narrated this without objecting to al-Ḥākim include:

Imām Ibn Sayyid al-Nāss (d. 734 AH) in his commentary to Jāmiʿ al-Tirmidhī known as al-Nafh al-Shadhi (4/320) where after mentioning the above narration he said:

أخرجه الحاكم في المستدرك وقال: صحيح على شرط مسلم فقد احتج بعبد المجيد وسائر رواته متفق على عدالتهم.

Meaning:

"Al-Ḥākim extracted it in al-Mustadrak and said: 'It is authentic according to the condition of Muslim, for he (Muslim) did utilize Abdul-Majīd , and all of its narrators are agreed upon regarding their uprightness."

The above narration had **Imām al-Shāfi'ī** in the chain of transmission narrating from his teacher Abdul Majīd ibn Abdul Aziz ibn Abi Rawwad and it is also found likewise in his ***Kitab al-Umm*** (1/130):

أَخْبَرَنَا الرَّبِيعُ قَالَ أَخْبَرَنَا الشَّافِعِيُّ قَالَ أَخْبَرَنَا عَبْدُ الْمَجِيدِ بْنُ عَبْدِ الْعَزِيزِ عَنْ ابْنِ جُرَيْجٍ قَالَ أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عُثْمَانَ بْنِ خُثَيْمٍ أَنَّ أَبَا بَكْرِ بْنَ حَفْصِ بْنِ عُمَرَ أَخْبَرَهُ أَنَّ أَنَسَ بْنَ مَالِكٍ أَخْبَرَهُ قَالَ صَلَّى مُعَاوِيَةُ بِالْمَدِينَةِ صَلَاةً فَجَهَرَ فِيهَا بِالْقِرَاءَةِ فَقَرَأَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لِأُمِّ الْقُرْآنِ وَلَمْ يَقْرَأْ بِهَا لِلسُّورَةِ الَّتِي بَعْدَهَا حَتَّى قَضَى تِلْكَ الْقِرَاءَةَ وَلَمْ يُكَبِّرْ حِينَ يَهْوِي حَتَّى قَضَى تِلْكَ الصَّلَاةَ فَلَمَّا سَلَّمَ نَادَاهُ مَنْ سَمِعَ ذَلِكَ مِنْ الْمُهَاجِرِينَ مِنْ كُلِّ مَكَان يَا مُعَاوِيَةُ أَسَرَقْت الصَّلَاةَ أَمْ نَسِيت فَلَمَّا صَلَّى بَعْدَ ذَلِكَ قَرَأَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لِلسُّورَةِ الَّتِي بَعْدَ أُمِّ الْقُرْآنِ وَكَبَّرَ حِينَ يَهْوِي سَاجِدًا

Meaning:

Al-Rabi' informed us, he said: **al- Shāfi'ī informed us, he said: 'Abdul-Majīd bin 'Abd al-'Aziz** informed us from Ibn Jurayj, he said: 'Abdullah bin 'Uthman bin Khuthaym informed me that Abu Bakr bin Hafs bin 'Umar informed him that Anas bin Mālik informed him, he said: Mu'awiyah prayed a prayer in Madina and recited aloud in it. He recited "Bismillah ar-Rahman ar-Raheem" for the Opening of the Book (Al-Fatihah) but he did not recite it for the sura after it until he completed that recitation. And he did not say

"Allāhu Akbar" when he was going down (into prostration) until he completed that prayer.

When he said the taslim (salutation), those who heard that from the Muhajirun called out to him from every direction, "O Mu'awiyah, did you steal the prayer, or did you forget?" So, when he prayed after that, he recited "Bismillah ar-Rahman ar-Raheem" for the sura after the Opening of the Book, and he said "Allāhu Akbar" when going down into prostration.

Al-Khaṭīb al-Baghdādī mentioned the following principle from Imām al-Shafi'i in his *al-Kifāyah fī ʿIlm al-Riwāya* (p. 120):

وَذَهَبَتْ طَائِفَةٌ مِنْ أَهْلِ الْعِلْمِ إِلَى قَبُولِ أَخْبَارِ أَهْلِ الْأَهْوَاءِ , الَّذِينَ لَا يُعْرَفُ مِنْهُمُ اسْتِحْلَالُ الْكَذِبِ وَالشَّهَادَةُ لِمَنْ وَافَقَهُمْ بِمَا لَيْسَ عِنْدَهُمْ فِيهِ شَهَادَةٌ , وَمِمَّنْ قَالَ بِهَذَا الْقَوْلِ مِنَ الْفُقَهَاءِ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ إِدْرِيسَ الشَّافِعِيُّ فَإِنَّهُ قَالَ: وَتُقْبَلُ شَهَادَةُ أَهْلِ الْأَهْوَاءِ إِلَّا الْخَطَّابِيَّةَ مِنَ الرَّافِضَةِ , لِأَنَّهُمْ يَرَوْنَ الشَّهَادَةَ بِالزُّورِ لِمُوَافِقِيهِمْ , وَحَكَى أَنَّ هَذَا مَذْهَبَ ابْنِ أَبِي لَيْلَى وَسُفْيَانَ الثَّوْرِيِّ , وَرُوِيَ مِثْلُهُ عَنْ أَبِي يُوسُفَ الْقَاضِي "

Meaning:

"Another group of scholars adopted the view of accepting the reports of the people of desires (Ahlul Ahwā')[138], those from whom it is not known that they consider lying and testifying for those who agree with them with what they do not have testimony for to be permissible. Among the jurists who held this view was Abū ʿAbdullāh Muḥammad bin Idrīs al-Shāfiʿī, for he said: The testimony of the people of desires is accepted except the Khaṭṭābiyya from the Rāfiḍa, because they hold the view of false testimony for those who agree with them. He reported that this was the view of Ibn Abī Laylā and

[138] Meaning those who were not part of Ahlus Sunnah and thus from other sects.

Sufyān al-Thawrī, and something similar was narrated from Abū Yūsuf the judge."

By now the reader would have realised that al-Shāfiʿī's teacher was ʿAbdul Majīd ibn ʿAbdul ʿAzīz ibn Abī Rawwād, and he was an advocate for the Murjiʾ sect. Al-Shāfiʿī still took from him, and some scholars like Shaykh Ẓafar Aḥmed ʿUthmānī have mentioned a principle that the teachers of al-Shāfiʿī are generally trustworthy. Shaykh Ẓafar Aḥmed said in his Qawāʿid fī ʿUlūm al-Ḥadīth[139]:

"It is similar with those from whom the honoured Imām and chief of the fuqahā, leader of the ḥadīth scholars and Amīr al-Muʾminīn in the sciences of the Sharīʿa and in his time, Muḥammad ibn Idrīs al-Shāfiʿī al-Muṭṭalibī, the scholar of Quraysh narrated and was silent about; **such people are trustworthy narrators.** He was one of the Imāms to whom people refer about ḥadīth and invalidation (jarḥ) and validation (taʿdīl).

This is so, even if some of his companions differed with us and did not regard his narration from someone as his validation of them as a trustworthy narrator, because of his narrating from al-Aslamī, whose state is open for all to see. However, we esteem him too much to think that he would narrate from someone suspect without clarifying his condition, for his rank is higher and more elevated than that. As for his narration from al-Aslamī, he was, in his view, trustworthy in ḥadīth even if others regarded him as weak. Al-Shāfiʿī knew him himself and accompanied him, so he must have found in him that which made narration from him palatable to him."

What reinforces and indicates that Imām al-Shāfiʿī must have accepted his Shaykh, ʿAbdul Majīd ibn ʿAbdul ʿAzīz to be thiqa (trustworthy) is what he mentioned in his work on legal theory known as al-Risāla. He said from p. 369 onwards:

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[139] Published also in English under the title: Qawāʿid fī ʿUlūm al-Ḥadīth: Underlying principles of the Sciences of Hadith (p. 138).

فقال لي قائل: احْدُدْ لي أقلَّ ما تقوم به الحجة على أهل العلم، حتى يَثْبَتَ عليهم خبرُ الخاصَّة.

فقلت: خبرُ الواحد عن الواحد حتى يُنْتَهَى به إلى [ص:370] النبي أو مَنْ انتهى به إليه دونه.

ولا تقوم الحجة بخبر الخاصة حتى يَجْمَعَ أُموراً:

– منها أن يكون مَنْ حدَّث به ثِقَةً في دينه، معروفاً بالصِّدق في حديثه، عاقِلاً لِمَا يُحَدِّثُ به، عالِماً بما يُحِيل مَعَانِيَ الحديث مِنَ اللفظ، وأن يكون ممن يُؤَدِّي الحديث بحروفه كما سَمِعَ، لا يحدث به على المعنى، لأنه إذا حدَّث على المعنى وهو غيرُ [ص:371] عالِمٍ بما يُحِيلُ به معناه: لم يَدْرِ لَعَلَّهُ يُحِيل الحَلاَلَ إلى الحرام، وإذا أدَّاه بحروفه فلم يَبْقَ وجهٌ يُخاف فيه إحالتُهُ الحديثَ، حافظاً إن حدَّث به مِنْ حِفْظِه، حافظاً لكتابه إن حدَّث مِنْ كتابه. إذا شَرِكَ أهلَ الحفظ في حديث وافَقَ حديثَهم، بَرِيًّا مِنْ أنْ يكونَ مُدَلِّساً، يُحَدِّثُ عَن من لقي ما لم يسمعْ منه، ويحدِّثَ عن النبي ما يحدث الثقات خلافَه عن النبي.

ويكونُ هكذا مَنْ فوقَه ممَّن حدَّثه، حتى يُنْتَهَى بالحديث مَوْصُولاً إلى النبي أو إلى مَنْ انْتُهِيَ به إليه دونه، لأنَّ كلَّ [ص:372] واحد منهم مثْبِتٌ لمن حدَّثه، ومثبت على من حدَّث عنه، فلا يُسْتَغْنَى في كل واحد منهم عمَّا وصفْتُ.

فقال: فأوْضِحْ لي مِن هذا بشيء لعَلِّي أكونُ به أعرفَ مِنِّي بهذا، لِخِبْرَتِي به وقِلَّة خبْرَتِي بما وصفْتَ في الحديث؟

فقلت له: أتريد أن أخبرك بشيء يكون هذا قياساً عليه؟

قال: نعم.

قلت: هذا أصلٌ في نفْسِهِ، فلا يكون قياساً على غيره، لأن القياس أضْعَفُ مِن الأصْل.

قال: فلسْتُ أريد أن تجعله قياساً، ولكنْ مَثِّلْه لي على شيء من الشهادات، التي العِلْم بها عامٌّ.

قلت: قد يخالف الشهاداتِ في أشْياءَ، ويُجَامِعُها في غيرها.

[ص:373] قال: وأيْن يُخالِفها؟

قلت: أقْبَلُ في الحديث الواحدَ وَالمَرْأَةَ، ولا أقْبل واحِداً منهما وحْدَه في الشهادة.

وأقبلُ في الحديث: (حدَّثَنِي فُلاَنٌ عَنْ فُلاَنٍ) ، إذا لم يكن مُدَلِّسًا، ولا أقبل في الشهادة إلا: (سَمِعْتُ) أو (رَأَيْتُ) أو (أَشْهَدَنِي) .

وتختلف الأحاديث، فآخُذُ بِبَعْضها، استدلالاً بكتاب أو سنة أو إجماع أو قياس، وهذا لا يُؤْخَذُ به في الشهادات هكذا، ولا يُوجد فيها بحال.

ثم يكون بشرٌ كلُّهم تجوز شهادتُه ولا أقْبَلُ حديثَه، مِنْ قِبَلِ ما يَدْخُلُ في الحديث مِنْ كثْرة الإحالة، وإزالة بعض ألفاظ المعاني.

ثم هو يُجَامِعُ الشهاداتِ في أشياءَ غيْرِ ما وصفْتُ.

فقال: أمَّا ما قُلْتَ مِن ألاَّ تَقْبَلَ الحديثَ إلاَّ عنْ ثِقَةٍ حافِظٍ عالِمٍ بما يُحِيلُ معنى الحديث: فكَما قلْتَ، فَلِمَ لمْ تَقُلْ هكذا في الشهادات؟

فقلْتُ: إنَّ إحالةَ معنى الحديث أخْفَى مِن إحالة معنى الشهادة، وبهذا احْتطتُ في الحديث بأكثرَ مما احتطتُ به في الشهادة.

Meaning:

Someone said to me: Define for me the minimum that establishes proof upon the scholars, so that the report of the elite (khabar al-khassa) is affirmed for them.

I said: It is the report of one from one (khabar al-wahid 'an al-wahid) until it ends with the Prophet ﷺ or someone it ends with before him.

The proof is not established by the report of the elite (khabar al-khassa) until it combines several matters:

- Among them is that ***<u>the one who narrated it is trustworthy (thiqa) in his religion, known for truthfulness (sidq) in his hadith, intelligent regarding what he narrates, knowledgeable of what alters the meanings of the hadith in wording. And that he is someone who conveys the hadith with its exact wordings as he heard it, not narrating it based on meaning</u>***. Because if he narrates by meaning while not being knowledgeable of what alters its meaning, he will not know - perhaps he is changing the lawful into the unlawful. If he conveys it with its [exact] wordings, then there remains no aspect in which it is feared that he has distorted the hadith. [He should be] a memorizer (Ḥāfiẓ) if he narrates from his memory, a preserver of his book

if he narrates from his book. If he shares with the people of memorization in a hadith, his hadith agrees with theirs. [He should be] ***free from being a mudallis***, narrating from those he met what he did not hear from them, and narrating from the Prophet ﷺ what the trustworthy narrators report differently from the Prophet ﷺ.

The same applies to whoever is above him in the chain of those who narrated to him, until the hadith reaches in connected form to the Prophet ﷺ or someone it stops at before him. Because each one of them is an affirmation for the one who narrated to him, and an affirmation against the one he narrated from. So, for each one of them, what I described cannot be dispensed with.

He said: Then clarify for me something about this so that perhaps I can be more familiar with it than I am with this, due to my experience with it and lack of experience with what you described regarding hadith?

I said to him: Do you want me to inform you of something for this to be an analogy upon it?

He said: Yes.

I said: This is a foundational principle in itself, so it cannot be made an analogy for something else, because analogy is weaker than the foundational principle.

He said: I do not want you to make it an analogy but depict it for me using something from the testimonies (shahadat) whose knowledge is widespread.

I said: It differs from the testimonies in some aspects, and shares with them in others.

He said: And where does it differ from them?

I said: I accept in hadith a single [narrator] and a woman, but I do not accept either of them alone in testimony.

And I accept in hadith: ‘So-and-so narrated to me from so-and-so’ ***if he is not a mudallis***. But I do not accept in testimony except: "I heard", "I saw", or "He called me to witness."

The hadiths vary, so I take some of them as evidence using the Book [Quran], Sunna, consensus (Ijma) or analogy (Qiyas). But this is not taken in the testimonies in this way and is not found in them at all.

Then there may be a person whose testimony is acceptable, but I do not accept his hadith, due to what enters into hadith of frequent distortion and removal of some wordings of meanings. Then it shares with the testimonies in aspects other than what I described.

He said: As for what you said about not accepting hadith except from a trustworthy, memorizing, knowledgeable person aware of what changes the meaning of the hadith - it is as you said. So why did you not say the same regarding the testimonies?

I said: The distortion of the meaning of hadith is more subtle than distortion of the meaning of testimony. ***For this reason, I took precaution in hadith more than I did in testimony.***”

Here is an example from the *Kitab al-Umm* (5/37) of al- Shāfi'ī of a narration used as a proof for a legal question via the narration of Abdul Majīd ibn Abdul Aziz:

(قَالَ الشَّافِعِيُّ) : وَلَوْ نَكَحَهَا لَمْ أُفَرِّقْ بَيْنَهُمَا إلَّا بِمَا أَقْطَعُ بِهِ الشَّهَادَةَ عَلَى الرَّضَاعِ، فَإِنْ قَالَ قَائِلٌ فَهَلْ فِي هَذَا مِنْ خَبَرٍ عَنْ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -؟ قِيلَ: نَعَمْ أَخْبَرَنَا عَبْدُ الْمَجِيدِ بْنُ عَبْدِ الْعَزِيزِ عَنْ ابْنِ جُرَيْجٍ قَالَ أَخْبَرَنِي ابْنُ أَبِي مُلَيْكَةَ «أَنَّ عُقْبَةَ بْنَ الْحَارِثِ أَخْبَرَهُ أَنَّهُ نَكَحَ أُمَّ يَحْيَى بِنْتَ أَبِي أَهَابٍ فَقَالَتْ أَمَةٌ سَوْدَاءُ قَدْ أَرْضَعْتُكُمَا قَالَ فَجِئْتُ إلَى النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَذَكَرْت ذَلِكَ لَهُ فَأَعْرَضَ فَتَنَحَّيْت فَذَكَرْت ذَلِكَ لَهُ فَقَالَ وَكَيْفَ وَقَدْ زَعَمَتْ أَنَّهَا أَرْضَعَتْكُمَا» .

Meaning:

Al- Shāfi'ī said: If he had married her, I would not separate them except with the same level of certainty with which I would accept testimony about breastfeeding. If someone asks, "Is there any report about this from the Prophet (peace be upon him)?" It is said: Yes, **Abdul Majīd bin Abdul Aziz informed us** from Ibn Jurayj, who said that Ibn Abi Mulayka informed him that Uqbah bin al-Harith told him that he had married Umm Yahya bint Abi Ahab. A black slave woman then said, "I suckled both of you." Uqbah said, "So I went to the Prophet (peace be upon him) and mentioned that to him, and he turned away. I then moved to face him and mentioned it to him again. He said, 'How can you keep her as a wife when it has been said that she suckled both of you?'"

Al- Shāfi'ī has also mentioned the following in his *Ikhtilaf al-Hadith* (1/22):

لَا يَقْبَلُ خَبَرَ مَنْ جَهِلَهُ، وَكَذَلِكَ نَحْنُ لَا نَقْبَلُ خَبَرَ مَنْ جَهِلْنَاهُ، وَكَذَلِكَ لَا نَقْبَلُ خَبَرَ مَنْ لَمْ نَعْرِفْهُ بِالصِّدْقِ وَعَمَلِ الْخَيْرِ

Meaning:

“He does not accept the report of one he does not know, and likewise we do not accept the report of one we do not know, **<u>and similarly we do not accept the report of one whom we do not know for truthfulness and righteous deeds.”</u>**

Ibn ʿAdī also recorded the following in his al-Kāmil fī Ḍuʿafāʾ al-Rijāl (1/291):

حَدثنا عَبد الملك بن مُحمد سنة إحدى وتسعين ومِئَتَين، حَدثنا الربيع، قال: قال الشافعي: ومن حدث عن كذاب لم يبرأ من الكذب، ولا يقبل الخبر إلا ممن عُرِف بالاستئهال لأن يقبل خبره، ولم يكلف الله أحدًا أن يأخذ دينه عمن لا يُعرَف، ومن كثر غلطه من المحدثين ولم يكن له أصل كتاب صحيح لم يقبل حديثه، كما يكون مَن كثر غلطه في الشهادة لم تقبل شهادته.

Meaning:

'Abd al-Mālik ibn Muhammad narrated to us in the year 291 [AH], al-Rabī' narrated to us, he said: al-Shāfi'ī said: "And whoever narrates from a liar is not free from lying, and a report is not accepted except from one who is known to be qualified for his report to be accepted. Allāh does not obligate anyone to take their religion from one who is not known. And whoever makes many mistakes from among the hadith narrators and does not have an authentic original book, his hadith is not accepted, just as one who makes many mistakes in testimony, his testimony is not accepted.”

This all indicates that Imām al-Shafi’I considered his teacher, Abdul Majīd ibn Abdul Aziz to be a trustworthy narrator and was also not one who would commit tadlis.

Ibn al-Jawzī (d. 597 AH) on Abdul Majīd Ibn ʿAbdul ʿAzīz

Abu Khuzaimah said on p. 34 of his article:

> Ibn al-Jawzī brings an entry for him in his book of weak and abandoned narrators and says, *he narrates from Mālik, Yahya said* ***thiqah,*** *ar-Razi said,* ***he is not strong and al-Humaydi criticised him.*** *Ibn Ḥibbān said* ***he confused and mixed reports and narrated abandoned reports from well -known transmitters and thus deserves to be rejected***94.
>
> Ibn al-Jawzī repeats these charges in *al-I'llal al- Mutanahiyyah*. For one report he says, *the author says this hadith is* ***not authentic*** *and* ***al-Humaydi criticised Abdul Majīd*** and then quotes Ibn Ḥibbān's criticism95. Ibn al-Jawzī repeats the same criticism for another report which Abdul Majīd transmits96.

I have mentioned the following with regard to criticism levelled against the methodology of Ibn al-Jawzī in my reply to Abu Khuzaimah and Abu Hibban when defending the authenticity of the Fatima bint Asad (ra) narration[140] they tried to weaken. On that occasion it was about the narrator known as Rawh ibn Salah as quoted below:

The grading of Imām Ibn al-Jawzī that Rawh ibn Salah is weak is insufficient and unacceptable, since in his *Kitab al-Du'afa* he merely mentioned the weakening of Ibn ʿAdī, whose grading has been shown above to be a vague type of criticism. Additionally, the *Kitab al-Du'afa* of Ibn al-Jawzī has criticism levelled against it and its methodology. One of the first scholars to counter this work was the Hanafī Muhaddith known as **Al-Ḥāfiẓ Alauddin Mughlaṭāʾī** (d. 762 AH)[141] in his *al-Iktifa fi Tanqih Kitab al Du'afa.*

[140] Available here (April 2024): https://archive.org/download/fatima-bint-asad-narration-final-edition/Fatima_bint_Asad_narration_final%20edition.pdf

[141] Some have spelt it as Mughultai also.

The latter work was published in an incomplete 3 volume format using a partial manuscript held in Darul Kutub al-Misriyya in Cairo, Egypt, by the Egyptian researcher known as Dr. Mazin al-Sirsawi. The first edition only began with the narrator - سعيد بن زرعة الجَرَّار الحمصي.

Hence, Rawh ibn Salah is not found in that edition of *al-Iktifa*.

The two detractors also used his edition of al-Kāmil fī Ḍuʿafāʾ al-Rijāl of ibn ʿAdī when they mentioned the reference as follows:

al-Kāmil Fi'l Duʿafaʾ al-Rijāl (4:553-554 no.668), Riyādh: Maktabah al-Rushd, Edn. Māzin al-**Sarsāwī)**.

The correct spelling is al-Sirsawi and not al-Sarsawi as the following edition of his editing of al-Ḍuʿafāʾ al-ʿUqaylī mentioned:



Shaykh Zafar Ahmed Uthmani said in his *Qawā'id fi Ulum al-Hadith:*[142]

One ought to mention ascriptions of being weak or trustworthy about a narrator and that it is not correct to confine oneself to mentioning one of them

[142] Translated into English under the title: Underlying principles of the Sciences of Hadith (p. 157). See - https://turath.co.uk/publications/qawaid-fi-ulum-al-hadith-principles-hadith/

"If there is a difference of opinion about a narrator, with some declaring him a trustworthy narrator and others declaring him weak, then to confine oneself to mentioning the ascription of weakness and remaining silent about the ascription of trustworthiness or vice-versa is a serious fault. Unless the person is someone whose reliability is firmly established and whose Imām ate the ummah acknowledges, in which case there is no harm in confining oneself to the ascription of his being a trustworthy narrator. In fact, it is incumbent (to confine to ascribing his trustworthiness) if it is clear that the source of his invalidation is someone who is partisan, harsh, is himself invalidated, who attacks him because of his being a contemporary or because of worldly aversion, or if he is someone whose opinion is not heeded because he is ignorant of the state of the narrator. All of this is obvious after considering what we have mentioned already about the principles of invalidation and validation.

Adh-Dhahabi said in the Mīzān in the biographical notice on Aban ibn Yazid al-Attar, ***'The Allamah Abu'l Faraj ibn al Jawzī counted him among weak narrators without mentioning the sayings of those who declared him to be a trustworthy narrator, and this is one of the defects of his book that he quotes the invalidation but is silent about validation."***

The above quote from al-Dhahabī has also been quoted from a Salafi site that was run by Raza Hassan who is an associate linked to the detractors. He mentioned the following from al-Dhahabī as well as what he thought here - http://asmaur-rijaal.blogspot.com/2014/02/jafar-bin-maymoon-at-tameemi-al-anmaati.html

Quote:

Haafidh Ibn al-Jawzee (D. 597) mentioned him in Ad-Du'afa wal Matrokeen (1/173)

Note: Ibn al-Jawzee is among the strictest of Muhadditheen. Imaam Dhahabi said about his book of Du'afa:

" وقد أورده أيضا العلامة أبو الفرج ابن الجوزي في "الضعفاء"، ولم يذكر فيه أقوال من وثقه، وهذا من عيوب كتابه، يسرد الجرح ويسكت عن التوثيق"

"And al-Allaamah Abu al-Faraj Ibn al-Jawzee has also mentioned him in Ad-Du'afa but he did not mention any sayings of Tawtheeq in it, and this is one of

the defects of his book, he brings only the Jarh and remains silent from the Tawtheeq”
[Meezaan al-I’tidaal (1/16)][143]

Hence, when we look at how Ibn al Jawzī recorded just the vague Jarh from Ibn ʿAdī on Rawh ibn Salah, it became apparent that he failed to mention the accreditation (tawthiq) of Ibn Ḥibbān, al-Ḥākim, and that he was one of the trustworthy teachers of Ya’qub ibn Sufyan al-Fasawi.

Raza Hassan also mentioned other examples about Ibn al-Jawzī . See here - http://asmaur-rijaal.blogspot.com/2013/03/muhammad-bin-ishaaq-bin-yasaar.html

Quotes:

43- Haafidh Ibn al-Jawzee criticized Ibn Ishaaq so Badr ud-Deen Aynee al-HaNāfiʿ answered him saying: **“The criticism of Ibn al-Jawzee on Ibn Ishaaq is nothing for verily Ibn Ishaaq is among the Major Thiqah narrators according to the Jumhoor”**
[Umdat ul-Qaari: 7/270 H. 1199]

46- Kamaal ud-Deen Ibn Hammaam al-HaNāfiʿ said: **“And Ibn Ishaaq is Thiqah according to what the Truth is!”**
[Fath al-Qadeer Sharh Hidaayah: 1/358]

And he said while refuting Ibn al-Jawzee that: **“As for Ibn Ishaaq then he is Thiqah; there is no doubt in it according to us and the Muhaqqiq Muhadditheen”**
[Fath ul-Qadeer: 1/370]

11- Haafidh Ibn al-Jawzee has criticized him in his books like: Kitaab ad-Du’afa, Kitaab al-Mawdoo’aat, and Al-Ilal al-Mutanaahiyah.

And many Muhadditheen have refuted Ibn al-Jawzee for his Jarh on Ibn Ishaaq.

[143] The statement is under the narrator known as Aban ibn Yazid.

More examples regarding Ibn al-Jawzī were mentioned in the following work by Dr. Wali Abul Hadi Ibrahim. The title means: *'Follow up on Ibn al Jawzī regarding the trustworthy narrators he included amongst the weak.'*

التعقبات على ابن الجوزي

فيمن أوردهم في الضعفاء من الثقات.

إعداد

د/ والي عبد الهادي إبراهيم

الأستاذ المساعد بقسم الحديث وعلومه

كلية الدراسات الإسلامية والعربية بنين بدسوق

جامعة الأزهر الشريف .

Answering Abu Khuzaimah on his claim that al-Adani declared Abdul Majīd to be a liar!

Abū Khuzaimah made the following comments and a major claim that ʿAbdul Majīd was deemed to be a liar by a Ḥadīth scholar known as Muḥammad ibn Abī ʿUmar al-ʿAdanī. On p. 38 he said:

> Al-Fasi mentions Ibn Abi Umar al-Adani was **Muhammad b. Abi Umar al-Adani** and he was from those who transmitted from Abdul Majīd b. Abi Rawwad110. This shows despite narrating from him, **al-Adani declared him to be a liar**. So, the notion of some **ignorant people that just by narrating from someone does not make them thiqah.**
>
> Footnote:
>
> 110 Taqi ud-Din Muhammad al-Fasi, *al-Iqd ath-Thamin Fi Tarikh al- Balad al-Amin*, 5:492 no.1868

Reply:

He gave a reference known as al-ʿIqd al-Thamīn by Imām Taqī al-Dīn al-Fāsī (d. 832 AH). The title page of the volume he referred to:

العقد الثمين
في تاريخ البلد الأمين

للإمام
تقي الدين محمد بن أحمد الحسني الفاسي المكي
٧٧٥ — ٨٣٢ هـ

الجزء الخامس

تحقيق
فؤاد سيد
أمين المخطوطات بدار الكتب المصرية

مؤسسة الرسالة

Under the 5th volume, p. 492 was the entry for Abdul Majīd under no. 1868 as he mentioned:

— ٤٩٢ —

وُلد فى صفر سنة سبع وأربعين وخمسمائة بعَسْقَلان .

وسمع بمكة من أبى حفص المَيَانَشِيّ ، وجاوَرَ بها مدّة طويلة .

ذكره المُنذرىّ فى « التكملة (١) » ، وذكر أنه سمعه يقول : إن له خمسين وقفة .

وذكر أنه توفى فى ليلة حادى عشر شعبان ، سنة ثلاث عشرة وستمائة بمصر ، ودفن بسفح المُقَطَّم ، قال : وكان سبب قدومه مصر ، غلاء كثير وقع بمكة .

١٨٦٨ — عبد المجيد بن عبد العزيز بن أبى رَوّاد ، واسمه ميمون ، وقيل غير ذلك ، الأَزْدِيّ مولاهم . المَرْوَزِيّ الأصل ، أبو عبد المجيد المكىّ (٢) .

رَوى عن أبيه ، وعبد الملك بن جُرَيْج ، وأكثر عنه ، واللّيث ابن سعد ، ومَعْمَر ، وأيمن بن نابل ، وجماعة .

روى عنه : الشافعىُّ والحُمَيدىُّ ، ومحمد بن أبى عمر العَدَنىّ ، ومحمد بن ميمون الخياط ، والزُبير بن بكار ، وغيرهم .

رَوى له مسلم ، مقرونا بهشام بن سليمان المكى ، وأصحاب السُّنن الأربعة .

قال يحيى بن مَعين : هو ثقة ، كان يَروى عن قوم ضعفاء ، وكان أعلم الناس بحديث ابن جُرَيْج . وكان يُعلن بالإرجاء .

(١) التكملة للمنذرى مجلد ٢ ، ص ٢٨٦ .

(٢) ترجمته فى تهذيب التهذيب ٦ : ٣٨١ .

The entry continued on the next page as follows:

— ٤٩٣ —

وقال ابن مَعِين: ثقه . عرض ابن عُلَيَّة عليه كتب ابن جُرَيْج فأصلحها
له ، وقال ابن الحسين [١] عن ابن مَعِين ، وذكر عبد المجيد بن أبي رَوَّاد ،
فذكر من نبله وهيبته ، وقال : كان صَدُوقاً ، ما كان يرفع رأسه إلى السماء ،
وكانوا يُعظّمونه . وقال الدَّارقُطْنِيّ : لا يُحتج به .
قال الذهبيّ : مات سنة ستٍّ ومائتين .

The following is a complete translation for the entry on Abdul Majīd from the above images:

"No. 1868 ʿAbdul Majīd bin ʿAbdul ʿAzīz bin Abī Rawwād, whose name was Maymūn, and it was said otherwise, al-Azdī their freedman, originally from Merv, Abū ʿAbdul Majīd Al-Makkī:

He narrated from his father, ʿAbdul Mālik bin Jurayj, and (narrated) a lot from him, as well as al-Layth bin Saʿd, Maʿmar, Ayman Ibn Nābil, and a group of others.

Those who narrated from him include: Al-Shāfiʿī, al-Ḥumaydī, **Muḥammad bin Abī ʿUmar Al-ʿAdanī,** Muḥammad bin Maymūn al-Khayyāṭ, al-Zubayr bin Bakkār, and others.

Muslim narrated from him, coupled with Hishām bin Sulaymān al-Makkī, and the authors of the four Sunan books. Yaḥyā ibn Maʿīn said: He is trustworthy, he used to narrate from weak people, and he was the most knowledgeable of people regarding the ḥadīth of Ibn Jurayj. And he used to openly proclaim (the doctrine of) Irjāʾ.

Ibn Maʿīn said: He is trustworthy (thiqa). Ibn ʿUlayya presented the books of Ibn Jurayj to him, and he corrected them for him. Ibn Al-Ḥussain narrated from Ibn Maʿīn, and mentioned ʿAbdul Majīd ibn Abī Rawwād, and he mentioned his nobility and prestige, and said: He was truthful (ṣadūq), he would not raise his head to the sky, and they used to revere him. Al-Dāraquṭnī[144] said: He cannot be used as proof. Al-Dhahabī said: He died in the year 206 AH."

Upon examining the provided Arabic quotations and their corresponding translation, it is evident that al-Fāsī did not explicitly state that al-ʿAdanī considered ʿAbdul Majīd to be a liar (kadhdhāb). Instead, the evidence suggests that Abū Khuzaimah has made an unsubstantiated accusation against al-ʿAdanī. Based on an analysis of Abū Khuzaymah's previous writing style and tendencies, it can be reasonably inferred that he is prone to labelling his adversaries who make such egregious claims as blatant prevaricators.

Indeed, what al-ʿAdanī actually thought about ʿAbdul Majīd was mentioned earlier on from the Tahdhīb al-Tahdhīb of Ibn Ḥajar al-ʿAsqalānī, where it was mentioned as follows:

وقال العُقَيْلِي: ضَعَّفَه محمد بن يحيى (6).

(6) "الضعفاء" للعقيلي (4/ 24).

ومحمد بن يحيى هو ابن أبي عمر، أبو عبد الله، العدني، المجاور بمكة. قال أبو حاتم: صدوق، صالح، وفيه غفلة، رأيتُ عنده حديثًا موضوعًا رواه عن سفيان.

قال الليث: بلغني أنه لم يقعد عن الطواف ستين سنة. مات في آخر سنة ثلاث وأربعين ومئتين. "تذكرة الحفاظ" (2/ 501).

Meaning:

[144] It has been shown already that al-Dāraquṭnī also declared ʿAbdul Majīd to be thiqa in his Sunan.

Al-Uqayli said: Muhammad bin Yahya weakened him (6).

Footnote:

(6) "Al-Du'afa" by al-Uqayli (4/24).

*Muhammad bin Yahya is Ibn Abi Umar, Abu Abdullah, al-Adani, who resided in Makka.*_Abu Hatim said: Truthful (saduq), righteous, but he had some heedlessness. I saw with him a fabricated hadith that he narrated from Sufyan.

Al-Layth said: It reached me that he did not stop circumambulating (the Ka'ba) for sixty years. He died at the end of the year 243. "Tadhkiratul Ḥuffāẓ" (2/501).

The weakening of Abdul Majīd by al-Adani is a case of unexplained Jarh so not admissible to outright weaken Abdul Majīd in a conclusive ruling.

Abu Khuzaimah and his lack of verification of what Al-Ḥāfiẓ Zaynud-Din al-ʿIrāqī (d. 806 AH) indicated about Abdul Majīd and his narration as in Musnad al-Bazzār

Abu Khuzaimah said on p. 38 of his article:

> Zayn ud-Din al-I'raqi said, *although Muslim transmits from Abdul Majīd in his Sahih and Ibn Ma'in and an-Nasa'i declared him* ***thiqah, yet many [scholars of hadith] declared him to be weak***[112].
>
> Footnote:
>
> 112 Al-I'raqi, *al-Mughni Aan Hamal al-Asfar Fi'l Asfar Fi Takhrij Ma Fi al-Ahya Min al-Akhbar* 1:354 (Dar Ibn Hazm), another edition 2:1051 no.3811 (Maktabah TaBārīyyah)

The full quotation from Al-Ḥāfiẓ al-ʿIrāqī from his al-Mughnī (2/1051, no. 3810 and not no. 3811 as Abu Khuzaimah claimed) was as follows:

٣٨١٠- **حَدِيثٌ** : « حَيَاتي خَيْر لَكُم ومَوْتي خَيْر لَكُم ... » الحَدِيثَ . (١٤٤/٤) .

○ البزَّار مِن حَدِيث عَبدِالله بن مَسعُود . ورِجَاله رِجال الصَّحِيح إلَّا أَنَّ عَبْدالمَجِيد بن عَبدِالعَزِيز بن أَبِي رَوَّاد(*) وإنْ أَخرَج لَهُ مُسلِم ووَثَّقه ابن مَعِين والنَّسائي ، فَقَد ضَعَّفه كَثِيرُون . ورَوَاه الحَارِث بن أَبِي أُسَامَة في « مُسنَده » مِن حَدِيث أَنَس بنحوه بِإِسْنادٍ ضَعِيف .

This means:

"Hadith: 'My life is better for you and my death is better for you…'

(Reported by) al-Bazzār from the ḥadīth of ʿAbdullāh bin Masʿūd, and its narrators are the narrators of the Ṣaḥīḥ, except that ʿAbdul Majīd bin ʿAbdul

ʿAzīz bin Abī Rawwād, even though Muslim reported from him and Ibn Maʿīn and an-Nasāʾī deemed him as trustworthy, many have weakened him. Al-Ḥārith ibn Abī Usāma also reported it in his Musnad from the ḥadīth of Anas with a similar meaning, with a weak chain of narration."

Those from Salafism who had not bothered to study the same work known as al-Mughnī more thoroughly would have missed what al-ʿIrāqī would have thought of the overall reliability of ʿAbdul Majīd. In the above example he did not say outright that the variant from Musnad al-Bazzār has a weak chain like he did with the one from Anas (ra) as ascribed to Musnad al-Ḥārith ibn Abī Usāma. In the same al-Mughnī (p. 644, no. 2408) is the following narration with al-ʿIrāqī's comments:

حَدِيث: كَانَ أحب الطَّعَام إِلَيْهِ مَا كَانَ عَلَى ضفف أَي كثرت عَلَيْهِ الْأَيْدِي.

أخرجه أَبُو يعلى وَالطَّبَرَانِيّ فِي الْأَوْسَط وَابْن عدي فِي الْكَامِل من حَدِيث جَابر بِسَنَد حسن

Meaning:

Hadith: *The most beloved food to him (Prophet Muhammad ﷺ) was that which was on a Dafaf, meaning that upon which many hands had been.*

Reported by Abu Ya'la, al-Tabarani in al-Awsat, and Ibn ʿAdī in al-Kamil from the hadith of Jabir with a ***good chain of narration (Hasan).***

Here al-ʿIrāqī has declared a chain of transmission to be Hasan (good) which indicates that all the sub-narrators are a type of reliable narrator. At first glance one may question but where does Abdul Majīd fit into this chain of transmission? The answer lies in finding the narration from all 3 source books he mentioned. Namely:

1) Musnad Abu Ya'la al-Mawsili (4/39, no. 2045):

2045 – حَدَّثَنَا خَلَّادُ بْنُ أَسْلَمَ، حَدَّثَنَا عَبْدُ الْمَجِيدِ بْنُ أَبِي رَوَّادٍ، حَدَّثَنَا ابْنُ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ أَحَبَّ الطَّعَامِ إِلَى اللَّهِ مَا كَثُرَتْ عَلَيْهِ الْأَيْدِي»

The underlined narrator was mentioned as Abdul Majīd ibn Abi Rawwad which is actually Abdul Majīd ibn ʿAbdul ʿAzīz ibn Abī Rawwād.

2) Al-Awsat (7/217) of al-Tabarani:

7317 - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَبَّاسِ، ثَنَا خَلَّادُ بْنُ أَسْلَمَ، ثَنَا عَبْدُ الْمَجِيدِ بْنُ [ص:218] عَبْدِ الْعَزِيزِ بْنِ أَبِي رَوَّادٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «أَحَبُّ الطَّعَامِ إِلَى اللَّهِ مَا كَثُرَتْ عَلَيْهِ الْأَيْدِي»

لَمْ يَرْوِ هَذَا الْحَدِيثَ عَنِ ابْنِ جُرَيْجٍ إِلَّا عَبْدُ الْمَجِيدِ "

In this chain the full name was given as Abdul Majīd ibn ʿAbdul ʿAzīz ibn Abī Rawwād. In the next reference he was mentioned as Ibn Abi Rawwad and the narration is found under the entry for Abdul Majīd ibn ʿAbdul ʿAzīz ibn Abī Rawwād:

3) Al-Kāmil of Ibn ʿAdī (8/465, Sirsawi edition):

13606 - حَدثنا مُحمد بن إبراهيم بن نيروز الأنماطي بمصر، حَدثنا خلاد بن أسلم، حَدثنا ابن أبي رواد، عن ابن جُرَيج، عن أبي الزبير، عن جابر؛ أن النبي صَلى الله عَليه وسَلم قال: أحب الطعام إلى الله تعالى ما كثرت عليه الأيدي.

At the end of this section in *al-Kāmil*, Ibn ʿAdī claimed:

وكل هذه الأحاديث غير محفوظة، على أنه ثبت في حديث ابن جُرَيج، وله عن غير ابن جُرَيج أحاديث غير محفوظة، وعامة ما أنكر عليه الإرجاء.

Meaning:

“All of these hadiths are not preserved. However, it is confirmed in the hadith of Ibn Jurayj, and he has narrated from others besides Ibn Jurayj hadiths that are also not preserved. ***The generality of what has been criticized about him relates to Irja'.”***

What is now clear is that Al-Ḥāfiẓ Zaynud-Din al-ʿIrāqī did not agree with Ibn ʿAdī on this verdict, and he deemed the above chain with Abdul Majīd to be Hasan (good). This means that al-ʿIrāqī personally held Abdul Majīd to be a type of reliable narrator. It is also worth noting that the late Salafi Hadith writer known as **Dr. Diyaur-Rahman al-A'zami** (d. 2020) has also mentioned the above narration in his *al-Jāmiʿ al-Kamil* (10/604) where he mentioned his view on Abdul Majīd as follows:

عن جابر قال: قال رسول الله – صلى الله عليه وسلم –: "إنّ أحب الطعام إلى الله ما كثرت عليه الأيدي".

حسن: رواه أبو يعلى (2046)، والطبراني في الأوسط (7313) كلاهما من طريق خلاد بن أسلم، قال: حدثنا عبد المجيد بن عبد العزيز بن أبي روّاد، قال: حدثنا ابن جريج، عن أبي الزبير، عن جابر، قال: فذكره.

وإسناده حسن من أجل عبد المجيد بن عبد العزيز، فإنه حسن الحديث إذا لم يخطئ

Meaning:

“Narrated by Jabir, he said: The Messenger of Allāh (peace be upon him) said: "Indeed, the most beloved food to Allāh is that upon which many hands have been placed."

Good (Hasan): It was narrated by Abu Ya'la (2046) and al-Tabarani in al-Awsat (7313), both from the route of Khallad bin Aslam, who said: Abdul-Majīd bin Abdul-Aziz bin Abi Rawwad narrated to us, he said: Ibn Jurayj

narrated to us, from Abu az-Zubayr, from Jabir, who said: Then he mentioned it.

And its chain of narration is good (Hasan) because of 'Abdul-Majīd ibn 'Abdul-'Aziz, for **he is good in hadith if he does not make a mistake."**

More examples from Diyaur-Rahman shall be mentioned in a section where other Salafis made positive points about Abdul Majīd .

This hadith indicates that the food that is most beloved to Allāh is the food that is shared by many people, emphasizing the virtue of sharing meals and the blessings associated with it. The hadith is classified as "Hasan" (good) based on the reliability of one of the narrators, 'Abdul-Majīd ibn 'Abdul-'Azeez, who is considered a good narrator when he does not make mistakes.

Abu Khuzaimah also mentioned the following about Zaynud-Dīn al-ʿIrāqī and his son (Waliud-Dīn) by depending on al-Albani:

This is why I say, Al-Ḥāfiẓ al-I'raqi – the Shaykh of al-Haythamī was more precise [and accurate] in addressing the reality of the chain of al-Bazzār for he said in Takhrij al-Ihya (4:128), the narrators are the narrators of the sahih, except Abdul Majīd b. Abi Rawwad, who Muslim has used for transmission, Ibn Ma'in and an-Nasa'i said he was thiqah and others declared him weak. I say: as for his statement of his sons in Tarh at-Tathrib Fi Sharh at-Taqrīb(3:297), the chain is good, however is this it is not good according to me, this would have been the case if Abdul Majīd had not opposed trustworthy narrators as mentioned before and this is the defect in the hadith[182].

Footnote: 182 Al-Albani, *Silsilah al-Ahadith ad-Da'ifah wal-Mawdhu'a* 2:404-405

Here, al-Albani also failed to realise that Abdul Majīd was not deemed as being weak (da'eef) overall by Zaynud-Dīn al-ʿIrāqī [145] based on the above example where he deemed the sanad to be Hasan in *al-Mughnī* (p. 644, no. 2408). Indeed, his son, Waliud-Dīn al-ʿIrāqī (d. 826 AH) did deem the sanad for the Musnad al-Bazzār Hadith to be jayyid (good) in *Tarh al-Tathrib*[146] which his father initiated but did not complete as mentioned in the quote below. What this also demonstrates is that both Zaynud-Din and his son Waliud-Din did not affirm that Abdul Majīd is personally weak (da'eef) to them and instead he was a type of trustworthy narrator. Additionally, al-Haythamī was the son in law and student of Zaynud-Din al-ʿIrāqī, and he has deemed Abdul Majīd to be Thiqa (trustworthy) as shall be demonstrated later on from his *Majmaʿ al-Zawāʾid wa Manbaʿ al-Fawāʾid.*

What Abu Khuzaimah surmised on p. 64 of his article is also a false summation and a conclusion that contradicts the reality of what has been shown above about the status of Abdul Majīd by Zaynud-Dīn al-ʿIrāqī and his son. He said:

> Furthermore, even if this authentication of al-I'raqi was taken, **he himself expresses and shows criticism levied against Abdul Majīd** , and as al-Albani said, al-I'raqi was precise and more accurate in his words compared to al- Haythami.

Imām Taqī al-Dīn ibn Fahd al-Makkī (d. 885 AH) has mentioned some background to Ḥāfiẓ al-ʿIrāqī in his Laḥẓ al-Alḥāẓ bi-Dhayl Ṭabaqāt al-Ḥuffāẓ (1/149) and his efforts in extracting the Ḥadīths mentioned in the Iḥyāʾ ʿUlūm al-Dīn of Imām al-Ghazālī, and his different works including al-Mughnī named above. Some quotes from the Laḥẓ al-Alḥāẓ:

إن الحافظ أبا محمود المقدسي سمع منه شيئا في سنة خمس وأربعين وولع **بتخريج أحاديث الإحياء** **وله من العمر قريب من العشرين سنة**.

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[145] One may also refer to what Shaykh Muhammad Awwama said later on with regard to the narration from Musnad al-Bazzar and what Hafiz al-Iraqi implied in his al-Mughni which is the takhrij of the Hadiths in al-Ihya Ulum al-Din of Imam al-Ghazali.

[146] 3/433 (Dar ibn al Jawzi edition) and 3/297 of the earlier print.

وكان –رحمه الله تعالى– صالحا خيرا دينا ورعا عفيفا صينا متواضعا حسن النادرة والفكاهة منجمعا ذا أخلاق حسنة منور الشيبة جميل الصورة كثير الوقار قليل الكلام إلا في محل الضرورة فإنه يكثر الانتصار تاركا ما لا يعنيه طارحا للتكلف شديد الاحتراز في الطهارة بحيث إنه يناله بسببها مشقة شديدة لا يصده عن ذلك مرض ولا غيره، وكان لا يلبس إلا ما يتيقن طهارته بأن يطهره بيده أو يطهره له صاحبه شيخنا الحافظ أبو الحسن الهيثمي لا يعتمد في ذلك أصلا على غيره، وله في ذلك أحوال عجيبة لا يخل في حضر ولا سفر ولا في صحة ولا مرض ولم يكن يخرجه الاحتياط في ذلك إلى الوسوسة وكان –رحمه الله تعالى– شديد التواضع لا يرى له على أحد فضلا كثير الحياء ليس بينه وبين أحد شحناء حليما واسع الصدر طويل الروح لا يغضب إلا لأمر عظيم ويزول في الحال، ليس عنده حقد ولا غش ولا حسد لأحد ولا يواجه أحدا بما يكره ولو آذاه وعاداه مع صدعه بالحق وقوة نفسه فيه لا يأخذه في الله لومة لائم، إذا قام في أمر لا يرده عنه أحد لا يقوم شيء دونه، لا يهاب سلطانا ولا أميرا في قول الحق وإن كان مرًّا، يتشدد في موضع الشدة ويلين في موضع اللين وكان –رحمه الله تعالى– كثير التلاوة إذا ركب وافر الحرمة والمهابة نقي العرض ماشيا على طريقة السلف الصالح في المواظبة على قيام الليل وصيام الأيام البيض من كل شهر والست من شوال والجلوس في محله بعد صلاة الصبح مع الصمت إلى أن ترتفع الشمس فيصلي الضحى وعلى الإسماع والإقراء والتدريس والتصنيف، وكان –رحمه الله تعالى– له وظائف من تدريس وتصدير وخطابة ومواعيد وغير ذلك بالقاهرة وحج مرات وجاور بالحرمين الشريفين وولي القضاء والخطابة مع الإمامة في المدينة الشريفة –على الحالِّ بها أفضل الصلاة والسلام.

وكان –رحمه الله تعالى– ذو فضائل جمة من مكارم الأخلاق ومحاسن الشيم والآداب ذا وضاءة ظاهرة وشكالة حسنة كأن في وجهه مصباحا من رآه علم أنه رجل صالح، له المؤلفات المفيدة المشهورة في علم الحديث والتخاريج الحسنة من ذلك "إخبار الأحياء بأخبار الإحياء" في أربع مجلدات فرغ من تسويده في سنة إحدى وخمسين وسبعمائة قرأ عليه شيئا من الحافظ عماد الدين بن كثير وقد بيض منه نحوًا من خمسة وأربعين كراسا

وصل فيها إلى أواخر الحج. قرأ عليَّ ذلك ابنه شيخنا الحافظ أبو زرعة أحمد وينتهي ذلك إلى قوله الحديث الثامن والعشرين وقال –صلى الله عليه وسلم: "لم يصبر على شدتها ولأوائها أحد إلا كتب

له2 شفيعا يوم القيامة" وبعد ذلك خمس ورقات من التبييض لم يقرأها ثم اختصره في مجلد ضخم سماه "المغني عن حمل الأسفار في الأسفار في تخريج ما في الإحياء من الأخبار" فاشتهر وكتب منه نسخ عديدة وسارت به الركبان إلى الأندلس وغيرها من البلدان فبسبب ذلك تباطأ الشيخ عن إكمال تبييض الأصل وشرع قبل ذلك في مصنف متوسط بين المطول والمختصر فذكر فيه أشهر أحدايث الباب سماه "الكشف المبين عن تخريج أحياء علوم الدين" كتب منه شيئا يسيرا وحدث ببعضه قرأه عليه شيخنا نور الدين الهيثمي و"تقريب الأسانيد وترتيب المسانيد" في الأحكام ثم اختصره في نحو نصف حجمه وشرح قطعة صالحة من الأصل في رقيب من مجلد ثم أكمله ولده شيخنا الحافظ أبو زرعة بعده والألفية المسماة بالتبصرة والتذكرة" في علم الحديث.

Meaning:

Al-Ḥāfiẓ Abu Mahmud al-Maqdisi heard something from him in the year (7)45 AH when he was around twenty years old and became fond of extracting the hadiths of Ihya' 'Ulum al-Din (Revival of the Religious Sciences).

He (may Allāh have mercy on him) was righteous, virtuous, pious, devout, chaste, modest, humble, had a good sense of humour and pleasant manners, had a radiant grey beard, a beautiful appearance, great dignity, and spoke little except, when necessary, in which case he would speak extensively, abandoning what did not concern him and avoiding pretentiousness. He was extremely cautious in matters of purification to the point that it caused him great hardship, and neither illness nor anything else could deter him from it. He would only wear what he was certain was pure, either by purifying it himself or by having his companion, our Shaykh Al-Ḥāfiẓ Abul Hasan al-Haythamī , purify it for him. He did not rely on anyone else in this matter at all, and he had remarkable situations in this regard, whether he was present or travelling, in health or illness. However, his caution in this matter did not lead him to obsessiveness.

He (may Allāh have mercy on him) was extremely humble and did not see himself as superior to anyone. He was very shy, had no animosity towards anyone, was forbearing, open-hearted, patient, and would only become angry for a serious reason, which would subside immediately. He held no grudges, deceit, or envy towards anyone and would not confront anyone with what they disliked, even if they had harmed or opposed him, despite his steadfastness in the truth and strong sense of self-righteousness. He did not fear the blame of any critic. When he undertook a matter, no one could dissuade him from it, and nothing could stand in his way. He did not fear any sultan or ruler in speaking the truth, even if it was bitter. He was firm when firmness was required and gentle when gentleness was necessary.

He (may Allāh have mercy on him) was devoted to recitation when riding, had great respect and reverence, and had a pure reputation, following the path of the righteous predecessors in his commitment to night prayers, fasting the white days of each month and the six days of Shawwal, sitting in his place after the dawn prayer in silence until the sun rose, then praying the Duha prayer, and in listening, reciting, teaching, and writing.

He (may Allāh have mercy on him) had regular duties of teaching, presiding, delivering sermons, and appointments in Cairo. He performed Hajj several times and resided in the two holy sanctuaries. He assumed the positions of judge, preacher, and Imām in the blessed city of Madina, upon whose inhabitant be the best of prayers and peace.

He (may Allāh have mercy on him) possessed numerous virtues, noble character traits, and good manners. He had a radiant countenance and a pleasant appearance, as if there was a lamp in his face. Whoever saw him knew that he was a righteous man. He authored well-known beneficial works in the field of hadith and good extractions, including:

1. **Ikhbār al-Aḥyāʾ bi Akhbār al-Iḥyāʾ (إخبار الأحياء بأخبار الإحياء) in four volumes, which he completed drafting in the year 751 AH**. Al-Ḥāfiẓ 'Imad Al-Din Ibn Kathīr read some of it to him, and he had written about forty-five

notebooks of it, reaching the end of the Hajj section. His son, our Shaykh Al-Ḥāfiẓ Abu Zur'a Ahmed, read that to me, and it ends with his saying in the twenty-eighth hadith: "No one endured its hardships and tribulations except that he was written as an intercessor on the Day of Resurrection." After that, there are five pages of the fair copy that he did not read.

2. He then summarized it in a large volume called **al-Mughnī ʿan Ḥaml al-Asfār fī al-Asfār fī Takhrīj mā fī al-Iḥyāʾ min al-Akhbār** (**المغني عن حمل الأسفار في الأسفار في تخريج ما في الإحياء من الأخبار**)**, which became famous and was copied numerous times. Its reputation spread to Andalusia and other countries. Because of this, the Shaykh was delayed in completing the fair copy of the original work.**

3. Prior to that, he began a medium-sized work between the detailed and the summarized, in which he mentioned the most famous hadiths of each chapter, and he called it **Al-Kashf al-Mubīn ʿan Takhrīj Aḥyāʾ ʿUlūm al-Dīn** (الكشف المبين عن تخريج أحياء علوم الدين). He wrote a small portion of it and narrated some of it. Our Shaykh Nur al-Din al-Haythamī read it to him.

4. **Taqrībul-Asānīd wa Tartib al-Masānīd** (تقريب الأسانيد وترتيب المسانيد) on the rules (of hadith terminology), then he summarized it to about half its size.

5. He explained a substantial portion of the original work in about one volume, then his son, our Shaykh Al-Ḥāfiẓ Abu Zur'a, completed it after him.[147]

6. The Alfiyyah (الألفية) titled "Al-Tabṣirah wa al-Tadhkirah" (**التبصرة والتذكرة**) in the Science of Ḥadīth.

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[147] This is the work known as *Ṭarḥ al-Tathrīb fī Sharḥ al-Taqrīb* - **طَرْحَ التَّثْرِيبِ فِي شَرْحِ التَّقْرِيبِ**

Ḥāfiẓ Zaynud-Din al-ʿIrāqī mentioned in the introduction to the book mentioned under no. 5 which is *Ṭarḥ al-Tathrīb* the following words:

فَلَمَّا أَكْمَلْت كِتَابِي الْمُسَمَّى بِتَقْرِيبِ الْأَسَانِيدِ وَتَرْتِيبِ الْمَسَانِيدِ وَحَفِظَهُ ابْنِي أَبُو زُرْعَةَ الْمُؤَلَّفُ لَهُ وَطَلَبَ حَمْلَهُ عَنِّي جَمَاعَةٌ مِنْ الطَّلَبَةِ الْحَمَلَةِ، سَأَلَنِي جَمَاعَةٌ مِنْ أَصْحَابِنَا فِي كِتَابَةِ شَرْحٍ لَهُ يُسَهِّلُ مَا عَسَاهُ يَصْعُبُ عَلَى مَوْضُوعِ الْكِتَابِ، وَيَكُونُ مُتَوَسِّطًا بَيْنَ الْإِيجَازِ وَالْإِسْهَابِ، فَتَعَلَّلْتُ بِقُصُورٍ مِنْ الْمُجَاوَرَةِ بِمَكَّةَ عَنْ ذَلِكَ، وَبِقِلَّةِ الْكُتُبِ الْمُعِينَةِ عَلَى مَا هُنَالِكَ، ثُمَّ رَأَيْت أَنَّ الْمُسَارَعَةَ إلَى الْخَيْرِ أَوْلَى وَأَجَلُّ، وَتَلَوْت {فَإِنْ لَمْ يُصِبْهَا وَابِلٌ فَطَلٌّ} [البقرة: 265] ، وَلِمَا ذَكَرْته مِنْ قِصَرِ الزَّمَانِ وَقِلَّةِ الْأَعْوَانِ، سَمَّيْته طَرْحَ التَّثْرِيبِ فِي شَرْحِ التَّقْرِيبِ، فَلْيَبْسُطْ النَّاظِرُ فِيهِ عُذْرًا وَلِيَقْتَنِصْ عَرُوسَ فَوَائِدِهِ عُذْرًا، وَاَللَّهُ الْمَسْئُولُ فِي إكْمَالِهِ وَإِتْمَامِهِ وَحُصُولِ النَّفْعِ بِهِ وَدَوَامِهِ، إنَّهُ عَلَى مَا يَشَاءُ قَدِيرٌ وَبِالْإِجَابَةِ جَدِيرٌ.

Meaning:

"When I completed my book titled *Taqrībul-Asānīd wa Tartib al-Masānīd*, and my son Abu Zur'a, for whom it was authored, had memorized it, and a group of students and narrators sought to transmit it from me, a group of our companions asked me to write a commentary for it that would facilitate what might be difficult for the subject of the book, and would be moderate between brevity and elaboration.

I made excuses due to my shortcomings while residing in Makka, and the scarcity of books that would assist me in that. Then I considered that hastening towards good is better and more sublime, and I recited: "And if it is not hit by a downpour, then a drizzle [is sufficient]." [Quran 2:265]

Due to what I mentioned about the shortness of time and the lack of assistants, I named it ***Ṭarḥ al-Tathrīb fī Sharḥ al-Taqrīb***. So let the one who examines it extend an excuse and let him capture the bride of its benefits readily. Allāh is the one asked to complete it, perfect it, bring

about benefit through it, and make it last. Indeed, He is capable of whatever He wills and worthy of answering."

The following is from *Ṭarḥ al-Tathrīb* (3/297):

[فَائِدَة أَنْ رَسُول اللَّه صَلَّى اللَّه عَلَيْهِ وَسَلَّمَ شَاهِدًا عَلَى جَمِيع الْأُمَم]

{الْخَامِسَةُ} قَوْلُهُ «وَأَنَا شَهِيدٌ عَلَيْكُمْ» مُوَافِقٌ لِقَوْلِهِ تَعَالَى {وَجِئْنَا بِكَ عَلَى هَؤُلاءِ شَهِيدًا} [النساء: 41] وَلِقَوْلِهِ تَعَالَى {وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا} [البقرة: 143] ، وَقَدْ ذَكَرَ التَّفْسِيرُ أَنَّهُ – عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ – يَشْهَدُ عَلَى جَمِيعِ الْأُمَمِ مَنْ رَآهُ وَمَنْ لَمْ يَرَهُ، وَقَدْ أَخْبَرَ – عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ – فِي هَذَا الْحَدِيثِ بِأَمْرَيْنِ كَوْنُهُ فَرَطًا لَهُمْ يَتَقَدَّمُهُمْ بِعَمَلِ مَصْلَحَتِهِمْ وَشَهِيدًا عَلَيْهِمْ يَشْهَدُ بِأَعْمَالِهِمْ فَكَأَنَّهُ بَاقٍ مَعَهُمْ لَمْ يَتَقَدَّمْهُمْ بَلْ يَبْقَى بَعْدَهُمْ حَتَّى يَشْهَدَ بِأَعْمَالِ آخِرِهِمْ فَجَمَعَهَا اللَّهُ تَعَالَى لَهُ مَا بَيْنَ هَاتَيْنِ الصِّفَتَيْنِ اللَّتَيْنِ تَتَنَافَيَانِ فِي حَقِّ غَيْرِهِ فَهُوَ – عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ – قَائِمٌ بِأَمْرِهِمْ فِي الدَّارَيْنِ فِي حَالَتَيْ حَيَاتِهِ وَمَوْتِهِ وَرَوَى أَبُو بَكْرٍ الْبَزَّارُ فِي مُسْنَدِهِ بِإِسْنَادٍ جَيِّدٍ عَنْ ابْنِ مَسْعُودٍ – رَضِيَ اللَّهُ عَنْهُ – قَالَ قَالَ رَسُولُ اللَّهِ – صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ –: «حَيَاتِي خَيْرٌ لَكُمْ تُحْدِثُونَ وَيُحْدَثُ لَكُمْ وَوَفَاتِي خَيْرٌ لَكُمْ تُعْرَضُ عَلَيَّ أَعْمَالُكُمْ فَمَا رَأَيْت مِنْ خَيْرٍ حَمِدْت اللَّهَ عَلَيْهِ وَمَا رَأَيْت مِنْ شَرٍّ اسْتَغْفَرْت اللَّهَ لَكُمْ»

Meaning:

[Benefit: The Messenger of Allāh ﷺ is a witness over all nations]

The fifth [point]: His statement, "And I am a witness over you," is in agreement with the saying of Allāh the Exalted, "And We will bring you as a witness over these [people]" [4:41], and His saying, "And the Messenger will be a witness over you" [2:143].

The tafsīr has mentioned that he ﷺ will bear witness over all nations, those who saw him and those who did not see him. He ﷺ has informed in this ḥadīth of two matters: his being a predecessor for them, preceding them in working for their benefit, and being a witness over them, testifying to their deeds. It is as if he remains with them, not having preceded them; rather, he remains after them until he bears witness to the deeds of the last of them.

Allāh the Exalted has combined for him that which is between these two attributes which are contradictory for others. He ﷺ is the one taking care of their affairs in both abodes, in the two states of his life and his death.

Abū Bakr al-Bazzār narrated in his Musnad with a **good (jayyid) chain of transmission from Ibn Masʿūd**, may Allāh be pleased with him, who said: The Messenger of Allāh (ﷺ) also said: ***'My life is good (khayr) for you, for you narrate and I relate to you [the revelations and guidance]. And my death is good (khayr) for you, for your deeds will be presented to me. Whatever good I see, I praise Allāh for it, and whatever evil I see, I ask Allāh's forgiveness for you.'***

Al-Dhahabī considered Abdul Majīd to be trustworthy and authenticated a Hadith via him

Abu Khuzaimah brought up some points on the reliability of Abdul Majīd based on some works by Imām al-Dhahabī . On p. 39 of his article, he said:

> Adh-Dhahabi brings an entry in his two books of weak narrators, *Mughni Fidh-Dhu'afa*[113] and in his *Diwan adh- Dhu'afa wal-Matrukin*[114] Adh-Dhahabi has an entry for him in his *Mīzān* and summarises his view in the following way, *truthful, a murji like his father, Imām Yahya b. Ma'in and others said he was thiqah, Abu Dawud said thiqah a caller to al-Irja, Ibn Ḥibbān said, he deserves to be abandoned and severely rejected in hadith since he would mix and confuse reports and would transmit rejected narrations from well-known narrators*[115].
>
> Adh-Dhahabi another time said***, thiqah murji***[116].
>
> In another work on the narrators in the 6 books of hadith he says after bringing Abdul Majīd 's entry, *Ahmad said he was* ***thiqah*** *and* ***extreme in his Irja****, Abu Hatim said* ***he is not strong***[117]. The researcher of *al-Kashif* made a mistake when he said Ibn Hajr said he was matruk in *at-Taqrib*[118].
> Footnotes:
>
> 113 *Al-Mughni Fidh-Dhu'afa* 2:7 no.3793 114 *Diwan adh-Dhu'afa wal-Matrukin* 2:44 no.2815 (Dar ul-Basha'ir) 115 Adh-Dhahabi, *Mīzān ul-Iʿtidāl* 2:565 no.4926 (al-Risalah al- Aʿlāmiah) 116 Adh-Dhahabi, *Asma Man Takallam Fihi Wa Huwa Mawthaq*, 346 117 Adh-Dhahabi, *al-Kashif Fi Ma'rifah Mann Lahu Riwayah Fi'l Kutub as-Sittah*, 2:239 no.3428 (Dar ul-Hadith) 118 *al-Kashif*, 2:239 no.3428 (Dar ul-Hadith)

Reply:

Al-Dhahabī mentioned Abdul Majīd in his *al-Mughnī fī al-Ḍuʿafā*ʾ[148] as follows:

3793 – م عه / عبد الْمجِيد بن عبد الْعَزِيز بن أبي رواد وَثَّقَهُ ابْن معِين وَغَيره وَقَالَ أَبُو دَاوُد ثِقَة دَاعِيَة إِلَى الأرجاء وَقَالَ ابْن حبَان يسْتَحق التّرْك

Meaning:

No. 3793 - Muslim (م) and the four Sunan (عه) / Abdul Majīd ibn ʿAbdul ʿAzīz ibn Abī Rawwād: Ibn Ma'in and others declared him trustworthy. Abu Dāwūd said: "Trustworthy, a caller to Irja' (a theological view)." Ibn Ḥibbān said: "He deserves to be abandoned."

Here, al-Dhahabī 's aim was not to give his own summarised ruling but to merely mention some views from those who praised or dispraised Abdul Majīd. If Abu Khuzaimah was under the impression that every single instance of narrators listed in *al-Mughnī fī al-Ḍuʿafā*ʾ ranges from a bare minimum of being weak (da'eef) and to more severe levels of weakness, then he has a huge dilemma to address.

Al-Dhahabī said in the introduction the following point:

إِذْ لَو استوفيت حَاله وَمَا قيل فِيهِ وَمَا أنكر من الحَدِيث عَلَيْهِ لبلغ الْكتاب عدَّة مجلدات فَمن أَرَادَ التبحر فِي الْمعرفَة فليطالع المؤلفات الْكِبَار وليأخذ من حَدِيث أخذت

Meaning:

[148] 1/570-571, no. 3793, Nurud-Din Itr edition, 2/7, no. 3793, Darul Kutub al-Ilmiyya edition.

"If I were to fully cover his condition, what was said about him, and what he was criticized for regarding hadith, the book would span several volumes. So, whoever wishes to delve deeply into knowledge should study the major works and take from the hadith what I have taken."

Straight after the above point al-Dhahabī said:

وَقد رمزت على من لَهُ رِوَايَة فِي كتب الْإِسْلَام السِّتَّة كَمَا ترَاهُ

فَالْبُخَارِي خَ

وَمُسلم م

وَأَبُو دَاوُد د

وَالتِّرْمِذِيّ ت

وَالنَّسَائِيّ س

وَلابْن مَاجَه ق وَالْجَمَاعَة كلهم ع

وَالسّنَن الْأَرْبَعَة عه

وَالله حسبي وَعَلِيهِ اعتمادي وَهَذَا مبلغ مَا عِنْدِي وَلَا آلو جهدي

Meaning:

“And I have symbolized those who have a narration in the six books of Islam as you see:

For Bukhari: "خ"

For Muslim: "م"

For Abu Dāwūd: "د"

For Tirmidhī: "ت"

For Nasai: "س"

For Ibn Majah: "ق", and for all of them together: "ع"

For the four Sunan: "عه"

And Allāh is sufficient for me, and upon Him I rely. This is the extent of what I have, and I spare no effort."

A swift perusal of *al-Mughnī fī al-Ḍuʿafāʾ* would show to the meticulous researcher that al-Dhahabī has included within it several narrators that are also found in Sahih al-Bukhari or all six major books of Hadith, the symbol given by al-Dhahabī for being included in all 6 books of Hadith - ع.

Some examples of narrators whose narrations are found in all the six books:

1)

102 ع

إِبْرَاهِيم بن طهْمَان

ثِقَة مَشْهُور ضعفه مُحَمَّد بن عبد الله بن عمار فَقَالَ مُضْطَرب الحَدِيث وَقَالَ الجْوزجَانِي فَاضل يرْمى بالارجاء

Meaning:

102 ع (Narrations found in all 6 books)

Ibrāhīm ibn Ṭahmān

Trustworthy and well-known, but Muḥammad bin ʿAbdullāh bin ʿAmmār considered him weak, saying: "His ḥadīth is inconsistent." Al-Jūzajānī said: "Virtuous but accused of Irjāʾ."

2)

521 – ع

اسباط بن مُحَمَّد الْقرشِي

ثِقَة مَشْهُور قَالَ ابْن سعد فِيهِ بعض الضعْف وَقَالَ لَا بَأْس بِهِ

Meaning:

521 - ع(narrations found in all 6 books)

Asbāṭ bin Muḥammad al-Qurashī Trustworthy and well-known. Ibn Saʿd said: "There is some weakness in him," but he also said: "There is no problem with him."

3)

613 – ع

إِسْرَائِيل بن يُونُس

أحْدُ الثِّقَات الاعلام قَالَ ابْن سعد مِنْهُم من يستضعه

Meaning:

613 - ع (narrations in all 6 books)

Israʾīl bin Yūnus One of the trustworthy and prominent narrators. Ibn Saʿd said: "Among them are those who consider him weak."

4)

902 – ع

بشر بن السّري ابو عَمْرو الافوه وثقة ابْن معِين وَغَيره واما الْحميدِي ابو بكر فَقَالَ كَانَ جهميا لَا يحل أَن يكْتب عَنهُ وَقَالَ ابْن عدي يَقع فِي حَدِيثه مُنكر وَهُوَ فِي نَفسه لَا بَأْس بِهِ قلت رَجَعَ عَن التجهم وَقَالَ ابو حَاتِم ثَبت صَالح

Meaning:

"902 - ع

Bishr ibn al-Sarī Abū ʿAmr al-Afwaḥ: Ibn Maʿīn and others considered him trustworthy. However, al-Ḥumaydī Abū Bakr said he was a Jahmī and that it is not permissible to write from him. Ibn ʿAdī said his ḥadīth contains objectionable content, but there is no issue with him personally. "I (al-Dhahabī) say he abandoned Jahmism. Abū Ḥātim said he is reliable and sound."

5)

1141 – ع

جَعْفَر بن حَيَّان أَبُو الاشهب ثِقَة

وَهُوَ العطاردي اخطأ من ضعفه وهم ابْن الْجَوْزِيّ فِي ايراده

Meaning:

1141 - ع (narrations found in all 6 books)

Jaʿfar bin Ḥayyān Abū al-Ashḥab, trustworthy. He is al-ʿUṭāridī. **Those who weakened him were mistaken, and among them is Ibn al-Jawzī in his mentioning of him.**

There are more examples like this in al-Mughnī of al-Dhahabī and the point here is that the mere mention of such narrators like the above do not mean that al-Dhahabī personally held all of the narrators listed in this work to be absolutely weak in some manner. The likes of Abū Khuzaimah did not explain this point and thus what is more important is to see what was al-Dhahabī's personal judgement on ʿAbdul Majīd.

Abu Khuzaimah also mentioned that Abdul Majīd was listed by al-Dhahabī in his:

*Diwan adh- Dhu'afa wal-Matrukin*114 Footnote: 2:44 no.2815 (Dar ul-Basha'ir)

Once again Abu Khuzaimah failed to mention what al-Dhahabī said in the introduction to this work. Al-Dhahabī said:

أما بعد –فهذا "ديوان أسماء الضعفاء والمتروكين" وخلق من المجهولين، وأناس ثقات فيهم لين، على ترتيب حروف المعجم، بأخصر عبارة وألخص إشارة، فمن كان في كتاب من الكتب الستة: البخاري، ومسلم، وأبي داود، والترمذي، والنسائي، وابن ماجه له رواية، فعليه –رمز ذلك الكتاب:–

فالبخاري (خ)، ومسلم (م)، وأبو داود (د)، والترمذي (ت)، والنسائي (س) وابن ماجه (ق) فإن كان في الكتب الستة جميعها وذلك نادر جداً فعليه (ع) ومن كان في السنن الأربعة فعليه (عه)، والله المسئول أن ينفع به إنه سميع الدعاء.

Meaning:

“As for what follows - this is the Collection of Names of the Weak and Abandoned’ and a group of unknown people, ***and trustworthy people who have some weakness***, arranged according to the letters of the dictionary, in the shortest possible expression and most concise indication. So, whoever is mentioned in one of the six books: Bukhari, Muslim, Abu Dāwūd, al-Tirmidhī, al-Nasai, and Ibn Majah has a narration, then he has the code of that book:

Bukhari is **(خ)**, Muslim is **(م),** Abu Dāwūd is **(د),** al-Tirmidhī is **(ت)**, al-Nasai is **(س)** and Ibn Majah is **(ق)**. **If he is found in all six books, which is very rare, then he has the code (ع).** And whoever is in the four Sunan, then he has the code (عه). And Allāh is the one asked to bring benefit with it, indeed He is the All-Hearing of supplication.”

Upon careful examination of the *Dīwān al-Ḍuʿafāʾ wal-Matrūkīn*, a diligent researcher would also discover that al-Dhahabī has incorporated within its pages numerous narrators who are also present in Ṣaḥīḥ al-Bukhārī or all six primary Ḥadīth collections. In such cases, al-Dhahabī has assigned these narrators the distinctive symbol "ع" to indicate their inclusion in these highly regarded sources. This is how he mentioned ʿAbdul Majīd in this work:

2601 – عبد المجيد بن عبد العزيز بن أبي رواد: وثقه ابن معين، وغيره، وقال أبو داود: ثقة داعية إلى الإرجاء، تركه ابن حبان. –م، عه–

Meaning:

2601 - ʿAbdul Majīd bin ʿAbdul ʿAzīz bin Abī Rawwād: Ibn Maʿīn and others declared him trustworthy. Abū Dāwūd said: He is trustworthy but invites towards Irjāʾ. Ibn Ḥibbān abandoned him. [Narrated in Muslim and the four Sunan (م, عه)]

This statement from al-Dhahabī is similar to what he mentioned in his *al-Mughnī* as shown above. Examples of some narrators whose narrations are found in all 6 major books of Ḥadīth:

1)

195 – إبراهيم بن طهمان: ثقة، ضعفه محمد بن عبد الله بن عمار. – ع–

Meaning:

195 - Ibrāhīm bin Ṭahmān: Trustworthy. Muḥammad bin ʿAbdullāh bin ʿAmmār declared him weak. [Narrations in all 6 books].

2)

401 – إسماعيل بن زكريا الخُلقاني: صدوق، شيعي غال. – ع–

Meaning:

401 - Ismāʿīl bin Zakariyā al-Khulqānī: Truthful, an extreme Shīʿite. [Narrations in all six books].

3)

833 – حبيب المعلم. هو ابن أبي قريبة: ثقة، كان القطان لا يحدث عنه. – ع–

Meaning:

833 - Ḥabīb al-Muʿallim. He is Ibn Abī Quraybah: Trustworthy. Al-Qaṭṭān would not narrate from him. [Narrations in all six books].

4)

1212 – خالد بن ذكوان: صالح الحديث. – ع–

Meaning:

1212 - Khālid bin Dhakwān: Acceptable/good in ḥadīth. [Narrations in all six books].

5)

1651 – سعيد بن أبي عروبة مهران: إمام ثقة، تغير بآخرة فتساهل. –ع–

Meaning:

1651 - Saʿīd bin Abī ʿArūba Mihrān: A trustworthy Imām (in hadith). He changed near the end of his life and became lenient. [Narrations in all six books].

Hence, not all examples given in Dīwān al-Ḍuʿafāʾ equate to every single narrator to be agreed upon to be overall weak or rejected in some way. What is more important is to observe and highlight al-Dhahabī 's actual views on the status of Abdul Majīd. Indeed, Abu Khuzaimah has mentioned some of this also by saying:

Adh-Dhahabi has an entry for him in his *Mīzān* and summarises his view in the following way, *truthful, a murji like his father, Imām Yahya b. Ma'in and others said he was thiqah, Abu Dawud said thiqah a caller to al-Irja, Ibn Ḥibbān said, he deserves to be abandoned and severely rejected in hadith since he would mix and confuse reports and would transmit rejected narrations from well-known narrators*[115].

Hence, al-Dhahabī cited a lot of the Jarh and Ta'dil in his Mīzān al-I'tiqal about Abdul Majīd and before he did, he gave his personal grading:

صدوق مرجئ كأبيه.

"A *truthful murji like his father*."

Abu Khuzaimah also mentioned:

Adh-Dhahabi another time said, ***thiqah murji***[116].

This point has been discussed above and reiterated for the benefit of the reader again:

This is how al-Dhahabī mentioned it in his *Man Tukullima Fīhi wa Huwa Muwaththaq aw Ṣāliḥ al-Ḥadīth* (Narrators whose reliability was spoken of whereas they are good[149] in Hadith) under the entry on Abdul Majīd

ثقة مرجىء داعية غمزه ابن حبان

Meaning:

"Trustworthy (thiqa), a caller to the Murji (doctrine). Ibn Ḥibbān disparaged him."

This is proof that al-Dhahabī did not accept the Jarh of Ibn Ḥibbān as his conclusion was that Abdul Majīd is thiqa (trustworthy) as a transmitter of Hadiths.

[149] The Arabic word being Salih can mean good in Hadith.

The verdict of Abdullah al-Ruhayli on Abdul Majīd ibn Abdul Aziz

Abu Khuzaimah seemed to have used the edition of al-Dhahabī 's work edited by Abdullah ibn Dayfillah al-Ruhayli as the page number (p. 346) he gave has part of the entry for Abdul Majīd . Al-Ruhayli seems to be from the Salafi sect like Abu Khuzaimah as he was once the *Director of the Higher Institute of Islamic Da'wah in Madina al-Munawwara* between 1400-1409 AH.[150]

On p. 347 al-Ruhayli mentioned the following in the footnote based on the background Jarh and Ta'dil on Abdul Majīd :

الحاصل:

الذي ظهر لي أنه ثقة صاحب بدعة، وأنه أنكرت عليه أحاديث بعضها أخطأ هو فيها، وبعضها العهدة فيها على بعض الذين رووا عنه، ولعل بعضها يكون الحمل فيها على بعض شيوخه، فقد جاء عن ابن معين فيه أنه كان يروي عن ضعفاء، وأكثر ما طعن به الإرجاء.

فهو عندي يحتج به، وإن قيل أنه داعية إلى بدعته، لأن أئمة ثقاتاً كتبوا عنه، ووثقوه.

ولعل الحق هو الاحتجاج بالمبتدع الذي لا يكفر ببدعته، وإن كان داعية، ولو أن كثيراً من العلماء أو أكثرهم على عدم قبول الداعية إلى بدعته، انظر مقدمة ابن الصلاح ص٢٢٩ ط. دار الكتاب –بل أقول إنه الحق لأن البخاري ومسلماً أخرجا عن جماعة قيل عنهم إنهم دعاة. انظر محاسن الاصطلاح ص٢٢٩–٢٣١، وتأمل في أمر عبد المجيد هذا فقد وثقه أئمة وقالوا عنه إنه داعية إلى بدعته كما قال الذهَبِيّ هنا: "ثقة مرجئ داعية" وقال أبو داود –كما تقدم أيضاً– "ثقة داعية إلى الإرجاء"، الميزان: ٦٤٨/٢.

[150] His biography is here - https://www.alukah.net/authors/view/home/3994/

وأما جرح ابن حبان له فقد أنكر ابن حجر إفراطه في ذلك في التقريب: ١/ ٤١٧.

١ – لم يحكم فيه الذهَبِيّ في المغني، والكاشف، وقال في الميزان: "صدوق مرجئ كأبيه": ٢/٦٤٨.

Meaning:

"The bottom line:

What appears to me is that he is trustworthy (thiqa) and adheres to religious innovation (bid'a). Some hadiths were rejected from him, some of which he erred in, and for some, the responsibility lies upon certain narrators who transmitted from him. Perhaps in some cases, the blame can be placed on some of his teachers (Shuyukh), for it has been reported from Ibn Ma'in about him that he used to narrate from weak narrators (du'afa), and most of the criticism against him was regarding (the doctrine of) irja.

In my opinion, his hadiths can be used as evidence (yuhtajju bihi), even if it is said that he called others (da'iyah) to his innovation (bid'a), because trustworthy (thiqat) Imām s wrote down hadiths from him and declared him reliable.

Perhaps the correct stance is to accept hadiths as evidence (al-ihtijaj) from an innovator (al-mubtadi') whose innovation does not render him a disbeliever (kafir), even if he invites others to it (da'iyah), although many scholars ('ulama), or most of them, hold the view of not accepting (adam qubul) narrations from those who call others to their innovation (al-da'iyah ila bid'atihi). Refer to the Muqaddima of Ibn al-Salah, p. 229, Dar al-Kitab edition.

In fact, I assert that this is the correct position because both al-Bukhari and Muslim have narrated from a group (jama'a) of individuals who were said to have called others (to their innovation). See Mahasin al-Istilah, pp. 229-231.

Reflect upon the case of this Abdul Majīd , for the Imām s have declared him trustworthy and mentioned that he called others (da'iyah) to his innovation (bid'ah), as al-Dhahabī stated here: "Trustworthy (thiqa), a proponent of irja' (murji'), and a caller to it (da'iyah)." Abu Dāwūd also said, as previously mentioned: "Trustworthy (thiqa), a caller (da'iyah) to irja'." (Mīzān, 2/648)

As for Ibn Ḥibbān's criticism (jarh) of him, Ibn Hajar has rejected his excessiveness (ifrat) in that regard in al-Taqrīb (1/417).

Footnote no. 1: Al-Dhahabī did not make a judgment on him in *al-Mughni* and *al-Kashif* and stated in *al-Mīzān*: "Truthful (saduq), a proponent of irja' (murji') like his father." (2/648)." End of quote.

Abu Khuzaimah mentioned the following on p. 40 of his article:

Adh-Dhahabi further displays his disapproval and condemnation for Abdul Majīd based on the view of Harun b. Abdullah al-Hammal who said, *I have not seen anyone fear Allāh like Waki and Abdul Majīd was more fearful [of Allāh] than him*[119]. Adh-Dhahabi targets Abdul Majīd and censures him and says, ***I say: the fear of Allāh of Waki while also being an Imām of the Sunnah and at the forefront in opposition the fear of this murji, may Allāh forgive him and may Allāh forbit us from opposing the Sunnah***[120].

Footnotes:

[119] *Siyar Aʿlām an-Nabula* 9:435, *Al-Kamil Fidh-Dhu'afa* 8:463 [120] *Siyar Aʿlām an-Nabula* 9:436

Reply:

Abu Khuzaimah mentioned an anecdote and al-Dhahabī 's critique of the Murji' affiliation of Abdul Majīd but conveniently decided not to mention

what al-Dhahabī actually said about the overall status of Abdul Majīd in the opening lines on his entry! This is what al-Dhahabī said in his *Siyar aʿlām an Nubalāʾ* and it is not known as Nabula as Abu Khuzaimah typed up as shown above! He has done the same in other works as I have demonstrated in the past. Al-Dhahabī said in his Siyar (9/434):

العَالِمُ، القُدْوَةُ، الحَافِظُ، الصَّادِقُ، شَيْخ الحَرَمِ، أَبُو عَبْدِ المَجِيْدِ المَكِّيُّ، مَوْلَى المُهَلَّبِ بنِ أَبِي صُفْرَةَ.

Meaning:

"The scholar, the exemplar, the Ḥāfiẓ, the truthful, the Shaykh of the Haram (in Makka), Abu Abd al-Majīd al-Makki, the freedman of al-Muhallab ibn Abi Sufra."

Abu Khuzaimah also conveniently ignored mentioning what al-Dhahabī continued to state in his *Siyar aʿlām an-Nubalāʾ* (9/436) after the point about Wakīʿ (ibn al-Jarrāḥ) that he quoted:

وَقَدْ كَانَ عَلَى الإِرْجَاءِ عَدَدٌ كَثِيْرٌ مِنْ عُلَمَاءِ الأُمَّةِ، فَهَلاَّ عُدَّ مَذْهَبًا، وَهُوَ قَوْلُهُم: أَنَا مُؤْمِنٌ حَقًّا عِنْد اللهِ السَّاعَةَ، مَعَ اعْتِرَافِهِم بِأَنَّهُم لاَ يَدْرُوْنَ بِمَا يَمُوْتُ عَلَيْهِ المُسْلِمُ مِنْ كُفْرٍ أَوْ إِيْمَانٍ، وَهَذِهِ قَوْلَةٌ خَفِيْفَةٌ، وَإِنَّمَا الصَّعْبُ مِنْ قَوْلِ غُلاَةِ المُرْجِئَةِ: إِنَّ الإِيْمَانَ هُوَ الاعتِقَادُ بِالأَفْئِدَةِ، وَإِنَّ تَارِكَ الصَّلاَةِ وَالزَّكَاةِ، وَشَارِبَ الخَمْرِ، وَقَاتِلَ الأَنْفُسِ، وَالزَّانِيَ، وَجَمِيْعَ هَؤُلاَءِ، يَكُوْنُوْن مُؤْمِنِيْنَ كَامِلِي الإِيْمَانِ، وَلاَ يَدْخُلُوْنَ النَّارَ، وَلاَ يُعَذَّبُوْنَ أَبَدًا

"**Indeed, there were a large number of scholars of the Ummah who held the view of Irjāʾ**, so why was it not considered a school of thought? Their statement is: 'I am truly a believer in the sight of Allāh at this moment,' while acknowledging that they do not know what a Muslim will die upon, whether it be disbelief or faith. This is a trivial statement. The difficult part is the

statement of the extremist Murjiʾites: ‘Indeed, faith is the belief in the hearts, and the one who abandons prayer and Zakāh, drinks alcohol, kills people, commits adultery, and all of these individuals, they are believers with complete faith, and they will not enter the Fire, and they will never be punished.’

The following has also been mentioned earlier on:

The verdict of al-Dhahabī from his Mīzān al-Iʿtidāl (4/320) is worth mentioning too:

7979- (ع) مسعر بن كدام.

فحجة إمام، ولا عبرة بقول السليماني: كان من المرجئة: مسعر, وحماد بن أبي سليمان, والنعمان, وعمرو بن مرة, وعبد العزيز بن أبي رواد, وأبو معاوية, وعمرو بن ذر ... وسرد جماعة.

قلت: الإرجاء مذهب لعدة من جلة العلماء, لا ينبغي التحامل على قائله.

Meaning:

“Mis’ar ibn Kidām. (ع)

He was a Hujja (authoritative) Imām , and no consideration should be given to the statement of al-Sulaymānī: "Among the Murjiʾites were: Mis’ar, Ḥammād ibn Abī Sulaymān, al-Nuʿmān, ʿAmr ibn Murrah, ʿAbdul ʿAzīz ibn Abī Rawād, Abū Muʿāwiya, ʿAmr ibn Dharr..." and he listed a group.

I say: Irjāʾ is a doctrine held by several eminent scholars, and it is not appropriate to be biased against the one who professes it.”

Al-Dhahabī also mentioned the following in his al-Mūqiẓa fī ʿIlm Muṣṭalaḥ al-Ḥadīth (p. 82):

والكلامُ في الرُّواة يَحتاجُ إلى وَرَعٍ تامّ، وبَراءةٍ مِن الهوى والمَيْل، وخِبرةٍ كاملةٍ بالحديث، وعِلَلِه، ورجالِه. ثم نحن نفتَقِرُ إلى تحرير عباراتِ التعديلِ والجرح، وما بين ذلك مِن العباراتِ المُتَجَاذَبَة. ثم أهَمُّ مِن ذلك، أن نَعلمَ بالاستقراءِ التامّ عُرْفَ ذلك الإمامِ الجِهْبِذ، واصطلاحَه، ومقاصِدَه، بعباراتِه الكثيرة.

Meaning:

"Discourse about narrators requires complete piety, freedom from desire and bias, and full expertise in hadith, its defects, and its men. Then we need to precisely define the expressions of endorsement and criticism, and the intermediate expressions that are subject to interpretation. Then, more importantly than that, we need to know through complete induction the custom of that expert Imām , his terminology, and his intentions, through his numerous expressions."

Earlier under the following section heading an example of al-Ḥākim authenticating a narration via Abdul Majīd with al-Dhahabī 's agreement was mentioned: **Al-Ḥākim (d. 405 AH) in his al-Mustadrak ʿalā al-Ṣaḥīḥayn.**

Quote:

Here is an example from the Mustadrak of al-Ḥākim where he tried to collate Hadiths meeting the criteria of al-Bukhari, Muslim ibn al-Hajjaj or both together:

854 – حَدَّثَنَا أَبُو الْعَبَّاسِ مُحَمَّدُ بْنُ يَعْقُوبَ ، أَنْبَأَ الرَّبِيعُ بْنُ سُلَيْمَانَ ، أَنْبَأَ الشَّافِعِيُّ ، أَنْبَأَ عَبْدُ الْمَجِيدِ بْنُ عَبْدِ الْعَزِيزِ ، عَنِ ابْنِ جُرَيْجٍ ، أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عُثْمَانَ بْنِ خُثَيْمٍ ، أَنَّ أَبَا بَكْرِ بْنَ حَفْصِ بْنِ عُمَرَ ، أَخْبَرَهُ ، أَنَّ أَنَسَ بْنَ مَالِكٍ ، قَالَ: " صَلَّى مُعَاوِيَةُ بِالْمَدِينَةِ صَلَاةً فَجَهَرَ فِيهَا بِالْقِرَاءَةِ ، فَقَرَأَ فِيهَا بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لِأُمِّ الْقُرْآنِ وَلَمْ يَقْرَأْ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لِلسُّورَةِ **[ص:346]** الَّتِي بَعْدَهَا حَتَّى قَضَى تِلْكَ الْقِرَاءَةَ " ، فَلَمَّا سَلَّمَ نَادَاهُ مَنْ سَمِعَ ذَلِكَ مِنَ الْمُهَاجِرِينَ ، وَالْأَنْصَارِ مِنْ كُلِّ

مَكَانٍ: يَا مُعَاوِيَةُ أَسَرَقْتَ الصَّلَاةَ ، أَمْ نَسِيتَ ؟ " فَلَمَّا صَلَّى بَعْدَ ذَلِكَ قَرَأَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لِلسُّورَةِ الَّتِي بَعْدَ أُمِّ الْقُرْآنِ ، وَكَبَّرَ حِينَ يَهْوِي سَاجِدًا " .

" هَذَا حَدِيثٌ صَحِيحٌ عَلَى شَرْطِ مُسْلِمٍ ، فَقَدِ احْتَجَّ بِعَبْدِ الْمَجِيدِ بْنِ عَبْدِ الْعَزِيزِ ، وَسَائِرُ الرُّوَاةِ مُتَّفَقٌ عَلَى عَدَالَتِهِمْ وَهُوَ عِلَّةٌ لِحَدِيثِ شُعْبَةَ وَغَيْرِهِ مِنْ قَتَادَةَ عَلَى عُلُوِّ قَدْرِهِ يُدَلِّسُ ، وَيَأْخُذُ عَنْ كُلِّ أَحَدٍ ، وَإِنْ كَانَ قَدْ أُدْخِلَ فِي الصَّحِيحِ حَدِيثُ قَتَادَةَ فَإِنَّ فِي ضِدِّهِ شَوَاهِدُ أَحَدُهَا مَا ذَكَرْنَاهُ وَمِنْهَا "

Meaning:

Abu al-Abbas Muhammad ibn Ya'qub narrated to us, that al-Rabi' ibn Sulaiman informed him, that al-Shafi'i informed him, that **Abd al-Majīd ibn Abd al-Aziz** informed him, from Ibn Jurayj, that Abdullah ibn Uthman ibn Khuthaym informed him, that Abu Bakr ibn Hafs ibn Umar informed him, that Anas ibn Mālik said:

"Mu'awiya prayed a prayer in Madina in which he recited aloud. He recited 'In the name of Allāh, the Most Gracious, the Most Merciful' for the Mother of the Qur'an (Sura al-Fatihah), but he did not recite 'In the name of Allāh, the Most Gracious, the Most Merciful' for the Sura after it until he completed that recitation." When he said the salam (i.e., finished the prayer), those who heard that among the Muhajirun and the Ansar called out to him from every place: "O Mu'awiya, did you steal the prayer, or did you forget?" Thereafter, when he prayed, he recited 'In the name of Allāh, the Most Gracious, the Most Merciful' for the sura after the Mother of the Qur'an, and he said "Allāhu Akbar" when he went into prostration."

In the above chain was Abdul Majīd ibn Abdul Aziz and al-Ḥākim said after the narration:

"**This hadith is Sahih (authentic) according to the condition of Muslim (in his Sahih), as he has relied upon Abdul Majeed bin Abdul Aziz**, and the rest of the narrators are agreed upon for their trustworthiness. It is an illa (hidden defect) for the hadith of Shu'ba and others from Qatadah, despite his high status, as he used to make tadlis (concealing the identity of his teacher) and take from everyone. Even if the hadith of Qatada has been included in the Sahih, there are shawahid (supporting evidence) against it, one of which we have mentioned, and among them."

Ḥāfiẓ al-Dhahabī also agreed with al-Ḥākim in his *Talkhis al-Mustadrak* that it fulfilled the condition of Imām Muslim. This is how it was presented in the first ever published edition from Da'iratul Ma'arif (Hyderabad, India, 1/233) which has the Mustadrak at the top and the notes underneath the line is from al-Dhahabī 's Talkhis. See the green line in the 2nd red box at the bottom for al-Dhahabī 's comment where he said:

On the condition of (Imām) Muslim: على شرط مسلم

ج (٢) — المستدرك مع التلخيص — ٢٣٣ — كتاب الصلوة

حديث الجهر ببسم الله الرحمن الرحيم

بسم الله الرحمن الرحيم •

حدثنا ابو العباس محمد بن يعقوب انبأ الربيع بن سليمان انبأ الشافعي انبأ عبدالمجيد بن عبدالعزيز عن ابن جريج اخبرني عبدالله بن عثمان بن خثيم ان ابابكر بن حفص بن عمر اخبره ان انس بن مالك قال صلى معاوية بالمدينة صلوة فجهر فيها بالقراءة فقرأ فيها بسم الله الرحمن الرحيم لام القرآن ولم يقرأ بسم الله الرحمن الرحيم للسورة التي بعدها حتى قضى تلك القراءة فلما سلم ناداه من سمع ذلك من المهاجرين والانصار من كل مكان يامعاوية اسرقت الصلوة ام نسيت فلما صلى بعد ذلك قرأ بسم الله الرحمن الرحيم للسورة التي بعد ام القرآن وكبر حين يهوي ساجدا • هذا حديث صحيح على شرط مسلم فقد احتج بعبدالمجيد بن عبدالعزيز وسائر الرواة متفق على عدالتهم وهو علة لحديث شعبة وغيره من قتادة على علو قدره يدلس ويأخذ عن كل احد وان كان قد ادخل في الصحيح حديث قتادة فان في ضده شواهد احدها ما ذكرناه

ومنها ما حدثناه ابو عبدالله محمد بن يعقوب بن يوسف الحافظ ثنا علي بن الحسين بن ابي عيسى ثنا عمرو بن عاصم الكلابي ثنا همام (و) جرير (قالا) ثنا قتادة قال سئل انس بن مالك كيف كان قراءة رسول الله صلى الله عليه وآله وسلم قال كانت مدا ثم قرأ بسم الله الرحمن الرحيم • يمد الرحمن ويمد الرحيم •

ومنها ما حدثناه ابو علي الحسين بن علي الحافظ ثنا علي بن احمد بن سليمان بن داود المهري ثنا اصبغ بن الفرج ثنا حاتم بن اسمعيل عن شريك بن عبدالله بن ابي نمر عن انس بن مالك قال سمعت رسول الله صلى الله عليه وآله وسلم يجهر ببسم الله الرحمن الرحيم • رواة هذا الحديث عن آخرهم ثقات •

ومنها ما حدثناه ابو محمد عبدالرحمن بن حمدان الجلاب بهمدان ثنا عثمان بن خرزاد (١) الانطاكي ثنا محمد بن ابي السري

(١) في التقريب عثمان بن عبدالله بن محمد بن خرزاذ بضم المعجمة وتشديد الراء بعدها زاي ثقة ١٢ الحسن النعماني

بسم الله الرحمن الرحيم • (قلت) محمد ضعيف •

حدثنا الاصم انا الربيع انا الشافعي انا عبدالمجيد عن ابن جريج اخبرني عبدالله بن عثمان بن خثيم ان ابابكر بن حفص ابن عمر اخبره ان انسا قال صلى معاوية بالمدينة صلاة فجهر فيها بالقراءة فقرأ فيها بسم الله الرحمن الرحيم لام القرآن ولم يقرأها للسورة التي بعدها فلما سلم ناداه من سمع ذلك من المهاجرين والانصار من كل مكان يامعاوية اسرقت الصلاة ام نسيت فلما صلى بعد ذلك قرأ بسم الله الرحمن الرحيم للسورة التي بعد ام القرآن وكبر حين يهوي ساجدا • على شرط مسلم وهو علة لحديث قتادة عن انس صليت خلف النبي صلى الله عليه وآله وسلم وابي بكر وعمر فلم يجهروا ببسم الله الرحمن الرحيم فان قتادة يدلس •

ولضد هذا شواهد (عمرو بن عاصم) ثنا همام وجرير ثنا قتادة قال سئل انس كيف كانت قراءة رسول الله صلى الله عليه وآله وسلم قال كانت مدا ثم قرأ بسم الله الرحمن الرحيم • يمد الرحمن ويمد الرحيم •

حدثنا ابو علي الحافظ ثنا علي بن احمد بن سليمان بن داود المهري ثنا اصبغ بن الفرج ثنا حاتم بن اسمعيل عن شريك بن عبدالله عن انس سمعت رسول الله صلى الله عليه وآله وسلم يجهر ببسم الله الرحمن الرحيم • رواته ثقات •

حدثنا عبدالرحمن بن حمدان الجلاب ثنا عثمان بن خرزاذ ثنا محمد بن ابي السري قال صليت خلف المعتمر بن سليمان

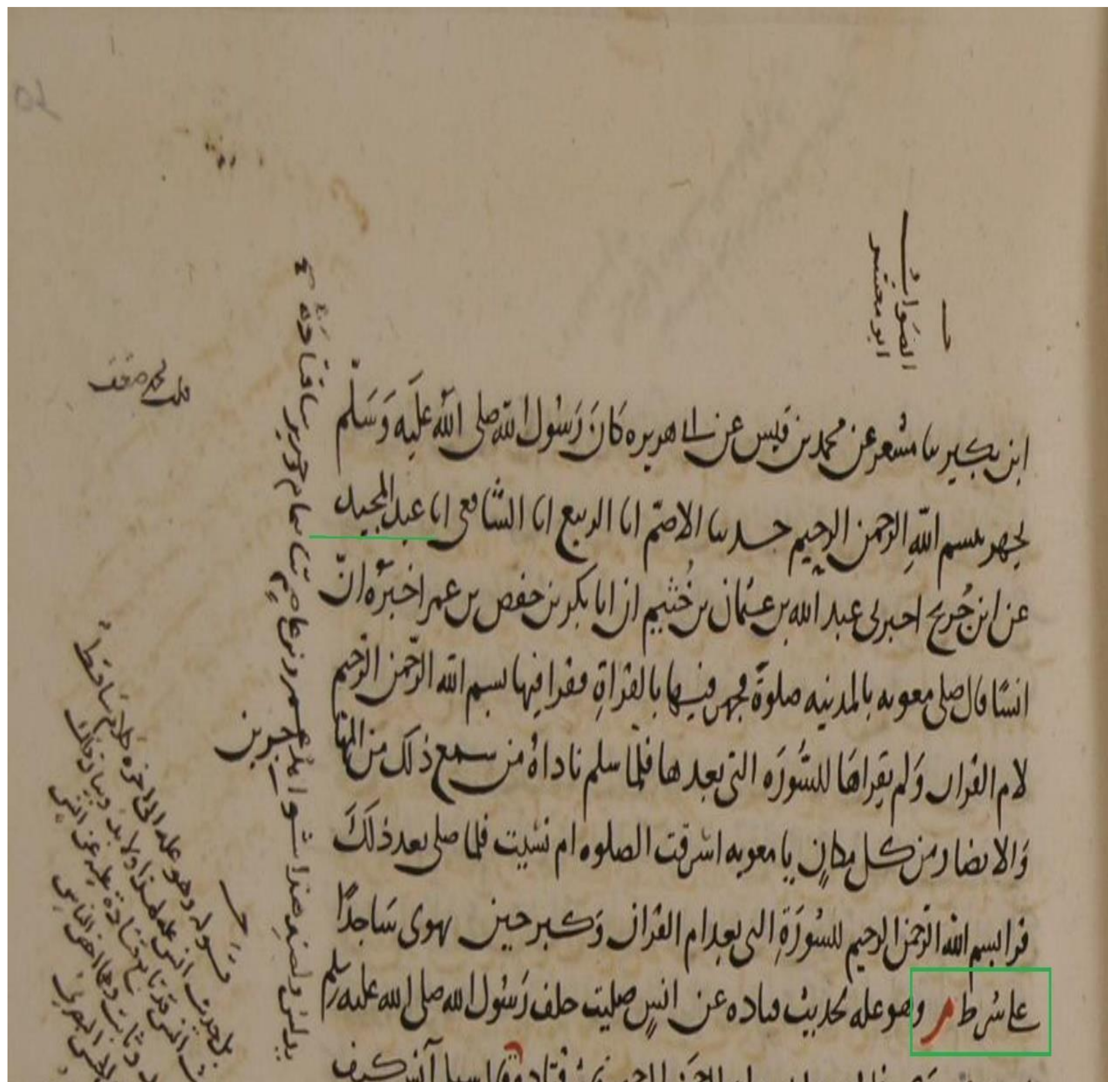
The above example from al-Dhahabī can be witnessed from a manuscript of the Talkhīṣ al-Mustadrak by al-Dhahabī as stored in the Feydullah Effendi manuscript collection, Istanbul, Türkiye, no. 294, folio 52a. Title page:

كتاب تلخيص

المستدرك للذهبي نفع الله

المسلمين به

Folio 52a:



The above manuscript is also unique as it had the marginal notes of another major scholar of Hadith by the name of Imām Sibt ibn al-AJāmi‘[151] (d. 841 AH) on it. The catalogue mentioned it as follows:

تلخيص المستدرك لشمس الدين: محمد بن أحمد بن عثمان الذهبي   294

مقابلة ومصححة، عليها تعليقات معظمها استدراكات وتعقبات على المؤلف ق 302 هـ 769
بعضها بخط إبراهيم الحلبي سبط ابن العجمي

Meaning:

[151] This work by al-Dhahabi with the notes (Hawashi) of Sibt ibn al-Ajami has been mentioned by Ibn Fahd in his Lahz al-Alhaz (p. 205).

No. 294: Talkhis al-Mustadrak by Shams al-Din: Muhammad ibn Ahmed ibn Uthman al-Dhahabī

(Copied in) - 769 AH

- 302 folio pages

- Collated and corrected, with comments, most of which are additional notes and critiques of the author, some in the handwriting of Ibrahim al-Halabi, Sibt Ibn al-AJāmiʿ.

The fact that Sibt ibn al-Ajāmiʿ has not opposed al-Dhahabī , and al-Ḥākim is an indication that he agreed on their authentication of the above narration containing Abdul Majīd in the chain of transmission.

Abu Khuzaimah's points about Ibn Rajab al-Hanbali and Nurud-Din Itr

Abu Khuzaimah mentioned the following point about Imām ibn Rajab al-Hanbali (d. 795 AH) on pp. 40-41 of his article:

> Ibn Rajab in his *Sharh I'llal* includes an entry for Abdul Majīd b. Abdul Aziz b. Abi Rawwad among narrators **who although are thiqah, there is weakness in hadith from some of their teachers as opposed to their narrations from other teachers**. Then he mentions Abdul Majīd and says, *from them is Abdul Majīd b. Abdul Aziz b. Abi Rawwad. Ibn Adiyy singled him out to be the strongest in the narrations of Ibn Jurayj,* ***meaning he is not strong [when narration] from others and others decisively declared him weak***[123].
>
> Footnote:
> [123] Ibn Rajab, *Sharh I'llal at-Tirmidhi* 2:662 (Dar ul-Minhaj al-Qawim)

This was mentioned by Ibn Rajab in his *Sharh Ilal al-***Tirmidhī** (2: 662) as follows:

ومنهم عبد المجيد بن عبد العزيز بن أبي رواد.

قال ابن عدي، هو ثبت في ابن جريج خاصة، يعني أنه في غيره ليس بذاك.

وقد ضعفه بعضهم مطلقاً.

Meaning:

"Among them is ʿAbdul Majīd bin ʿAbdul ʿAzīz bin Abī Rawwād.

Ibn ʿAdī said: He is reliable specifically in (narrating from) Ibn Jurayj, meaning that he is not like that with others.

And some have declared him weak on an absolute basis."

This is not the only place that Ibn Rajab mentioned ʿAbdul Majīd. He also mentioned the following without disputing it (Sharḥ ʿIlal al-Tirmidhī, 2/683):

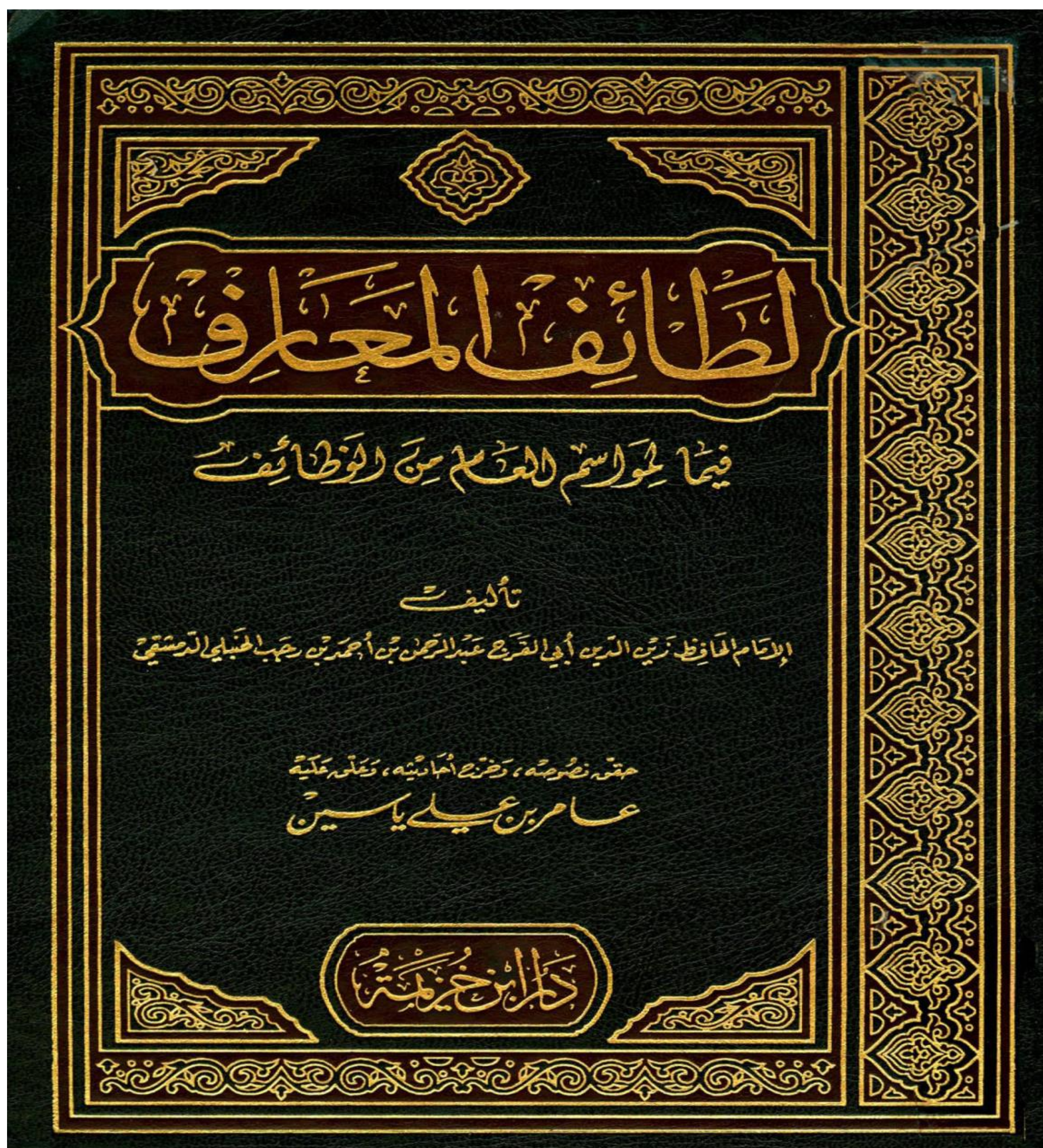
ونقل ابن أبي مريم عن يحيى بن معين، قال: عبد المجيد بن عبد العزيز بن أبي رواد ثقة، وكان أعلم الناس بحديث ابن جريج.

Meaning:

"Ibn Abī Maryam reported from Yaḥyā bin Maʿīn, who said: 'ʿAbdul Majīd bin ʿAbdul ʿAzīz bin Abī Rawwād is trustworthy, and he was the most knowledgeable of people regarding the ḥadīth of Ibn Jurayj.'"

Ibn Rajab accepted that deeds of the Umma are presented to the Prophet ﷺ

What remains is to see if Ibn Rajab would have accepted the Hadiths on the deeds being presented to the Prophet ﷺ as a factual truth or not. Indeed, there is clear cut evidence for his aqida (belief) on this matter from his work known as Laṭāʾif al-Maʿārif. The following edition was edited by a type of Salafi who advocated al-Albani's weakening of the narration from Musnad al-Bazzār. Title page:



Between pp. 224-225 is where Ibn Rajab mentioned the deeds of the Umma being presented to the Prophet ﷺ and what is interesting to see and read is how the editor (Amir ibn Ali Yasin) mocked it as a Sufi concept and referred the reader to al-Albani's weakening of it:

٢٢٤ وظائف شهر ربيع الأوّل

وقالَ: «شرُّ النَّاسِ منزلةً عندَ اللهِ مَن تَرَكَهُ النَّاسُ اتِّقاءَ فحشِهِ»(١).

وقالَ: «إنَّ مِن شرِّ النَّاسِ [يومَ القيامةِ] منزلةً عندَ اللهِ ذا الوجهينِ، الذي يَأْتي هٰؤلاءِ بوجهٍ وهٰؤلاءِ بوجهٍ»(٢).

وقالَ: «مِن شرِّ النَّاسِ منزلةً عندَ اللهِ يومَ القيامةِ عبدٌ أذْهَبَ آخرتَهُ بدنيا غيرِهِ»(٣).

وقالَ: «إنَّ مِن شرِّ النَّاسِ عندَ اللهِ منزلةً مَن يَقْرأُ كتابَ اللهِ ثمَّ لا يَرْعَوي إلى ما فيهِ»(٤).

أعمالُ الأُمَّةِ تُعْرَضُ على نبيِّها في البَرْزَخِ(٥)، فلْيَسْتَحِ عبدٌ أنْ يُعْرَضَ على نبيِّهِ مِن

= والجريريّ خلّط أخيرًا أو تغيّر.

* ورواه: البزّار (٢٧١٩)، والطبراني في «الكبير» (٨/ ٩٦ـ مجمع)؛ من طريق يزيد بن ربيعة، عن يزيد بن أبي مالك، عن أبي الأزهر، عن عبادة. . . رفعه. قال الهيثمي: «فيه يزيد بن ربيعة وهو متروك».

فالأوّل ضعيف راجح الإرسال، والثاني مختصر ضعيف، والثالث والرابع ساقطان، فالضعف لازم لمجموع هٰذه الأسانيد الواهية، وقد ضعّفه العراقي والألباني.

(١) رواه: البخاري (٧٨ـ الأدب، ٣٨ـ لم يكن ﷺ فاحشًا، ١٠/ ٤٥٢/ ٦٠٣٢)، ومسلم (٤٥ـ البرّ، ٢٢ـ مداراة من يتّقى فحشه، ٤/ ٢٠٠٢/ ٢٥٩١)؛ من حديث عائشة.

(٢) رواه: البخاري (٧٨ـ الأدب، ٥٢ـ ما قيل في ذي الوجهين، ١٠/ ٤٧٤/ ٦٠٥٨)، ومسلم (٤٤ـ الصحابة، ٤٨ـ خيار الناس، ٤/ ١٩٥٨/ ٢٥٢٦)؛ من حديث أبي هريرة.

(٣) (**ضعيف**). رواه: الطيالسي (٢٣٩٨)، وٱبن أبي شيبة في «المسند» (٥٩٣١ـ مصباح)، ومحمّد بن أبي عمر في «المسند» (٥٩٣١ـ مصباح)، والبخاري في «التاريخ» (٦/ ١٢٨)، وٱبن ماجه (٣٦ـ الفتن، ١١ـ إذا ٱلتقى المسلمان، ٢/ ١٣١٣/ ٣٩٦٦)، والطبراني (٨/ ١٢٢/ ٧٥٥٩)، وأبو نعيم في «الحلية» (٦/ ٦٥)، والقضاعي (١١٢٥)، والبيهقي في «الشعب» (٦٩٣٨)؛ من طريق عبدالحكم بن ذكوان السدوسي، [عن شهر بن حوشب]، عن أبي هريرة (وقال مرّة: عن أبي أُمامة). . . رفعه.

قال البوصيري: «إسناد حسن». قلت: ٱبن ذكوان لا يعدو أن يكون مقبولاً في المتابعات، وشهر كذٰلك، والسند ضعيف، وقد ضعّفه الألباني.

(٤) (**ضعيف**). قطعة من حديث رواه: ٱبن المبارك في «الجهاد» (١٦٧)، وٱبن أبي شيبة (١٩٥٠٢)، وأحمد (٣/ ٣٧ و٤١ و٥٧)، وعبد بن حميد (٩٨٩)، والنسائي في «الكبرى» (٤٣١٤) و«المجتبى» (٢٥ـ الجهاد، ٨ـ فضل من عمل في سبيل الله، ٦/ ١١/ ٣١٠٦)، والحاكم (٢/ ٦٧)، والبيهقي في «السنن» (٩/ ١٦٠) و«الشعب» (٢٠٤٧ و٤٢٩٠)، والمزّي في «التهذيب» (٣٣/ ٢٨٢)؛ من طريق يزيد بن أبي حبيب، [عن أبي الخير]، عن أبي الخطّاب، عن أبي سعيد. . . رفعه.

وهٰذا سند ضعيف من أجل أبي الخطّاب المصري؛ فإنّه مجهول، وقد ضعّفه الألباني.

(٥) هٰذه دعوى تفتقر إلى الأسانيد الصحيحة إلى من يتعيّن الأخذ بقوله! وقد طار بها أهل البدع

عملِهِ ما نَهاهُ عنهُ.

لمَّا وَقفَ ﷺ عامَ حجَّةِ الوداعِ؛ قالَ: «إنِّي فَرَطُكُم على الحوضِ، وإنِّي مكاثرٌ بكُمُ الأُممَ، فلا تُسَوِّدوا وجهي»(١). يُشيرُ إلى أنَّهُ ﷺ يَسْتَحْيي مِن سيِّئاتِ أُمَّتِهِ إذا عُرِضَتْ عليهِ.

وقالَ: «لَيُؤْخَذَنَّ برجالٍ مِن أُمَّتي ذاتَ الشِّمالِ، فأقولُ: يا ربِّ أصحابي! فيُقالُ: إنَّكَ لا تَدْري ما أحْدَثوا بعدَكَ، فأقولُ: سحقًا سحقًا لمَن بَدَّلَ بعدي»(٢).

خيرُ هٰذهِ الأُمَّةِ أوَّلُها قرنًا: كما قالَ ﷺ: «خيرُ القرونِ قرني، ثمَّ الذينَ يَلونَهُم، ثمَّ الذينَ يَلونَهُم»(٣). وقالَ: «بُعِثْتُ مِن خيرِ قرونِ بني آدمَ قَرْنًا فَقَرْنًا، حتَّى كُنْتُ مِن القرنِ الذي كُنْتُ منهُ»(٤).

كم قد جاءَ مدحُ أصحابِهِ في كتابِهِ: ﴿مُحَمَّدٌ رَسولُ اللهِ وَالَّذينَ مَعَهُ أَشِدَّاءُ عَلى الكُفَّارِ رُحَماءُ بَيْنَهُمْ﴾ [الفتح: ٢٩]. ﴿لَقَدْ رَضِيَ اللهُ عَنِ المُؤْمِنينَ إِذْ يُبايِعونَكَ تَحْتَ الشَّجَرَةِ﴾ [الفتح: ١٨]. وخَصَّ الصِّدِّيقَ مِن بينِهِم بالصُّحبةِ بقولِهِ: ﴿إِذْ يَقولُ لِصاحِبِهِ لا تَحْزَنْ إِنَّ اللهَ مَعَنا﴾ [التوبة: ٤٠].

لمَّا جَلى الرَّسولُ ﷺ عروسَ الإسلامِ وأبرزَها للبصائرِ مِن خدرِها؛ أَخْرَجَ أبو بَكْرٍ

= ومخرّفو الصوفيّة كلّ مطار. وأنظر لمزيد من التفصيل «سلسلة الأحاديث الضعيفة» (٩٧٥).

(١) (صحيح). رواه: مسدّد في «مسنده» (١٦٠١ـ مصباح)، وابن أبي شيبة (٣٧١٦٩)، وأحمد (٥/ ٤١٢)، وابن ماجه (٢٥ـ المناسك، ٧٦ـ الخطبة يوم النحر، ٢/ ١٠١٦/ ٣٠٥٧)، وابن أبي عاصم في «الآحاد» (٢٩٣٢)، والنسائي في «الكبرى» (٤٠٩٩)، وأبو الشيخ في «الطبقات» (٣/ ٢٣٣)؛ من طريق عمرو بن مرّة، [سمعت مرّة]، ثني رجل من أصحاب النبيّ ﷺ. . . رفعه.

قال البوصيري: «إسناده صحيح». قلت: ثقات رجال الستّة، وإثبات مرّة زيادة ثقات يتعيّن قبولها، وجهالة الصحابيّ لا تضرّ، وقد صرّح ابن ماجه بأنّه ابن مسعود، وقد صحّحه الألباني.

(٢) رواه البخاري (٨١ـ الرقاق، ٥٣ـ الحوض، ١١/ ٤٦٤/ ٦٥٨٣ و٦٥٨٤)، ومسلم (٤٣ـ الفضائل، ٩ـ إثبات الحوض، ٤/ ١٧٩٣/ ٢٢٩٠ و٢٢٩١)؛ من حديث سهل وأبي سعيد.

(٣) رواه: البخاري (٥٢ـ الشهادات، ٩ـ لا يشهد على جور، ٥/ ٢٥٨/ ٢٦٥١ و٢٦٥٢) من حديث عمران وابن مسعود، ومسلم (٤٤ـ الصحابة، ٥٢ـ فضل الصحابة، ٤/ ١٩٦٢/ ٢٥٣٣-٢٥٣٦) من حديث ابن مسعود وأبي هريرة وعمران وعائشة.

(٤) رواه البخاري (٦١ـ المناقب، ٢٣ـ صفته ﷺ، ٦/ ٥٦٦/ ٣٥٥٧) من حديث أبي هريرة.

Ibn Rajab al-Hanbali said the following in his *Lata'if al-Ma'arif* (pp. 224-225):

أعمالُ الأُمَّةِ تُعْرَضُ على نبيِّها في البَرْزَخِ (٥)، فلْيَسْتَحِ عبدٌ أنْ يُعرَضَ على نبيِّهِ مِن عملِهِ ما نَهاهُ عنهُ.

Meaning:

"The deeds of the Ummah (Muslim community) are presented to their Prophet in the Barzakh (the period between death and resurrection), so let a servant feel ashamed that from his deeds there is something presented to his Prophet that he was forbidden from doing."

In footnote no. 5 the editor said:

(٥) هذه دعوى تفتقر إلى الأسانيد الصحيحة إلى من يتعيّن الأخذ بقوله! وقد طار بها أهل البدع ومخرّفو الصوفيّة كلّ مطار. وانظر لمزيد من التفصيل «سلسلة الأحاديث الضعيفة» (٩٧٥)

Meaning:

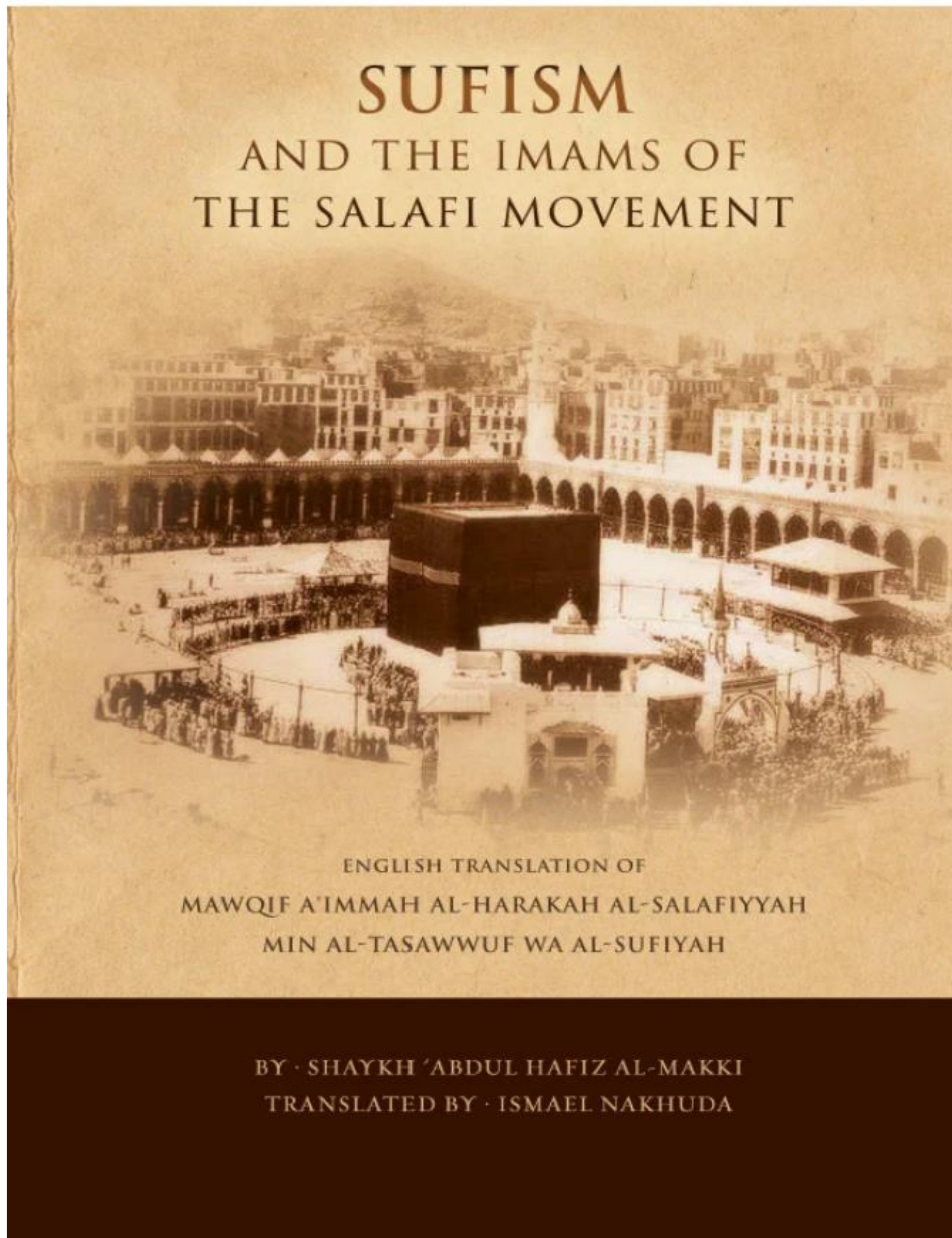
(5) This is a claim that lacks authentic chains of transmission leading to those whose statements must be accepted! The people of innovation (Ahlul Bid'a) and the Sufi charlatans have taken it to every far-off place. For more details, see "Silsilat al-Aḥādīth al-Ḍa'īfah"[152] (975).

The reply to this type of perfidy will be forthcoming later on from the very Imāms the contemporary Salafis claim to admire and uphold as lights of guidance, namely, **Ibn Taymiyya and Ibn Qayyim al-Jawzīyya**. For now, it is clear that Ibn Rajab al-Hanbali had no problem in affirming this belief of the deeds being presented to the Prophet ﷺ, and thus he must have accepted narrations like that from Musnad al-Bazzār and the mursal one from Bakr al-Muzanī .

The above editor does not seem to have realized that Ibn Rajab must have also fell into the way of the Sufis he attacked. Indeed, there is a whole book available to show the admiration of Sufis by these three named writers that

[152] By al-Albani where he weakened the narration via Abdul Majīd as in Musnad al-Bazzar.

Salafis have been inclined to over the decades. One may see details in the following work translated from Arabic to English[153]:



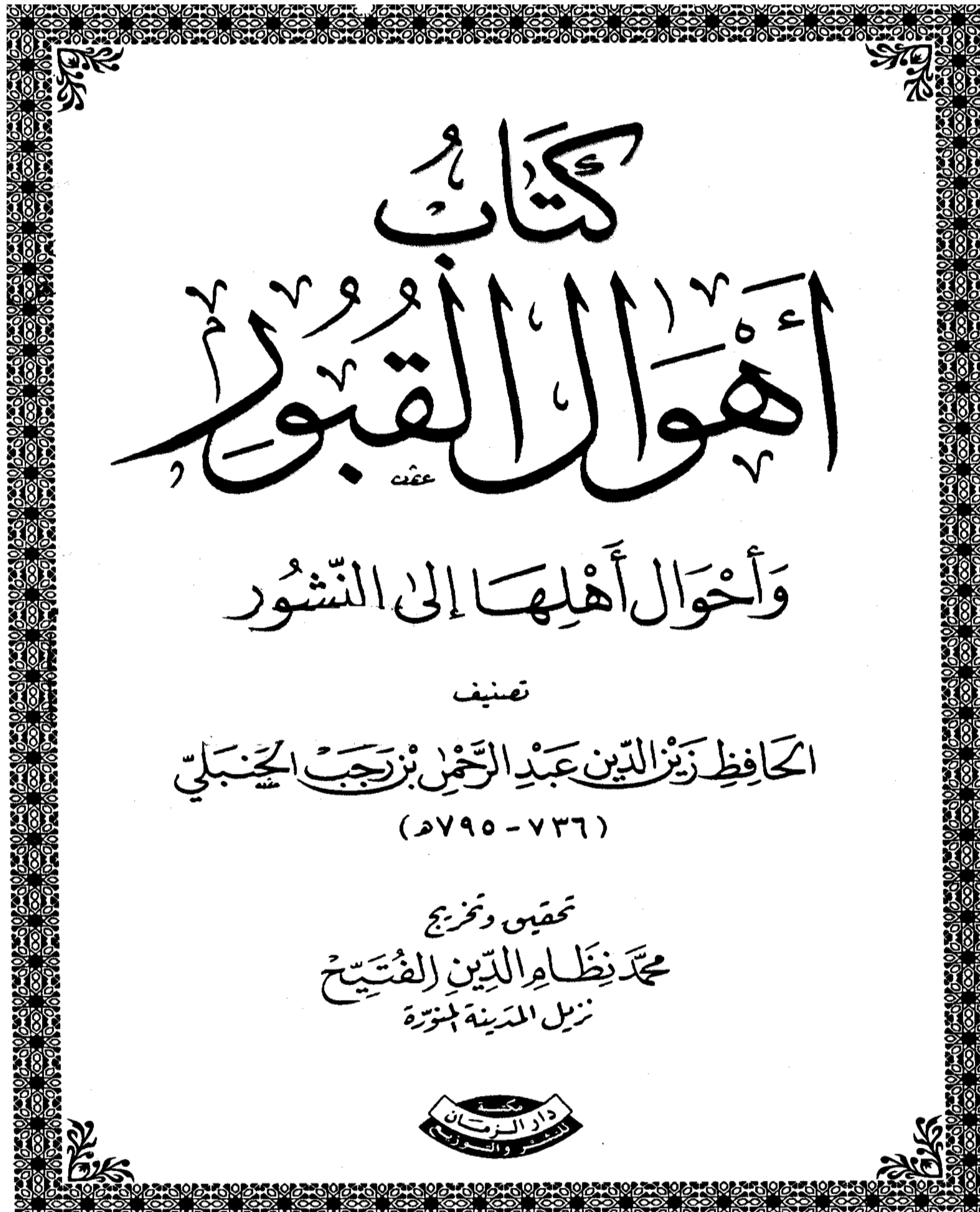
[153] Available here – https://www.amazon.co.uk/Sufism-Salafi-Movement-Ismaeel-Nakhuda/dp/1733811036

Contents



Ibn Rajab quoted the narration from Musnad al-Bazzār

Ibn Rajab al-Ḥanbalī compiled a work entitled Aḥwāl al-Qubūr wa Aḥwāl Ahlihā ilā al-Nushūr and within this work he has mentioned the narration from Musnad al-Bazzār going back to Ibn Masʿūd (ra). Title page:



كتاب
أهوال القبور
وأحوال أهلها إلى النشور
تصنيف
الحافظ زين الدين عبد الرحمن بن رجب الحنبلي
(٧٣٦ - ٧٩٥هـ)
تحقيق وتخريج
محمد نظام الدين الفتيح
نزيل المدينة المنورة
مكتبة دار الزمان للنشر والتوزيع

He mentioned the narration on p. 278:

كتب الله ولايته لعبد إلا ستر عليه عورته ، وأثنى عليه بأحسن عمله[١] .

وقد جاء عرض أعمال الأمة كلها على رسول الله ﷺ فإنه ﷺ بمنزلة الوالد :

خرّج البزار في مسنده : حدثنا يوسف بن موسى حدثنا عبد المجيد عن عبد العزيز ابن أبي رواد[٢] عن سفيان عن عبد الله بن السائب عن زاذان عن عبدالله عن النبي ﷺ قال : « إن لله ملائكة سياحين يبلغوني عن أمتي السلام[٣] ، قال : وقال رسول الله ﷺ : حياتي خير لكم تحدِّثون ويُحدَّث لكم ، ووفاتي خير لكم تعرض عليّ أعمالكم ، فما رأيت من خير حمدت الله عليه ، وما رأيت من شر استغفرت الله لكم » وقال : لا نعلمه يروى عن عبد الله إلا بهذا الإسناد[٤] .

وقد روي عن النبي ﷺ أنه تعرض عليه صلاة أمته يوم الجمعة من حديث : أوس

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(١) أخرجها ابن أبي الدنيا في كتاب الأولياء رقم / ٤٠/ ، كما أخرجها ابن أبي شيبة في المصنف ١٤/ ٤٥ . وعزاها السيوطي في شرح الصدور / ٢٦٤/ لابن أبي شيبة في المصنف والحكيم الترمذي وابن أبي الدنيا .

(٢) في (أ) : عبدالعزيز بن أبي (داود) تصحيف وإنما هو (رواد) كما في تهذيب التهذيب .

(٣) الحديث إلى هنا أخرجه الإمام أحمد في المسند رقم / ٣٦٦٦/ من نفس الطريق وصحح إسناده أحمد شاكر . وأخرجه النسائي ٣/ ٤٣، وابن حبان رقم / ٢٣٩٢/ من موارد الظمآن وعبدالرزاق في المصنف رقم / ٣١١٦/ ، والدارمي رقم / ٢٧٧٧/ ، كما أخرجه الحاكم في المستدرك وصححه وسكت عنه الذهبي ٢/ ٤٢١ .

(٤) الحديث كاملاً أورده الهيثمي في مجمع الزوائد ٩/ ٢٧ وقال : رواه البزار ورجاله رجال الصحيح . وانظره في كشف الأستار / ٨٤٥/ .

After that he also mentioned the narration form Bakr al-Muzanī (see below for the full text typed up with translation).

The above can also be witnessed in a manuscript copy from the Rashid Effendi library collection in Istanbul, Türkiye (no. 159, dated 881 AH). Title page:

The narration given in the above green box can be seen on folio 87a:

وأثنى عليه بأحسن عمله وقد جاء عرض أعمال الأمة
كلها على النبي صلى الله عليه وسلم فإنه صلى الله عليه وسلم
لهم بمنزلة الوالد أخرجه البزار في مسنده
حدثنا يوسف بن موسى قال حدثنا عبد المجيد
بن عبد العزيز بن أبي رواد عن سفيان عن عبد الله
بن السائب عن زاذان عن عبد الله عن النبي صلى الله
عليه وسلم قال إن لله ملائكة سياحين يبلغوني
عن أمتي السلام قال وقال رسول الله صلى الله عليه وسلم
حياتي لكم خير لكم تحدثون ويحدث لكم
ووفاتي خير لكم تعرض علي أعمالكم فما رأيت من خير
حمدت الله عليه وما رأيت من شر استغفرت الله
لكم وقال لا نعلمه يروى عن عبد الله إلا بهذا
الإسناد وقد روي عن النبي صلى الله عليه وسلم

Hence, Ibn Rajab said:

خرج البزار في مسنده حدثنا يوسف حدثنا عبد المجيد بن عبد العزيز بن أبي رواد عن سفيان عن عبد الله بن السائب عن زاذان،عن عبد الله عن النبي صلى الله عليه وسلم قال: "إن لله ملائكة سياحين يبلغوني من أمتي السلام".

قال: وقال رسول الله صلى الله عليه وسلم: "حياتي خير لكم تحدثون ويحدث لكم ووفاتي خير لكم تعرض علي أعمالكم فما رأيت من خير حمدت الله عليه وما رأيت من شر استغفرت الله لكم".

وقال: لا نعلمه يروى عن عبد الله إلا بهذا الإسناد.

وقد روى عن النبي صلى الله عليه وسلم أنه تعرض عليه صلاة أمته يوم الجمعة من حديث أوس وأبي الدرداء وأبي هريرة وابن مسعود وأبي أمامة وأنس وغيرهم وأشهرها حديث أوس بن أوس والله أعلم.

وأما قوله صلى الله عليه وسلم: "حياتي خير لكم" إلى آخر الكلام، فقد رواه حماد بن زيد عن غالب عن بكر المزني مرسلا.

Meaning:

Al-Bazzār narrated in his Musnad: Yūsuf narrated to us, ʿAbdul Majīd ibn Abd al-ʿAzīz ibn Abī Rawwād, narrated to us, from Sufyān, from ʿAbdullāh ibn al-Sāʾib, from Zādhān, from ʿAbdullāh (ibn Mas'ud), from the Prophet ﷺ who said: "Indeed, Allāh has angels who roam around and convey to me greetings (salām) from my Ummah."

He said[154]:

The Messenger of Allāh (ﷺ) also said: ***'My life is good (khayr) for you, for you narrate and I relate to you [the revelations and guidance]. And my death is good (khayr) for you, for your deeds will be presented to me. Whatever good I see, I praise Allāh for it, and whatever evil I see, I ask Allāh's forgiveness for you.'***

[154] This is the Sahabi, Ibn Mas'ud speaking, and the hadith is of two separate parts with one chain of transmission and what indicates that is al-Bazzar saying it is a latter part of the hadith related with the same chain of transmission.

And he (al-Bazzār) said: We do not know of it being narrated from ʿAbdullāh except with this chain.

It has been narrated from the Prophet ﷺ that the prayers of his Umma are presented to him on Fridays, from the ḥadīths of Aws, Abū al-Dardāʾ, Abū Hurayra, Ibn Masʿūd, Abū Umāma, Anas, and others. The most well-known of them is the ḥadīth of Aws ibn Aws, and Allāh knows best.

As for his statement ﷺ: "My life is good for you..." until the end of the speech, Ḥammād ibn Zayd narrated it from Ghālib, from Bakr al-Muzanī[155] as mursal (a narrator between the Successor and the Prophet ﷺ is omitted).

Ibn Rajab did not weaken the narration from Musnad al-Bazzār or weaken Abdul Majīd ibn Abdul ʿAzīz as a narrator. In other places of his above work, he has mentioned weakness of certain chains of transmission as well as some narrators. Since Ibn Rajab affirmed that the deeds of the Umma are presented to the Prophet ﷺ then the only evidence he mentioned for this belief are the narrations from Musnad al-Bazzār from Abdullah ibn Mas'ud and the report from Bakr al Muzanī . Hence, he must have accepted their overall authenticity for such a belief.

On p. 41 of his article Abu Khuzaimah mentioned the following about the late Shaykh Nurud-Din Itr[156] (d. 2020):

> Even Nur ud-Din Itr express his dismay and is forced to say after quoting Ibn Hajr from his *Taqrib, rather what is preferred is that he is thiqah but*

[155] This being the chain found in Faḍl al-Ṣalāh ʿalá al-Nabī of Imām Ismāʿīl ibn Isḥāq al-Qāḍī (199 AH-282 AH) : No. 25 - Sulayman ibn Harb narrated to us, he said: Hammad ibn Zayd narrated to us, he said: Ghālib al-Qattan narrated to us, from Bakr ibn 'Abdullah al-Muzanī , who said: The Messenger of Allah (peace and blessings be upon him) said**: "My life is better for you. *You will narrate and be narrated to*, but when I die, my death will be better for you. Your deeds are presented to me, so if I see good, I praise Allah, and if I see other than that, I seek forgiveness from Allah for you."**). As for the chain of transmission then all the sub-narrators are trustworthy, and the chain of transmission is Sahih up to the level of Bakr al-Muzanī , and Mursal from him to the Prophet ﷺ. Hence, the grading is also known as Mursal Sahih.

[156] See here for his background - https://www.darultahqiq.com/a-brief-biography-of-the-late-%e1%b8%a5anafi-muh%cc%a3addith-of-syria-shaykh-nur-al-din-%ca%bfitr/

made mistakes in hadith, most of them declared him thiqah and used him as evidence refer to al- Kamil[124].

Footnote: 124 *Sharh I'llal at-Tirmidhi* 2:662, note 1

The original sentence in Arabic was:

قلت : الأولى أنه « ثقة ، أخطأ في أحاديث » ، فقد وثقه الأكثرون

واحتجوا به . وانظر (الكامل » : ٥ : ١٩٨٢ – ١٩٨٤

Meaning:

"I say: The more correct view is that he is 'trustworthy but made mistakes in some ḥadīths. For ***most* [scholars] declared him *trustworthy* and used (his narrations) *as proof*.** See "al-Kāmil": 5:1982-1984."

This point mentioned by Dr. Itr is of no benefit to Abu Khuzaimah since he mentioned that most scholars deemed Abdul Majīd to be thiqa (trustworthy) and used his narrations as proof. As for the mistakes of Abdul Majīd then they are very few and noted by early scholars and no early scholar said he made a mistake in transmitting the narration recorded in Musnad al-Bazzār. It is known to Hadith scholars that even highly trustworthy Hadith Masters have also made mistakes in transmission on some occasions.

Abu Khuzaimah also mentioned the following on p. 41:

Qanun adh-Dhu'afa mentions, ***Matruk [rejected]*** *Ibn Ḥibbān said he deserves to be abandoned severely rejected. Abu Hatim said he is not strong write his hadith as ad-Daraqutni said something similar. Ahmad, Ibn Ma'in, Abu Dawud and others said he was thiqah.*[125]

This is the view of Shaykh Muḥammad Ṭāhir al-Fattanī al-Hindī (d. 986 AH) in his *Qānūn al-Ḍuʿafāʾ*, and his saying that ʿAbdul Majīd is Matrūk (abandoned) is a position that goes against the major Ḥuffāẓ of Ḥadīth a few centuries before his time or close to his time. This includes names like Mughaltai, al-Dhahabī, Zayn al-Dīn and Walī al-Dīn al-ʿIrāqī, al-Haythamī, Ibn Ḥajar al-ʿAsqalānī, al-Suyūṭī and others.

Two alleged problems raised by Abu Khuzaimah and their answers

On pp. 42-43 he came up with some theories that no major scholars from centuries back raised as objections. He mentioned:

The First Problem In the report of al-Bazzār [128] Abdul Majīd b. Abi Rawwad narrates from Sufyan, and this must be ath-Thawri, as Abdul Majīd had a contention and conflict with Sufyan b. Uyaynah, even for arguments sake it is Ibn Uyaynah it is still a problem. The same al-Mizzi does not mention either Sufyan from those who Abdul Majīd narrated from[129]. So, using this principle the narration should be considered weak and furthermore, with the criticism of tadlis on Abdul Majīd it further supports our view of the weakness of Abdul Majīd .

The Second Problem In the same report Yusuf b. Musa transmits from Abdul Majīd b. Abdul Aziz b. Abi Rawwad however the same al- Mizzi does not mention Yusuf b. Musa from those who transmitted from Abdul Majīd , we only find Yusuf b. Abi Mutta'id[130].

Footnotes:

[128] *Al-Bahr uz-Zakhar Bi-Musnad al-Bazzār* 5:308 no.1925
[129] *Tahdhīb ul-Kamāl* 18:271-272
[130] *Tahdhīb ul-Kamāl* 18:272

Reply:

His claim that since al-Mizzi did not mention if Abdul Majīd narrated directly from Sufyan al-Thawri or Sufyan ibn Uyayna then the narration should be deemed weak is mere speculation without any validation. Plus, the alleged Tadlis of Abdul Majīd shall be answered later on.

He also built up another claim that al-Mizzi did not mention Yusuf ibn Musa narrating from Abdul Majīd . What Abu Khuzaimah utterly failed to mention is if al-Mizzi (in his *Tahdhīb al-Kamāl*) and before him, Abdul Ghani al-Maqdisi (in his *al-Kamāl fi Asma al-Rijal*) used the Musnad of al-Bazzār as part of when mentioning the entries for all the narrators they listed in their respective works. If they had then they would have noticed that Yusuf ibn Musa narrated from Abdul Majīd , and the latter also narrated from Sufyan al-Thawri.

The reader is reminded that what is being discussed is the chain of transmission in Musnad al-Bazzār as mentioned once again:

Imām Abu Bakr Ahmed al-Bazzār (5/308-309)[157] said in his Musnad:

1925 – حَدَّثَنَا يُوسُفُ بْنُ مُوسَى، قَالَ: نا عَبْدُ الْمَجِيدِ بْنُ عَبْدِ الْعَزِيزِ بْنِ أَبِي رَوَّادَ، عَنْ سُفْيَانَ، عَنْ عَبْدِ اللَّهِ بْنِ السَّائِبِ، عَنْ زَاذَانَ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِنَّ لِلَّهِ مَلَائِكَةً سَيَّاحِينَ يُبَلِّغُونِي عَنْ أُمَّتِي السَّلَامَ»

قَالَ: وَقَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «حَيَاتِي خَيْرٌ لَكُمْ تُحَدِّثُونَ وَنُحَدِّثُ لَكُمْ، وَوَفَاتِي خَيْرٌ لَكُمْ تُعْرَضُ عَلَيَّ أَعْمَالُكُمْ [ص:309]، فَمَا رَأَيْتُ مِنْ خَيْرٍ حَمِدْتُ اللَّهَ عَلَيْهِ، وَمَا رَأَيْتُ مِنْ شَرٍّ اسْتَغْفَرْتُ اللَّهَ لَكُمْ» ، وَهَذَا الْحَدِيثُ آخِرُهُ لَا نَعْلَمُهُ يُرْوَى عَنْ عَبْدِ اللَّهِ إِلَّا مِنْ هَذَا الْوَجْهِ بِهَذَا الْإِسْنَادِ

"Yusuf ibn Musa narrated to us: He said: Abd al-Majīd ibn Abd al-Aziz ibn Abi Rawwād narrated to us from Sufyan from Abd Allāh ibn al-Sā'ib from Zādhān from Abdullah (ibn Mas'ud) from the Prophet (ﷺ) who said: 'Indeed, Allāh has angels who travel around, conveying the greetings of my Ummah to me.'

[157] Also known as *al-Bahr al-Zakkar*. The published edition shown above was initially edited by Mahfuzur Rahman Zayn Ullah, an admirer of al-Albani's who did not mention the leading scholars who authenticated this narration except the view of al-Hafiz Nurud-Din al-Haythami (d. 807 AH), and its subsequent weakening by al-Albani!

He said[158]:

The Messenger of Allāh (ﷺ) also said: ***'My life is good (khayr) for you, for you narrate and I relate to you [the revelations and guidance]. And my death is good (khayr) for you, for your deeds will be presented to me. Whatever good I see, I praise Allāh for it, and whatever evil I see, I ask Allāh's forgiveness for you.'***

(Al-Bazzār said): The latter part of this hadith, we do not know it narrated from Abdullah except through this channel with this chain of transmission."

[158] This is the Sahabi, Ibn Mas'ud speaking, and the hadith is of two separate parts with one chain of transmission and what indicates that is al-Bazzar saying it is a latter part of the hadith related with the same chain of transmission. This shall be revisited as the likes of al-Albani, and his cohort held it to be merely one narration only.

What al-Mizzi mentioned in the introduction to his Tahdhīb al-Kamāl

Let us mention a few crucial points on the methodology used by Al-Ḥāfiẓ Jamalud-Din al-Mizzi[159] (d. 742 AH) in compiling his *Tahdhīb al-Kamāl* . The following is an idiomatic translation from a large part of al-Mizzi's introduction as edited by Dr. Bashhar Awwad Ma'ruf. From 1/pp. 149-156 with the Arabic text followed by the translation:

وجعلت لكل مصنف علامة (1) ، فإن تكرر الاسم في أكثر من مصنف واحد اقتصرت على عزوه إلى بعضها في الغالب.

"I assigned a symbol to each author. If the name is repeated in more than one book, I mostly limited attributing it to some of them.

فعلامة ما اتفق عليه الجماعة الستة في الكتب الستة: (ع)

وعلامة ما اتفق عليه أصحاب السنن الأربعة في سننهم الأربعة: (4) .

The symbol for what the six have agreed upon in the six books is: (ع)

The symbol for what the authors of the four Sunan have agreed upon in their four Sunan is: (The Arabic for no. 4).

وعلامة ما أخرجه البخاري في الصحيح: (خ) ، وعلامة ما استشهد به في الصحيح تعليقا: (خت)

وعلامة ما أخرجه فِي كتاب القراءة خلف الإمام: (ز) .

[159] See the following for some background to al-Mizzi - https://www.darultahqiq.com/imam-al-mizzi-brief-incarceration-khalq-afal-al-ibad-imam-al-bukhari/

وعلامة ما أخرجه في كتاب رفع الدين في الصلاة: (ي) . وعلامة ما أخرجه في كتاب الادب: (بخ) . وعلامة ما أخرجه في كتاب أفعال العباد: (عخ) **(2)** .

The symbol for what al-Bukhārī included in his Ṣaḥīḥ is: (خ), and the symbol for what he cited as evidence in the Ṣaḥīḥ in taʿlīq form is: (خت).

The symbol for what he included in the book of Recitation Behind the Imām is: (ز).

The symbol for what he included in the book of Raising the Hands in Prayer is: (ي). The symbol for what he included in the book of Manners is: (بخ). The symbol for what he included in the book of the Actions of the Servants is: (عخ) (2).

وعلامة ما أخرجه مسلم في الصحيح: (م) ، وعلامة ما أخرجه في مقدمة كتابه: (مق) **(3)** .

The symbol for what Muslim included in his Ṣaḥīḥ is: (م), and the symbol for what he included in the introduction of his book is: (مق) (3).

وعلامة ما أخرجه أبو داود في كتاب السنن: (د) ، وعلامة ما أخرجه في كتاب المراسيل: (مد) . وعلامة ما أخرجه في كتاب الرد عَلَى أهل القدر: (قد) . وعلامة ما أخرجه في كتاب الناسخ والمنسوخ: (خد) .

وعلامة ما أخرجه في كتاب التفرد، وهو ما تفرد به أهل الامصار من السنن: (ف) . وعلامة ما أخرجه في فضائل الانصار: (صد) . وعلامة ما أخرجه في كتاب المسائل التي سأل عنها أَبَا عَبد اللَّهِ أَحْمَد بْن محمد بن حنبل: (ل) . وعلامة ما أخرجه في مسند حديث مالك بن أنس: (كد) **(1)** .

The symbol for what Abū Dāwūd included in the book of Sunan is: (د), and the symbol for what he included in the book of Mursal reports is: (مد). The symbol for what he included in the book of Refutation of the Qadarites is: (قد). The symbol for what he included in the book of Abrogating and Abrogated reports is: (خد).

The symbol for what he included in the book of Unique reports, which are the Sunan that the people of different cities uniquely narrated, is: (ف). The symbol for what he included in the Virtues of the Anṣār is: (صد). The symbol for what he included in the book of Issues about which Abū ʿAbdullāh Aḥmed ibn Muḥammad ibn Ḥanbal was asked is: (ل). The symbol for what he included in the Musnad of the ḥadīth of Mālik ibn Anas is: (كد) (1).

وعلامة ما أخرجه التِّرْمِذِيّ في الجامع: (ت) . وعلامة ما أخرجه في كتاب الشمائل: (تم) .

The symbol for what al-Tirmidhī included in his Jāmiʿ is: (ت). The symbol for what he included in the book of Shamāʾil is: (تم).

وعلامة ما أخرجه النَّسَائي في كتاب السنن: (س) . وعلامة ما أخرجه فِي كتاب عمل يوم وليلة: (سي) . وعلامة ما أخرجه في كتاب خصائص أمير المؤمنين علي بْن أَبي طالب رضي الله عَنه: (ص) .

وعلامة ما أخرجه في مسند علي رضي الله عَنه: (عس) . وعلامة ما أخرجه في مسند حديث مالك بن أنس: (كن) (2) .

The symbol for what al-Nasāʾī included in the book of Sunan is: (س). The symbol for what he included in the book of Actions of Day and Night is: (سي).

The symbol for what he included in the book of the Unique Characteristics of the Commander of the Believers ʿAlī ibn Abī Ṭālib, may Allāh be pleased with him, is: (ص).

The symbol for what he included in the Musnad of ʿAlī, may Allāh be pleased with him, is: (عس). The symbol for what he included in the Musnad of the ḥadīth of Mālik ibn Anas is: (كن) (2).

وعلامة ما أخرجه ابن ماجة القزويني في كتاب السنن (ق) . وعلامة ما أخرجه في كتاب التفسير: (فق) .

The symbol for what Ibn Mājah al-Qazwīnī included in the book of Sunan is: (ق). The symbol for what he included in the book of Tafsīr is: (فق).

ولم يقع لي من مسند حديث مالك بن أنس لابي داود سوى جزء واحد، وهو الاول، ولا من تفسير ابن ماجة سوى جزءين منتخبين منه، وما سوى ذلك مما سميته ها هنا، فقد وقع لي كل واحد منهم بكماله ولله الحمد.

I only came across one part of the Musnad of the ḥadīth of Mālik ibn Anas by Abū Dāwūd, which is the first part, and only two selected parts from the Tafsīr of ibn Mājah. As for what I mentioned here other than that, I have come across each of them in their entirety, and praise be to Allāh.

ولهؤلاء الأئمة الستة مصنفات عدة سوى ذلك منها ما لم أقف عليه، ومنها ما وقفت عليه ولم أكتب منه شيئا، إما لكونه ليس من غرض كتابنا هذا، أو لكونه ليس فيه إسناد، نحو: تاريخ البخاري الكبير، وتاريخه الاوسط، وتاريخه الصغير، ونحو: كتابي الضعفاء، له، ونحو: كتاب الكنى لمسلم، وكتاب التمييز له، وكتاب الوحدان له، وكتاب الأَخُوة له، ونحو: كتاب الأَخُوة لابي داود، وكتاب معرفة الاوقات له، ونحو: كتاب العلل للترمذي وهو غير الذي ذكره في آخر الجامع. ونحو:

كتاب الكنى للنسائي، وكتاب أسماء الرواة والتمييز بينهم له، وكتاب الضعفاء له، وكتاب الأَخُوة له، وكتاب الأَغَراب وهو ما أغرب شعبة على سفيان وسفيان على شعبة له، ومسند منصور بن زاذان له، وغير ذلك، لان عامة من ذكروا روايته في هذه الكتب المصنفة على التراجم لا يجري في الاحتجاج به مجرى من ذكروا روايته في الكتب الستة، وما تقدم ذكره معها من الكتب الصنفة على الابواب.

These six Imāms have several authored works besides that, some of which I have not come across, and some of which I have come across but did not write anything from, either because it is not the purpose of this book of ours, or because it does not contain isnāds, such as: al-Bukhārī's Great History, his Middle History, and his Small History, and such as: the two books of weak narrators by him, and such as: the book of Kunā by Muslim, the book of Distinction (Tamyiz) by him, the book of Singular Narrators by him, the book of Siblings by him, and such as: the book of Siblings by Abū Dāwūd, the book of Knowledge of Times by him, and such as: the book of ʿIlal by al-Tirmidhī which is different from the one he mentioned at the end of his Jāmiʿ. And such as: the book of Kunā by al-Nasāʾī, the book of Names of Narrators and Distinguishing Between Them by him, the book of Weak Narrators by him, the book of Siblings by him, the book of Oddities which are what Shuʿba narrated oddly from Sufyān and Sufyān from Shuʿba by him, and the Musnad of Manṣūr ibn Zādhān by him, and other than that, because most of those whose narrations are mentioned in these books authored in biographical form are not cited as evidence in the same way as those whose narrations are mentioned in the six books, and what was mentioned with them of books authored in topical form.

وقد جعلت على كل اسم كتبته بالحمرة رقما من الرقوم المذكورة أو أكثر بالسواد، ليعرف الناظر إليه عند وقوع نظره عليه من أخرج له من هؤلاء الأئمة وفي أي كتاب من هذه الكتب أخرجوا له، ثم أنص على ذلك نصا صريحا عند انقضاء الترجمة، أو قبل ذلك على حسب ما تقتضيه الحال إن شاء الله تعالى.

I have placed on each name I wrote in red one or more of the mentioned numbers in black, so that the reader knows, when his gaze falls upon it,

from which of these Imāms it was included and in which book of these books they included it for him. Then I explicitly state that at the end of the biography, or before that as the situation requires, if Allāh Almighty wills.

وذكرت أسماء من روى عنه كل واحد منهم، وأسماء من روى عن كل واحد منهم في هذه الكتب أو في غيرها على ترتيب حروف المعجم أيضا على نحو ترتيب الأَسماء في الاصل. ورقمت عليها أو على بعضها رقوما بالحمرة يعرف بها في أي كتاب من هذه الكتب وقعت روايته عن ذلك الاسم المرقوم عليه، ورواية ذلك الاسم

المرقوم عليه عنه. ثم ذكرت في تراجمهم روايتهم عنه، أو روايته عنهم كذلك، لتكون كل ترجمة شاهدة للاخرى بالصحة والاخرى شاهدة لها بذلك.

I mentioned the names of those from whom each of them narrated, and the names of those who narrated from each of them in these books or in others, also in alphabetical order, similar to the order of names in the original. I numbered them or some of them with numbers in red, by which it is known in which book of these books his narration from that numbered name occurred, and the narration of that numbered name from him. Then I mentioned in their biographies their narration from him, or his narration from them, so that each biography would testify to the authenticity of the other and the other would testify to it.

فإن كان للصحابي رِوَايَة عَنِ النَّبِي صَلَّى اللَّهُ عليه وسلم وعن غيره، ابتدأت بذكر روايته عَنِ النَّبِيِّ صلى الله عليه وسلم ثم ذكرت روايته عن غيره راقما على ما يحتاج من ذلك إلى رقم. وإن كان الراوي ممن روى عنه هؤلاء الأئمة الستة أو بعضهم بغير واسطة، ابتدأت بذكر روايتهم، أو رواية من روى منهم عنه، ثم ذكرت من روى عنه من غيرهم على الترتيب المذكور. وإن كان فيهم من روى عنه بغير واسطة، ثم روى عنه بواسطة ابتدأت بذكر روايته عنه بغير واسطة، ثم رقمت على اسم من روى عنه من الرواة عنه على نحو ما تقدم. وإن كان بعضهم قد روى عنه بغير واسطة، وبعضهم قد روى عنه بواسطة، ابتدأت بذكر من روى عنه منهم بغير واسطة كما تقدم، ثم

ذكرت من روى عنه منهم بواسطة في آخر الترجمة قائلا: وروى له فلان، أو فلان وفلان إن كان أكثر من واحد.

If the Companion had a narration from the Prophet, may Allāh's prayers and peace be upon him, and from others, I began by mentioning his narration from the Prophet ﷺ, then I mentioned his narration from others, numbering what needs to be numbered from that. If the narrator was one from whom these six Imāms or some of them narrated without intermediaries, I began by mentioning their narration, or the narration of those of them who narrated from him, then I mentioned those who narrated from him from others in the aforementioned order. If among them were those who narrated from him without intermediaries, then narrated from him with intermediaries, I began by mentioning his narration from him without intermediaries, then I numbered the name of those who narrated from him from the narrators from him, as mentioned before. If some of them narrated from him without intermediaries, and some of them narrated from him with intermediaries, I began by mentioning those of them who narrated from him without intermediaries, as mentioned before, then I mentioned those of them who narrated from him with intermediaries at the end of the biography, saying: "So-and-so narrated from him," or "So-and-so and so-and-so," if there were more than one.

واعلم: أن ما كان في هذا الكتاب من أقوال أئمة الجرح والتعديل ونحو ذلك، فعامته منقول من كتاب"الجرح والتعديل" (1) لابي مُحَمَّد عبد الرحمن بْن أَبِي حاتم الرازي الحافظ ابن الحافظ، ومن كتاب"الكامل" (2) لابي أَحْمَد عَبد اللَّهِ بْن عَدِيّ الجرجاني الحافظ، ومن كتاب"تاريخ بغداد" (3) لابي بَكْر مُحَمَّد بْن علي بْن ثابت

الخطيب البغدادي الحافظ، ومن كتاب"تاريخ دمشق" (1) لابي القاسم عَلِيّ بْن الحَسَن بْن هبة الله المعروف بابن عساكر الدمشقي الحافظ.

Know that what is in this book of the statements of the Imāms of (narrator) criticism and praise (al-jarḥ wa al-taʿdīl) and such is mostly quoted from the

book Al-Jarḥ wa al-Taʿdīl (1) by Abū Muḥammad ʿAbd al-Raḥmān ibn Abī Ḥātim al-Rāzī, the Ḥāfiẓ, son of the Ḥāfiẓ, from the book al-Kāmil (2) by Abū Aḥmed ʿAbdullāh ibn ʿAdī al-Jurjānī, the Ḥāfiẓ, from the book Tārīkh Baghdād (3) by Abū Bakr Muḥammad ibn ʿAlī ibn Thābit al-Khaṭīb al-Baghdādī, the Ḥāfiẓ, and from the book Tārīkh Dimashq (1) by Abū al-Qāsim ʿAlī ibn al-Ḥasan ibn Hibbat Allāh, known as Ibn ʿAsākir al-Dimashqī, the Ḥāfiẓ.

وما كان فيه من ذلك منقولا من غير هذه الكتب الأربعة، فهو أقل مما كان فيه من ذلك منقولا منها، أو من بعضها.

What is quoted in it from other than these four books is less than what is quoted in it from them, or from some of them.

ولم نذكر إسناد كل قول من ذلك فيما بيننا وبين قائله خوف التطويل

وقد ذكرنا من ذلك الشئ بعد الشئ لئلا يخلو الكتاب من الإسناد على عادة من تقدمنا من الأئمة في ذلك

We did not mention the isnād of every statement from that between us and its sayer for fear of lengthiness. We have mentioned some of that, one thing after another, so that the book would not be devoid of isnāds, following the practice of the Imāms before us in that.

وما لم نذكر إسناده فيما بيننا وبين قائله: فما كان من ذلك بصيغة الجزم، فهو مما لا نعلم بإسناده عن قائله المحكي ذلك عنه بأسًا، وما كان منه بصيغة التمريض، فربما كان في إسناده إلى قائله ذلك نظر، فمن أراد مراجعة شيء من ذلك أو زيادة اطلاع على حال بعض الرواة المذكورين في هذا الكتاب، فعليه بهذه الامهات الأربعة فإنا قد وضعنا كتابنا هذا متوسطا بين التطويل الممل، والاختصار المخل.

What we did not mention its isnād between us and its sayer: whatever is in the form of certainty, it is that in whose isnād to its sayer we do not know of any problem, and whatever is in the form of uncertainty, there may be some issue in its isnād to its sayer. Whoever wants to review any of that or gain more insight into the status of some of the narrators mentioned in this book, he should refer to these four primary sources, for we have made this book of ours moderate between boring lengthiness and deficient brevity.

وقد اشتمل هذا الكتاب على ذكر عامة رواة العلم، وحملة الآثار، وأئمة الدين، وأهل الفتوى، والزهد والورع والنسك، وعامة المشهورين من كل طائفة من طوائف أهل العلم المشار إليهم من أهل هذه الطبقات، ولم يخرج عنه منهم إلا القليل، فمن أراد زيادة اطلاع على ذلك، فعليه بعد هذه الكتب الأربعة بكتاب"الطبقات الكبير" (2) لمحمد بن سعد كاتب الواقدي، وكتاب"التاريخ" (3) لابي

بَكْر أَحْمَد بْن أَبِي خيثمة زهير بن حرب، وكتاب "الثقات" (1) لابي حاتم مُحَمَّد بْن حبان البستي، وكتاب"تاريخ مصر" (2) لابي سَعِيد عَبْد الرَّحْمَنِ بْن أَحْمَد بن يونس بن عبد الاعلى الصدفي، وكتاب"تاريخ نيسابور" (3) للحاكم أَبِي عَبد اللَّهِ مُحَمَّد بْن عَبد الله النيسابوري الحافظ، وكتاب"تاريخ أصبهان" (4) لابي نعيم أَحْمَد بْن عَبد اللَّهِ بن أحمد الأصبهاني الحافظ، فهذه الكتب العشرة أمهات الكتب المصنفة في هذا الفن.

This book includes the mention of most of the narrators of knowledge, the bearers of narrations, the Imāms of religion, the people of legal verdicts (fatwā), asceticism (zuhd), scrupulousness (waraʿ), and devotion (nusuk), and most of the well-known from every group of the people of knowledge referred to from the people of these levels. Only a few of them are excluded from it. Whoever wants to learn more about that, after these four books he should refer to the book al-Ṭabaqāt al-Kabīr (2) by Muḥammad ibn Saʿd, the scribe of al-Wāqidī, the book al-Tārīkh" (3) by Abū Bakr Aḥmed ibn Abī Khaythama Zuhayr ibn Ḥarb, the book al-Thiqāt (1) by Abū Ḥātim Muḥammad ibn Ḥibbān al-Bustī, the book Tārīkh Miṣr (2) by Abū Saʿīd ʿAbd al-Raḥmān ibn Aḥmed ibn Yūnus ibn ʿAbd al-Aʿlā al-Ṣadafī, the book Tārīkh Naysābūr (3) by al-Ḥākim Abū ʿAbdullāh Muḥammad ibn

ʿAbdullāh al-Naysābūrī, the Ḥāfiẓ, and the book Tārīkh Iṣbahān (4) by Abū Nuʿaym Aḥmed ibn ʿAbdullāh ibn Aḥmed al-Iṣbahānī, the Ḥāfiẓ. These ten books are the primary books authored in this field.

وقد كان صاحب الكتاب رحمه الله ابتدأ بذكر الصاحبة أولا: الرجال منهم والنساء على حدة، ثم ذكر من بعدهم على حدة. فرأينا ذكر الجميع على نسق واحد أولى، لان الصحابي ربما روى عن صحابي آخر عَنِ النَّبِيّ صَلَّى اللَّهُ عليه وسلم فيظنه من لا خبرة لا تابعيا فيطلبه في أسماء التابعين، فلا يجده، وربما روى التابعي حديثًا مُرْسلاً عن النَّبِيّ صَلَّى اللَّهُ عليه وسلم فيظنه من لاخبرة له صحابيا فيطلبه في أسماء الصحابة، فلا يجده، وربما تكرر ذكر الصحابي في أسماء الصحابة وفيمن بعدهم، وربما ذكر الصحابي الراوي عن غير النَّبِيّ صَلَّى اللَّهُ عَلَيْهِ وسلم في غير الصحابة، وربما ذكر التابعي المرسل عَنِ النَّبِيّ صلى الله عليه وسلم في الصحابة، فإذا ذكر الجميع على نسق واحد، زال ذلك المحذور وذكر في ترجمة كل إنسان منهم ما يكشف عن حاله إن كان صحابيا، أو غير صحابي

The author[160] of the book, may Allāh have mercy on him, began by mentioning the Companions first: the men and women separately, then he mentioned those after them separately. We saw that mentioning all of them in one consistent manner is more appropriate, because a Companion may have narrated from another Companion from the Prophet ﷺ, so one who has no experience may think he is not a Tābiʿī and look for him among the names of the Tābiʿīn and not find him. A Tābiʿī may have narrated a mursal ḥadīth from the Prophet ﷺ, so one who has no experience may think he is a Companion and look for him among the names of the Companions and not find him. The mention of a Companion may be repeated in the names of the Companions and in those after them. A Companion who narrated from other than the Prophet ﷺ may be mentioned among other than the Companions. A Tābiʿī who narrated mursal from the Prophet ﷺ may be mentioned among the Companions. If all of them are mentioned in one consistent manner, that problem is eliminated and what reveals his status, whether he is a Companion or not, is mentioned in the biography of each person among them.

[160] Meaning Abdul Ghani al-Maqdisi.

وقد رتبنا أسماء الرواة من الرجال في كتابنا هذا على ترتيب حروف المعجم في هذه البلاد (1) مبتدئين بالاول فالاول منها، ثم رتبنا أسماء آبائهم وأجدادهم على نحو ذلك إلا أنا ابتدأنا في حرف الالف بمن اسمه أحمد، وفي حرف الميم بمن اسمه محمد لشرف هذا الاسم على غيره، ثم ذكرنا باقي الأَسماء على الترتيب المذكور، فإذا انقضت الأَسماء ذكرنا المشهورين بالكنى على نحو ذلك، فإن كان في أصحاب الكنى من اسمه معروف من غير اختلاف فيه، ذكرناه في الأَسماء، ثم نبهنا عليه في الكنى، وإن كان فيهم من لايعرف اسمه، أو من اختلف في اسمه، ذكرناه في الكنى خاصة، ونبهنا على ما في اسمه من الاختلاف في ترجمته. ثم ذكرنا أسماء النساء على نحو ذلك. وربما كان بعض الأَسماء يدخل في ترجمتين أو أكثر، فنذكره في أولى التراجم به، ثم ننبه عليه في الترجمة الاخرى.

We have arranged the names of the male narrators in this book of ours according to the order of the letters of the alphabet in this land (1), starting with the first of them, then we arranged the names of their fathers and grandfathers in a similar manner, except that we started with those whose name is Aḥmed in the letter alif, and with those whose name is Muḥammad in the letter mīm, due to the honour of this name over others. Then we mentioned the rest of the names in the aforementioned order. When the names were finished, we mentioned those well-known by their kunā in a similar manner. If among the people of kunā there was someone whose name is known without any difference of opinion about it, we mentioned him in the names, then noted it in the kunā. If among them there was someone whose name is not known, or there was a difference of opinion about his name, we mentioned him in the kunā specifically, and noted in his biography the difference of opinion about his name. Then we mentioned the names of the women in a similar manner. Sometimes a name may be included in two or more biographies, so we mention it in the first biography, then note it in the other biography.

وقد ذكرنا في أواخر الكتاب فصولا أربعة مهمة لم يذكر صاحب الكتاب شيئا منها، وهي

فصل فيمن اشتهر في النسبة إِلَى أبيه، أو جده، أو أمه، أو عمه، أو نحو ذلك، مثل: ابن أبجر، وابن الاجلح، وابن أشوع، وابن جُرَيْج، وابن علية، وغيرهم

We have mentioned at the end of the book four important chapters that the author of the book did not mention anything of, and they are: A chapter on those who became well-known by being attributed to their father, grandfather, mother, paternal uncle, or similar, such as: Ibn Abjar, Ibn al-Ajlaḥ, Ibn Ashwaʿ, Ibn Jurayj, Ibn ʿUlayya, and others.

وفصل فيمن اشتهر بالنسبة إلي قبيلة، أو بلدة، أو صناعة، أو نحو ذلك مثل: الأَنْبارِيّ، والأَنْصارِيّ، والأَوزاعِيّ، والزُّهْرِيّ، والشافعي، والعدني، والمقابري والصيرفي، والفلاس، وغيرهم.

A chapter on those who became well-known by being attributed to a tribe, town, profession, or similar, such as: al-Anbārī, al-Anṣārī, al-Awzāʿī, al-Zuhrī, al-Shāfiʿī, al-ʿAdanī, al-Maqabarī, al-Ṣayrafī, al-Fallās, and others.

وفصل فيمن اشتهر بلقب أو نحوه، مثل: الاعرج، والأعمش، وبندار، وغندر، وغيرهم. ونذكر فيهم وفيمن قبلهم نحو ما ذكرنا في الكنى.

A chapter on those who became well-known by a nickname or similar, such as: al-Aʿraj, al-Aʿmash, Bundār, Ghundar, and others. We mention regarding them and those before them what we mentioned regarding the kunā.

وفصل في المبهمات، مثل: فلان عَن أبيه، أو عن جده، أو عن أُمِّه، أو عن عمه، أو عن خاله، أو عن رجل، أو عن امرأة، ونحو ذلك. ونبه على اسم من عرفنا اسمه منهم.

A chapter on the unnamed, such as: so-and-so from his father, grandfather, mother, paternal uncle, maternal uncle, a man, a woman, and similar to that. We note the name of those among them whose name we know.

وينبغي للناظر في كتابنا هذا أن يكون قد حصل طرفا صالحا من علم العربية: نحوها ولغتها وتصريفها، ومن علم الاصول والفروع، ومن علم الحديث، والتواريخ، وأيام الناس، فإنه إذا كان كذلك، كثر انتفاعه به، وتمكن من معرفة صحيح الحديث وضعيفه، وذلك خصوصية المحدث التي من نالها، وقام بشرائطها ساد أهل زمانه في هذا العلم، وحشر يوم القيامة تحت اللؤاء المحمدي إن شاء الله تعالى.

It is appropriate for the one who looks into this book of ours to have acquired a good portion of the knowledge of Arabic: its grammar, language, and morphology, and of the knowledge of uṣūl and furūʿ (principles and branches of jurisprudence), and of the knowledge of ḥadīth, history, and the events of the people. If he is like that, he will benefit greatly from it, and be able to know the ṣaḥīḥ (authentic) and ḍaʿīf (weak) ḥadīth. That is the specialty of the muḥaddith (ḥadīth scholar) which, if he attains it and fulfills its conditions, he will be the master of the people of his time in this knowledge and be gathered on the Day of Resurrection under the Muḥammadi banner, Allāh Almighty willing."

In the above quote al-Mizzi mentioned: "**I mentioned the names of those from whom each of them narrated, and the names of those who narrated from each of them in these books or in others, also in alphabetical order,** similar to the order of names in the original."

This is an indication that besides the books he named he utilized other unspecified works but since he did not mention by name utilizing the Musnad of al-Bazzār when mentioning if Yusuf ibn Musa took from Abdul Majīd , or if the latter took from Sufyan al-Thawri, then it would appear he did not utilize it for if he did then he would have seen that Abdul Majīd was the teacher of Yusuf ibn Musa and he was the disciple of Sufyan al-Thawri.

What Ibn Hajar al-ʿAsqalānī mentioned in the introduction to his Tahdhīb al-Tahdhīb

Let us see what al-Ḥāfiẓ ibn Hajar al-ʿAsqalānī mentioned in the introduction to his *Tahdhīb al-Tahdhīb*[161] which is based on al-Mizzi's *Tahdhīb al-Kamāl*, as this supports what was mentioned in the last paragraph. The following is an idiomatic translation from the introduction (1/pp. 5-15) with the Arabic text followed by the translation:

Here is the Arabic text followed by the English translation of each paragraph:

بسم الله الرحمن الرحيم

(2) صلّى اللهُ على سيِّدِنا محمّدٍ وعلى آله وصحبه وسلّم

In the name of Allāh, the Most Gracious, the Most Merciful.

May Allāh send blessings and peace upon our master Muḥammad, his family, and his companions (2).

الحمدُ للهِ الذي تفرَّدَ بالبَقَاءِ والكمال، وقسم بين عبادِهِ الأرزاقَ والآجالَ، وجعلَهم شعوبًا وقبائل ليتعارفوا، وملوكًا وسُوقةً ليتناصفوا، وبعثَ الرسلَ مبشرين ومنذرين لئلَّا يكون للناس على اللهِ (3) حجة، وختمَهم (4) بخيرتِه من خليقته، السّالكِ [بتأييده الطريقَ– (5) المستقيمَ على المحجّة، وأشهد أن لا إله إلا الله على الإطلاق، [وأشهد– (6) أنّ محمدًا عبدُه ورسولُه، المبعوثُ إلى أهل الآفاقِ [المنعوتُ بتهذيبِ– (7) الأخلاقِ ومكارمِ

الأعراقِ (1)، صَلى الله عَليه وسَلم (2) وعلى آلِه [وصحبِه صلاةً– (3) وسلامًا متعاقبين إلى يوم التلاق

[161] Edited by a group of researchers and published in 15 volumes by Dar al-Birr, Dubai, UAE, 2nd edition, 2021/1443 AH.

Praise be to Allāh, Who is unique in His everlasting existence and perfection, Who apportioned provisions and lifespans among His servants, made them into nations and tribes so they may know one another, kings and commoners so they may be just to each other, sent the Messengers as bearers of glad tidings and warners so people may have no argument against Allāh (3), and sealed them (4) with the best of His creation, the one who traversed, with His support, the straight path upon the clear way. I bear witness that there is no deity except Allāh, absolutely, and I bear witness (6) that Muḥammad is His servant and Messenger, sent to the people of all regions, described as having refined (7) character and noble lineage (1). May Allāh send prayers and peace (2) upon him, his family, and his companions, continuously until the Day of Meeting.

أمّا– (4) بعد:

فإنّ كتابَ "الكمالِ في أسماءِ الرجالِ" الذي ألّفه الحافظُ [الكبيرُ أبو محمّد– (5) عبد الغني بنُ عبد الواحدِ بن سرور المقدسيّ (6)، وهذّبه الحافظُ [الشهيرُ– (7) (أبو الحجّاجِ يوسفُ بنُ الزكيّ المزّي (8)؛ مِنْ أجلّ المصنّفات في [معرفةِ– (9) حملةِ الآثارِ وضعًا، وأعظم المؤلّفات في بصائرِ ذوي [الألباب– (10) وقعًا، ولاسيّما "التّهذيب"، فهو الذي وفّق بين اسمِ الكتاب ومسمّاه، وألّف بين لفظِه ومعناه، بَيْدَ أنّه أطال وأطاب، ووجدَ مكانَ القولِ ذا سعةٍ فقال وأصاب، ولكنْ قصرت الهِمَمُ عن تحصيلِه لطوله، فاقتصر

بعضُ الناسِ على الكشفِ من "الكاشفِ" الذي اختصره منه الحافظُ أبو عبد الله الذّهبيّ (1)، ولما نظرتُ في هذه الكتبِ وجدتُ تراجمَ "الكاشفِ" إنّما هي كالعنوان، تتشوّف (2) النفوسُ إلى الاطّلاعِ على ما وراءه، ثم رأيتُ للذّهبيّ كتابًا سمّاه "تذهيب التهذيب"، أطال فيه العبارةَ، ولم يَعْدُ ما في "التهذيبِ" غالبًا، وإن زاد ففي الأحايين بعض وفيات بالظنّ والتخمين، أو مناقب لبعض المترجَمين، مع إهمالِ كثيرٍ من التوثيق والتجريحِ اللّذين عليهما مدارُ التضعيفِ والتصحيحِ.

As for what follows:

The book al-Kamāl fī Asmāʾ al-Rijāl authored by the great Ḥāfiẓ Abū Muḥammad (5) ʿAbd al-Ghanī ibn ʿAbd al-Wāḥid ibn Surūr al-Maqdisī (6) and refined by the well-known Ḥāfiẓ (7) Abū al-Ḥajjāj Yūsuf ibn al-Zakī al-Mizzī (8) is one of the most sublime works in terms of its content on the knowledge of (9) the transmitters of narrations, and one of the greatest authored works in terms of its impact on the insights of people of intellect (10), especially *al-Tahdhīb*. It is the book that reconciled between the title of the book and what it signifies and synthesized between its wording and meaning. However, the author prolonged it well, and finding ample space for discussion, he spoke at length and got it right. But aspirations fell short of mastering it due to its length, so some people sufficed with searching through al-Kāshif which al-Ḥāfiẓ Abū ʿAbdullāh al-Dhahabī (1) abridged from it. When I looked into these books, I found that the entries of al-Kāshif are like titles, as souls yearn (2) to learn about what is beyond them. Then I saw that al-Dhahabī had a book he called *Tadhīb al-Tahdhīb* in which he used lengthy expressions, and mostly did not go beyond what is in *al-Tahdhīb*. If he added anything, it was sometimes some death dates based on speculation and guesswork, or virtues of some of those who had biographies, while neglecting much of the validation and criticism upon which the basis of deeming [narrators] weak or reliable revolves.

هذا وفي "التهذيبِ" عددٌ من الأسماء لم يُعرِّف الشيخُ بشيءٍ من أحوالِهم، بل لا يزيدُ على قولِه "روى عن فلان، روى عنه فلان، أخرج له فلان"، وهذا لا يَروي الغُلّة، ولا يشفي العِلّة، فاستخرتُ الله تعالى في اختصارِ "التهذيبِ" على طريقةٍ أرجو الله أن تكون مستقيمةً، وهو أنّني أقتصرُ على ما يُفيدُ الجرحَ والتعديلَ خاصّة، وأحذفُ منه ما أطالَ به الكتابَ من الأحاديثِ التي يخرجها من مرويّاتِه العاليةِ من الموافقاتِ (3) والأبدالِ (4) وغيرِ

ذلك من أنواعِ العلوّ، فإنّ ذلك بالمعاجمِ (1) والمشيخاتِ (2) أشبهُ منه بموضوعِ الكتابِ، وإنْ كان لا يلحقُ المؤلّفَ من ذلك عابٌ (3)، حاشا وكلّا، بل هو – واللهِ – العديمُ النظير، المطّلعُ التّحريرُ، لكنّ العُمْرَ يسيرٌ، والزمانَ قصيرٌ، فحذفتُ هذا جملةً، وهو نحو ثُلُثِ الكتاب، ثمّ إنّ الشيخَ – رَحِمَهُ اللّهُ – قَصَدَ استيعابَ شيوخِ صاحبِ التّرجمةِ، واستيعابَ الرواةِ عنه، ورتّبَ ذلك على حروفِ المعجمِ في كلّ ترجمة، وحصل من ذلك على الأكثرِ، لكنّه شيءٌ لا سبيلَ إلى استيعابِه ولا، حصرِه،

وسببُه انتشارُ الرواياتِ (4) وكثرتُها وتشعّبُها وسعتُها، فوجد المتعنّتُ (5) بذلك سبيلًا إلى الاستدراكِ على الشيخِ بما لا فائدةَ فيه جليلة ولا طائلة فإنّ أجلّ فائدةٍ في ذلك هو في شيءٍ واحدٍ، وهو إذا اشتهر أنّ الرجلَ لم يروِ عنه إلا واحد، فإذا ظفر المفيدُ له براوٍ آخر أفادَ رفْعَ جهالةِ عين ذلك الرجلِ برواية راويين عنه، فتتبّعُ مثلِ ذلك

والتنقيب عليه مُهمٌّ، وأما إذا جئنا إلى مثلِ سفيانَ الثوريِّ، وأبي داود الطّيالسيّ، ومحمد بن إسماعيل، وأبي زرعةَ الرّازي، ويعقوب بن سفيان، وغيرِ هؤلاء ممّن زاد عددُ شيوخِهم على الألف، فأردْنا استيعابَ ذلك تعذّرَ علينا غايةَ التعذُّرِ، فإنِ اقتصرْنا على الأكثرِ والأشهرِ بطل ادّعاءُ الاستيعابِ، ولا سيّما إذا نظرْنا إلى ما رُوِيَ لنا عمّن (1) لا ندفعُ قولَه أنّ يحيى بن سعيد الأنصاريّ – راوي حديثَ الأعمالِ (2) – حدّث به عنه سبعمائة نفس، وهذه الحكايةُ ممكنةٌ عقلًا ونقلًا، لكنْ لو أردنا أن نتتبّع مَنْ روى عن يحيى بن سعيد فضلًا عمَّنْ روى هذا الحديث الخاص عنه لما وجدنا (3) هذا القدرَ ولا ما يقاربه (4).

Moreover, in *al-Tahdhīb* there are a number of names about whose statuses the Shaykh[162] did not provide any information. Rather, he does not say more than "He narrated from so-and-so, so-and-so narrated from him, so-and-so included [narrations] from him." This does not quench the thirst nor cure the illness. So, I sought guidance from Allāh Almighty in abridging *al-Tahdhīb* in a way that I hope Allāh will make upright. That is, I will limit myself to what is specifically beneficial for validation and criticism of narrators. I will remove from it what the author used to lengthen the book in terms of the ḥadīths he includes from his high-ranking narrations, from the agreements (3), the substitutions (4), and other types of high-ranking [narrations]. For that is more similar to the dictionaries (1) and mashyakhas (2) than to the topic of the book, even if no criticism befalls the author for that (3). Not at all, by Allāh, he is unparalleled, insightful, and precise. However, life is short, and time is limited. So, I removed this entirely, and it comprises about a third of the book. Moreover, the Shaykh - may Allāh have mercy on him - intended to comprehensively include the teachers of the person being written about, and to comprehensively include those who narrated from him. He arranged that alphabetically in every biographical entry, and mostly achieved that. However, it is

[162] Meaning al-Mizzi.

something that cannot be comprehensively included or encompassed, and the reason for that is the spread of narrations (4), their abundance, their diversity and breadth. So, the fastidious critic (5) found in that a way to make additions to [the work of] the shaykh in what contains neither substantial nor abundant benefit. The most sublime benefit in that is in one thing, which is if it becomes well-known that only one person narrated from a man. So if someone who benefits him comes across another narrator from him, it would help remove the obscurity of that man by having the narration of two narrators from him. Pursuing and investigating such a matter is important. **As for when we come to the likes of <u>Sufyān al-Thawrī</u>, Abū Dāwūd al-Ṭayālisī, Muḥammad ibn Ismāʿīl, Abū Zurʿa al-Rāzī, Yaʿqūb ibn Sufyān and others whose teacher's number more than a thousand, and we want to comprehensively include that, it would be extremely difficult for us.** If we limit ourselves to the majority and the most well-known, the claim of comprehensive inclusion would be invalid. Especially when we consider what has been narrated to us from those (1) whose statement we cannot reject, that Yaḥyā ibn Saʿīd al-Anṣārī - the narrator of the ḥadīth of deeds (2) - narrated it from seven hundred people. This report is rationally and textually possible. But if we wanted to pursue all those who narrated from Yaḥyā ibn Saʿīd, let alone those who narrated this specific ḥadīth from him, we would not find (3) (4) this number or anything close to it.

فاقتصرتُ مِن شيوخِ الرجلِ ومِن الرواةِ عنه – إذا كان مُكثرًا – على الأشهرِ، والأحفظِ، والمعروفِ.

فإنْ كانت الترجمةُ قصيرةً لم أحذفْ منها شيئًا في الغالبِ.

وإنْ كانت متوسطةً اقتصرتُ على ذكْرِ الشيوخِ والرواةِ الذين عليهم رقمٌ في الغالبِ.

فإنْ كانت طويلةً اقتصرتُ على مَن عليه رقمُ الشيخينِ مع ذكرِ جماعةٍ غيرهم.

So, I limited myself - regarding the teachers of a man and the narrators from him, if he narrated a lot - to the most well-known, the most reliable in memory, and the familiar.

If the entry was short, I mostly did not remove anything from it.

If it was medium-length, I mostly limited myself to mentioning the teachers and narrators who have a symbol next to them.

If it was long, I limited myself to those who have the symbol of the two Shaykhs [al-Bukhārī and Muslim], while mentioning a group of others.

ولا أعدِلُ عن ذلك إلا لمصلحةٍ، مثل أنْ يكون الرجلُ قد عُرِفَ مِن حالِه أنّه لا يروي إلا عن ثقةٍ؛ فإنّني أذكرُ جميعَ شيوخِه أو أكثرَهم، كشعبةَ ومالكٍ وغيرِهما.

ولم ألتزمْ سياقَ الشيوخِ والرواةِ في الترجمةِ الواحدةِ على حروفِ المعجمِ؛ لأنّه لَزِمَ مِن ذلك تقديمُ الصغيرِ على الكبيرِ.

فأحرصُ على أنْ أذكرَ في أولِ الترجمةِ أكبرَ شيوخِ الرجلِ وأسندَهم وأحفظَهم – إنْ تيسّرَ معرفةُ ذلك، إلا أنْ يكون للرجلِ ابنٌ أو قريبٌ فإنّني أُقدّمُه في الذكرِ.

وأحرصُ على أنْ أختمَ الرواةَ عنه بمنْ وُصِفَ بأنّه آخرُ مَن روى عن صاحبِ الترجمةِ، وربّما صرّحتُ بذلك.

I do not deviate from that except for a benefit, such as if it is known about the man's state that he does not narrate except from reliable narrators. In that case, I mention all or most of his teachers, like Shuʿba, Mālik and others.

I did not adhere to listing the teachers and narrators in a single entry alphabetically, because that would necessarily mean putting the junior before the senior.

I am keen to mention at the beginning of the entry the most senior, highest-ranking in isnād, and most reliable in memory of the man's teachers - if it is possible to know that - unless the man has a son or relative, in which case I put him first in mention.

I am keen to finish those who narrated from him with someone who was described as the last to narrate from the person of the entry, and sometimes I state that explicitly.

وأحذفُ كثيرًا من أثناء التراجمِ إذا كان الكلامُ المحذوفُ لا يدلُّ على توثيقٍ ولا تجريحٍ، ومهما ظفرتُ به بعد ذلك مِن تجريحٍ وتوثيقٍ ألحقتُه.

وفائدةُ إيرادِ كلّ ما قِيلَ في الرجلِ مِن جرحٍ وتوثيقٍ تظهرُ عند المعارضةِ.

وربّما أَوردتُ بعضَ كلامِ الأصلِ بالمعنى مع استيفاءِ المقاصدِ.

وربّما زِدْتُ ألفاظًا يسيرةً في أثناءِ كلامِه لمصلحةٍ في ذلك.

وأحذفُ كثيرًا مِن الخلافِ في وفاةِ الرجلِ إلا لمصلحةٍ تقتضي عدمَ الاختصارِ.

I removed much from within the biographies if the removed speech does not indicate validation or criticism [of the narrator]. Whenever I come across any criticism or validation after that, I append it.

The benefit of including everything that was said about a man in terms of criticism and validation becomes apparent when there is a contradiction.

Sometimes I include some of the speech of the original [author] according to the meaning while fulfilling the objectives.

Sometimes I add a few words in the midst of his speech for a benefit in that.

I remove much of the disagreement regarding the death-date of a man, unless there is a benefit that requires not abridging.

(1) ولا أحذفُ مِن رجالِ "التهذيبِ" أحدًا، بل ربّما زِدْتُ فيهم مَن هو على شرطِه.

فما كان مِنْ ترجمةٍ زائدةٍ فإنّني أكتبُ اسمَ صاحبِها واسمَ أبيه بالأحمر.

وما زِدتُه في أثناء التراجمِ قُلتُ في أوّلِه: "قُلْتُ"، فجميع ما بعد "قُلْتُ" فهو مِنْ زياداتي إلى آخرِ الترجمةِ.

I do not remove anyone from the men of *al-Tahdhīb*. Rather, I may add to them those who meet its criteria (1).

Whatever is an additional entry, I write the name of its subject and the name of his father in red.

Whatever I add in the midst of the entries, I say at its beginning: 'I said.' So everything after 'I said' is from my additions until the end of the entry.

فصل

وقد ذكر المؤلّفُ الرّقومَ، فقال للستّةِ: (ع)، وللأربعةِ: (4)، وللبخاريّ: (خ)، ولمسلمٍ (م)، ولأبي داود: (د)، وللترمذيّ: (ت)، وللنسائيّ: (س) ولابنِ ماجة (ق)، وللبخاريّ في التعاليق: (خت)، وفي "الأدب المفرد": (بخ)، وفي "جزء رفع اليدين": (ي)، وفي "خلق أفعال العباد" (عخ)، وفي "جزء القراءة خلف الإمام": (ر)، ولمسلمٍ في مقدّمة كتابه: (مق)، ولأبي داود في "المراسيل": (مد)، وفي "القدر": (قد)، وفي الناسخ والمنسوخ (خد)، وفي كتاب التفرّد": (ف)، وفي "فضائل الأنصار" (صد)، وفي "المسائل": (ل)، وفي "مسند مالك": (كد)، وللترمذيّ في "الشمائل": (تم)، وللنسائيّ في "اليوم والليلة": (سي)، وفي "مسند مالك": (كن)، وفي "خصائص عليّ": (ص)، وفي "مسند عليّ": (عس)، ولابن ماجة في "التفسير": (فق) (2).

Section

The author mentioned the symbols. He said: for the six: (ع) for the four: (4), for al-Bukhārī: (خ), for Muslim: (م), for Abū Dāwūd: (د), for al-Tirmidhī: (ت), for al-Nasāʾī: (س), for Ibn Mājah: (ق), for al-Bukhārī in the taʿlīqs: (خت), in "Al-Adab

al-Mufrad": (بخ), in "Juzʾ Rafʿ al-Yadayn": (ي), in "Khalq Afʿāl al-ʿIbād": (عخ), in "Juzʾ al-Qirāʾah Khalf al-Imām": (ر), for Muslim in the introduction of his book: (مق), for Abū Dāwūd in "Al-Marāsīl": (مد), in "Al-Qadar": (قد), in "Al-Nāsikh wa al-Mansūkh": (خد), in "Kitāb al-Tafarrud": (ف), in "Faḍāʾil al-Anṣār": (صد), in "Al-Masāʾil": (ل), in "Musnad Mālik": (كد), for al-Tirmidhī in "Al-Shamāʾil": (تم), for al-Nasāʾī in "Al-Yawm wa al-Laylah": (سي), in "Musnad Mālik": (كن), in "Khaṣāʾiṣ ʿAlī": (ص), in "Musnad ʿAlī": (عس), for Ibn Mājah in "Al-Tafsīr": (فق) (2).

هذا الذي ذكره المؤلّفُ مِنْ تواليفهم، وذكرَ (1) أنّه تركَ تصانيفَهم في التواريخِ عمدًا؛ لأنّ الأحاديثَ التي تُوردُ فيها غيرُ مقصودةٍ بالاحتجاجِ.

This is what the author mentioned of their authored works. He mentioned (1) that he deliberately omitted their works in history, because the ḥadīths that are mentioned in them are not intended as evidence.

وبَقِيَ عليه من تصانيفِهم التي على الأبوابِ عِدّةُ كتبٍ، منها: "برّ الوالدينِ" للبخاريِّ، و"كتاب الانتفاع بِأُهُبِ السّباع" لمسلمٍ، و"كتاب الزهد"، و"دلائل النبوة"، و "الدعاء"، و "ابتداء الوحي"، و "أخبار الخوارجِ"؛ مِنْ تصانيفِ أبي داود وكأنّه لم يَقِفْ عليها، والله الموفّق.

There remain several of their works that are arranged in chapters which he did not mention, including: "Birr al-Wālidayn" by al-Bukhārī, "Kitāb al-Intifāʿ bi-Uhub al-Sibāʿ" by Muslim, "Kitāb al-Zuhd", "Dalāʾil al-Nubuwwa", "Al-Duʿāʾ", "Ibtidāʾ al-Waḥy", and "Akhbār al-Khawārij", from the works of Abū Dāwūd. ***<u>It seems he did not come across them</u>***, and Allāh grants success.

وأفردَ "عملَ يومٍ وليلةٍ" للنسائيِّ عن "السننِ"، وهو مِنْ جملةِ كتابِ "السننِ" في رواية ابن الأحمر (2) وابن سَيّار (3)، وكذلك أفردَ "خصائصَ عليٍّ"، وهو مِنْ جملة "المناقبِ" في رواية ابن سَيّار، ولم يُفرد "التفسيرَ"، وهو في روايةِ حمزةَ (4) وحده، ولا كتاب "الملائكة" و "الاستعاذة" و "الطبّ"

وغير ذلك، وقد تفرّد بذلك راوٍ دونَ راوٍ عن النسائيِّ، فما تبيّنَ لي وجهُ إفرادِه "الخصائصَ" و "عملَ اليومِ والليلةِ"، واللهُ الموفّقُ (5).

He singled out "ʿAmal Yawm wa Layla" by al-Nasāʾī from "al-Sunan", while it is part of the book "al-Sunan" in the narration of Ibn al-Aḥmar (2) and Ibn Sayyār (3). Similarly, he singled out "Khaṣāʾiṣ ʿAlī", while it is part of "al-Manāqib" in the narration of Ibn Sayyār. He did not single out "al-Tafsīr", while it is only in the narration of Ḥamza (4), nor the book "al-Malāʾika", "al-Istiʿādhah", "al-Ṭibb" and others. A narrator may have uniquely narrated that from al-Nasāʾī to the exclusion of [other] narrators. So the reason for his singling out "al-Khaṣāʾiṣ" and "ʿAmal al-Yawm wa al-Laylah" is not clear to me, and Allāh grants success (5).

ثمّ ذكر المؤلّفُ (1) الفائدةَ في خَلْطِه الصحابةَ بمَنْ بعدهم خلافًا لصاحبِ "الكمالِ"، وذلك أنّ للصحابيِّ روايةً عن النبيِّ صلى الله عليه وسلم وعن غيرِه، فإذا رأى مَنْ لا خبرةَ له روايةَ الصحابيِّ عن الصحابيِّ ظَنَّ الأوّلَ تابعيًّا، فيكشفه في التابعين فلا يجده، فكان سياقُهم كلّهم مسافًا واحدًا على الحروفِ أولى.

Then the author mentioned (1) the benefit of his mixing the Companions with those after them, contrary to the author of "al-Kamāl". That is because a Companion may narrate from the Prophet ﷺ and from others. So, if someone inexperienced sees a Companion's narration from [another] Companion, he may think the first one is a Tābiʿī, so he would look for him among the Tābiʿīn and not find him. So, listing them all together alphabetically is more appropriate.

قال: "وما في كتابِنا هذا ممّا لم نذكرْ له إسنادًا؛ فما كان بصيغةِ الجزمِ فهو ممّا لا نعلمُ بإسنادِه إلى قائلِه المحكيِّ عنه بأسًا، وما كان بصيغةِ التمريضِ فربّما كان في إسنادِه نظرٌ" (2)، ثم قال: وابتدأتُ في حرفِ الهمزةِ بمَن اسمُه "أحمد"، وفي حرفِ الميمِ بمَن اسمُه "محمد".

فإنْ كان في أصحابِ الكُنَى مَنْ اسمُه معروفٌ مِنْ غيرِ خلافٍ فيه ذكرناه في الأسماءِ، ثمّ نبّهنا عليه في الكُنَى، وإنْ كان فيهم مَنْ لا يُعرف اسمُه أو اختُلِفَ فيه ذكرناه في الكُنَى، ونبّهنا على ما في اسمِه مِنَ الاختلافِ، ثمّ النّساء كذلك.

وربّما كان بعضُ الأسماء يدخلُ في ترجمتينِ فأكثر؛ فنذكره في أَوْلى التراجمِ به، ثمّ نُنَبِّه عليه في الترجمةِ الأخرى

He said: "Whatever is in this book of ours for which we did not mention an isnād - whatever is in the form of a definite statement is that in whose isnād to the one quoted we know of no problem, and whatever is in the form of an indefinite statement, there may be an issue in its isnād" (2). Then he said: I began the letter hamza with those whose name is "Aḥmed", and the letter mīm with those whose name is "Muḥammad".

If among the people of kunā (teknonyms) there is someone whose name is known without disagreement about it, we mentioned him in the names, then noted it in the kunā. If among them there is someone whose name is unknown or there is disagreement about it, we mentioned him in the kunā and noted the disagreement about his name. Then the same applies to the women.

Sometimes a name may be included in two or more entries, so we mention it in the entry most worthy of it, then note it in the other entry.

وبعد ذلك فصولٌ فيمن اشتهر بالنّسبةِ إلى أبيه أو جدِّه أو أُمِّه أو عَمِّه أو نحو ذلك.

وفيمن اشتهر بالنّسبةِ إلى قبيلةٍ أو بلدةٍ أو صناعةٍ.

وفيمن اشتهر بلَقَبٍ أو نحوه.

وفيمن أُبْهِمَ، مثل: "فلان عن أبيه" أو "عن جدِّه" أو "أُمِّه" أو "عَمِّه" أو "خالِه"، أو "عن رجلٍ" أو "امرأةٍ"، ونحو ذلك، مع التنبيهِ على اسمِ مَنْ عُرِفَ اسمُه منهم، والنساء كذلك" (1)، هذا المتعلّق بدِيباجةِ الكتابِ.

After that are chapters on those who became well-known by being attributed to their father, grandfather, mother, paternal uncle or similar.

And on those who became well-known by being attributed to a tribe, town or profession.

And on those who became well-known by a nickname or similar. And on those who are unnamed, such as: "So-and-so from his father", "from his grandfather", "his mother", "his paternal uncle", "his maternal uncle", or "from a man" or "a woman", and similar to that, with a note about the name of those among them whose name is known, and the same for women (1). This is what relates to the preface of the book.

ثمّ ذكرَ المؤلّفُ بعد ذلك ثلاثةَ فصولٍ:

أحدها: في شروطِ الأئمّةِ الستَّةِ (2).

والثّاني: في الحثّ على الروايةِ عن الثقاتِ (3).

والثالث: في التّرجمةِ النّبويّةِ (4).

فأمّا الفصلان الأوّلانِ فإنّ الكلامَ عليهما مُستوفًى في علومِ الحديثِ، وأما التّرجمةُ النّبويّةُ فلم يَعْدُ المؤلّفُ ما في كتابِ ابن عبدِ البرّ (5)، وقد صَنَّفَ الأئمّةُ قديمًا وحديثًا في السّيرةِ النّبويّةِ عِدَّةَ مؤلّفاتٍ، مبسوطاتٍ ومختصراتٍ، فهي أشهرُ مِنْ أَنْ تُذكر، وأوضحُ مِنْ أَنْ تُشرح، ولها محلٌّ غير هذا يُستوفى الكلامُ عليها فيه إنْ شاءَ اللهُ تعالى.

Then after that, the author mentioned three chapters:

One of them: on the criteria of the six Imāms (2).

The second: on encouraging narration from reliable narrators (3).

The third: on the Prophetic biography (4).

As for the first two chapters, the discussion on them is exhaustive in the sciences of ḥadīth. As for the Prophetic biography, the author did not go beyond what is in the book of Ibn ʿAbd al-Barr (5). The Imāms have authored, in the past and present, several works on the Prophetic biography, extensive ones and abridged ones. They are too well-known to be mentioned and too clear to be explained. There is a place other than this where the discussion on them can be exhausted, if Allāh Almighty wills.

وقد ألحقتُ في هذا المختصرِ ما التقطتُه مِنْ "تذهيبِ التهذيبِ" للحافظِ الذهبيِّ؛ فإنّه زادَ قليلًا، فرأيتُ أنْ أَضُمَّ زياداتِه لتكمُلَ الفائدةُ.

ثم وجدتُ صاحبَ "التهذيبِ" حَذَفَ عِدَّةَ تراجم مِنْ أصلِ "الكمالِ" ممّن ترجمَ لهم بناءً على أنّ بعضَ الستَّةِ أَخرجَ لهم، فمَنْ لم يَقِف المزيُّ على روايتِه في شيءٍ مِنْ هذه الكتبِ حَذَفَه، فرأيتُ أنْ أُثبتَهم وأُنبّهَ على ما في

تراجمهم مِنْ عوز، وذِكْرُهم على الاحتمالِ أَفْيَدُ من حَذْفِهم، وقد نبّهتُ على مَنْ وقفتُ على روايته منهم في شيءٍ مِنَ الكتبِ المذكورةِ.

I have appended to this abridgment what I have gleaned from *Tadhīb al-Tahdhīb* by al-Ḥāfiẓ al-Dhahabī, for he made a few additions. So I saw fit to include his additions for the benefit to be complete.

Then I found that the author of *al-Tahdhīb* omitted several entries from the original "al-Kamāl" of those for whom he wrote biographies based on one of the six [Imāms] including [narrations] from them. **Whoever al-Mizzī did not find his narration in any of these books, he omitted him**. So, I saw fit to affirm them and note the deficiency in their entries. Mentioning them with the possibility [of their narrations existing] is more beneficial than

omitting them. I have noted those among them for whom I found a narration in any of the aforementioned books.

وزِدْتُ تراجمَ كثيرةً أيضًا، التقطتُها مِنَ الكتبِ الستّةِ، ممّا ترجمَ المزيُّ لنظيرِهم تكملةً للفائدةِ أيضًا.

وقد انتفعتُ في هذا الكتابِ المختصَرِ بالكتابِ الذي جَمَعَه الإمامُ العلّامةُ علاءُ الدين مُغْلَطاي (1)

على "تهذيبِ الكمالِ"، مع عدمِ تقليدي له في شيءٍ ممّا ينقلُه، وإنّما استعنتُ به في العاجلِ،

وكشفتُ الأصولَ التي عزا النّقلَ إليها في الآجلِ، فما وافَقَ أثبتُّه، وما بايَنَ أهملتُه، فلو لم يكنْ في

هذا المختصَرِ إلا الجمع بين هذينِ الكتابينِ الكبيرينِ، في حجمٍ لطيفٍ

لكانَ معنًى مقصودًا، هذا مع الزياداتِ التي لم تقعْ لهما، والعلمُ مَواهِبٌ، والله الموفّقُ.

I also added many entries which I gleaned from the six books, from those for whom al-Mizzī wrote biographies of their counterparts, to complete the benefit as well.

I have benefited in this abridged book from the book compiled by the Imām and greatly learned (scholar) ʿ**Alā**ʾ **al-Dīn Mughlaṭā**ʾ**ī** (1) on "Tahdhīb al-Kamāl", without blindly following him in anything he transmits. Rather, I sought its aid in the short term, and uncovered the original sources to which he attributed the transmissions in the long term. Whatever concurred, I affirmed, and whatever diverged, I disregarded. If there was nothing in this abridgment except the combination of these two large books in a concise volume, it would be a desired objective, along with the additions that they did not include. Knowledge is a divine gift, and Allāh grants success.

It is also worth mentioning what Mughlaṭāʾī mentioned in his *Ikmal Tahdhīb al-Kamāl* (1/5):

وأن لا أستوعب شيوخ الرجل وزيادة على ما ذكره الشيخ، ولا الرواة إلا قليلا بحسب النشاط وعدمه، لئلا يعتقد معتقد أن الشيخ رحمه الله تعالى استوفى في جميع ذلك، ويعلم أن الإحاطة متعذرة ولا سبيل إليها، لا سيما وقد صار كتاب التهذيب حكما بين طائفتي المحدثين والفقهاء، إذا اختلفوا قالوا: بيننا وبينكم كتاب المزي، وإنما يأتي ذلك من القصور المؤدي إلى الراحة والدعة، لأن الأصول التي ينقل منها موجودة، بل أصول تلك الأصول

Meaning:

“I will not comprehensively include the Shaykhs of the man, in addition to what the Shaykh (al-Mizzi) mentioned, nor the narrators, except a little, according to the level of energy or lack thereof, so that no one believes that the shaykh, may Allāh the Exalted have mercy on him, was exhaustive in all of that. **It should be known that comprehensive knowledge is impossible and there is no way to it**, especially since the book of Tahdhīb has become the reference between the groups of ḥadīth scholars and jurists. When they differ, they say: Between us and you is the book of al-Mizzī. This only comes from the shortcoming that leads to ease and rest, because the sources from which it is transmitted are available, rather the sources of those sources.”

Mughlaṭāʾī also said (1/7-8) the following about al-Mizzi’s work:

وأما اعتماد الشيخ في عدم تفرقته بين ما سمعه من الشخص مما لم يسمعه، وإنما نص في ذلك كله بلفظ روى ففيه لبس على من لم [. .] والتفرقة هي الصحيح، وعليه عمل الأئمة والسعيد من عدت سقطاته وحسبت هفواته، إذ الإنسان لا يسلم من سهو أو نسيان، ومعتقدي أن لو كان الشيخ حيّا لرحب بهذا الإكمال، وكان استكتب منه الأسفار، وجعله عدة في الأسفار لما بلغنا من كثرة إنصافه وعدم إخلائه.

“As for the Shaykh's reliance on not distinguishing between what he heard from the person and what he did not hear, and he only stated all of that with

the wording "narrated," there is confusion in it for one who did not [...]. Distinguishing is correct, and it is the practice of the Imāms. **The fortunate one is he whose lapses are counted and whose mistakes are reckoned, for a human is not free from forgetfulness or oversight**. It is my belief that if the Shaykh were alive, he would have welcomed this completion and had the books transcribed from it, making it a provision for journeys, due to what has reached us of his abundant fairness and lack of stinginess."

Returning back to the entry for Abdul Majīd in the *Tahdhīb al-Tahdhīb* of Ibn Hajar that was fully mentioned earlier on then one may note the underlined parts quoted below:

4378 – (م 4) عبد المجيد بن عبد العزيز بن أبي رَوَّاد، الأزدي، مولى المُهَلَّب، أبو عبد الحميد، المكي (1).

روى عن: أبيه، وأيمن بن نَابِل، وابن جريج، ومعمر (2)، وسالم الجزري، وغيرهم.

وعنه: الشافعي، وأحمد، والحميدي، وابن أبي عمر، ونوح بن حبيب، وكثير بن عبيد، وعبد الوهاب بن الحكم، وسُرَيْج بن يونس، وحاجب بن سليمان، وعلي بن ميمون الرَّقِّي، والعلاء بن مسلمة الرَّوَّاس، ومحمد بن حسان الأزرق، وأحمد بن سِنَان القطان، والزبير بن بكار، وغيرهم.

Translation of the meaning:

"No. 4378 - (Sahih Muslim, the Four Sunan's**) 'Abd al-Majīd ibn ʿAbdul ʿAzīz ibn Abī Rawwād, al-Azdi,** mawla of al-Muhallab, Abu 'Abd al-Hamid, al-Makki (1).

He narrated from: his father, Ayman bin Nabil, Ibn Jurayj, Ma'mar (2), Salim al-Jazari, **and others.**

Those who narrated from him: Al-Shafi'i, Ahmed (ibn Hanbal), Al-Humaydi, Ibn Abi Umar, Nuh bin Habib, Kathīr bin Ubaid, Abdul Wahhab bin al-Hakam, Surayj bin Yunus, Hajib bin Sulayman, Ali bin Maimun Al-Raqqi, al-Ala' bin Maslama al-Rawwas, Muhammad bin Hassan al-Azraq, Ahmad bin Sinan al-Qaṭṭān, al-Zubayr bin Bakkar, and others."

Hence, the omission of all those who narrated from Abdul Majīd and those that he took Hadith from is possible if al-Mizzi, Ibn Hajar al-ʿAsqalānī and others did not exhaustively utilise the Musnad of al-Bazzār. **What indicates that Yusuf ibn Musa took from Abdul Majīd is the transmission terminology he used.** The chain in Musnad al-Bazzār was:

حَدَّثَنَا يُوسُفُ بْنُ مُوسَى، قَالَ: نا عَبْدُ الْمَجِيدِ بْنُ عَبْدِ الْعَزِيزِ بْنِ أَبِي رَوَّادَ، عَنْ سُفْيَانَ، عَنْ عَبْدِ اللَّهِ بْنِ السَّائِبِ، عَنْ زَاذَانَ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ

"Yusuf ibn Musa narrated to us: He said: Abd al-Majīd ibn Abd al-Azīz ibn Abi Rawwād narrated to us from Sufyan from Abd Allāh ibn al-Sā'ib from Zādhān from Abdullah (ibn Mas'ud) from the Prophet (ﷺ) who said:

The word highlighted in yellow in the above isnād is the focus of attention – نا

It is an abbreviation for the word Haddathana - حدثنا

The late Indian Hadith scholar known as Shaykh Muhammad Mustafa Azami (b. 1930 - d. 2017) has explained this terminology, and the abbreviations succinctly in his work entitled: *Studies in Hadith Methodology and Literature* (p. 21-22), as follows:

Terms Used to Describe Transmission of *Aḥadith:*

There are many terms employed by *muḥaddithīn* for this purpose. As every *isnād* contains many names therefore these terms are repeated frequently.

To save space and time *Muḥaddithīn* used abbreviations or, say, shorthand method for this purpose, and even used to drop some word from *isnād*. These are the terms:

Haddathanā; حدثنا mostly written ثنا *Thanā* or *Nā* نا only .

Akhbaranā: أخبرنا mostly written أنا *Ana* only and rarely أرنا *arana*

Ḥaddathanā is used mostly to denote learning through the reading by the teacher (1st method)

Akhbaranā: is used to denote learning through the second method, though some of the scholars used these two terms interchangeably.

Anb'anā أنبأنا is used in *Ijāzah* and *munāwala*, and sometimes even *Ḥaddathanā Ijāzatan*, is used in *Munāwala*.

Sami'ah: سمع it is used in the learning through the first method only.

'An: عن it can be used in all the methods.

All these terms are not of equal value. *Sami'tu, Ḥaddathanā, Ḥaddathanī, Akhbaranā and Akhbaranī* are the most superior, though the authorities differ about which is best among them. However, *'an* is very inferior.

These terms should not be changed in copying. *'An* is not explicit for direct contact between narrators, therefore in case of a narrator who was accused of practising *Tadlīs*,[9] it might cause the *ḥadīth* to be judged a weak one.

Dr. Azami mentioned that Haddathana is used for the 1st method which he explained on p. 17 as follows:

(1) *Samā'*: سماع **Reading by the Teacher to Students**

This method has the following features:

Oral recitation, reading from books, questions and answers, and dictation.

Oral Recitation of Aḥādīth by the Teacher

This practice began to decline from the second half of the second century, though it persisted to a much lesser extent for a long period. Usually, the students were attached to a certain teacher for a very long time, until they were believed to be authorities on the *aḥādīth* of their teachers. Sometimes they were called *Rāwī* or *Ṣāḥib* of so and so. Even if regular meetings were held for the teaching, only a few *aḥādīth* were taught in one lesson, say about three or four.

Reading from Books

Reading by the teacher, from his own book, which was preferred.

Reading by the teacher from the student's book, which was either a copy of or a selection from his own work. This method had a great many pitfalls for the teachers who did not learn their *aḥādīth* by heart. Some students and scholars played tricks. They would insert *aḥādīth* here and there into the teacher's *aḥādīth* and hand the book to the teacher for reading, to examine the soundness of his knowledge and memory. Teachers who failed to recognize the additional material were denounced and declared untrustworthy.

1. *Studies* 284.

Let us now examine what two classical Hadith scholars mentioned about the implications of the term Haddathana. **Imām Abu Amr ibn al-Salah** (d. 643 AH) mentioned the following in his Muqaddima (p. 98) known also as *Ma'rifat anwa ilm al-Hadith:*[163]

وَفِيمَا نَرْوِيهِ عَنِ الْقَاضِي عِيَاضِ بْنِ مُوسَى السَّبْتِيِّ – أَحَدِ الْمُتَأَخِّرِينَ الْمُطَّلِعِينَ – قَوْلُهُ: " لَا خِلَافَ أَنَّهُ يَجُوزُ فِي هَذَا أَنْ يَقُولَ السَّامِعُ مِنْهُ: " حَدَّثَنَا، وَأَخْبَرَنَا، وَأَنْبَأَنَا، وَسَمِعْتُ فُلَانًا يَقُولُ، وَقَالَ لَنَا فُلَانٌ، وَذَكَرَ لَنَا فُلَانٌ ".

[163] Published in English under the title: *An Introduction to the Science of the Hadith (Kitab Ma'rifat anwa ilm al-hadith)*, translated by Eerik Dickinson and reviewed by Professor Muneer Fareed, Garnet publishing, 2006.

قُلْتُ: فِي هَذَا نَظَرٌ، وَيَنْبَغِي فِيمَا شَاعَ اسْتِعْمَالُهُ مِنْ هَذِهِ الْأَلْفَاظِ مَخْصُوصًا بِمَا سُمِعَ مِنْ غَيْرِ لَفْظِ الشَّيْخِ – عَلَى مَا نُبَيِّنُهُ إِنْ شَاءَ اللَّهُ تَعَالَى – أَنْ لَا يُطْلَقَ فِيمَا سَمِعَ مِنْ لَفْظِ الشَّيْخِ لِمَا فِيهِ مِنَ الْإِيهَامِ وَالْإِلْبَاسِ، وَاللَّهُ أَعْلَمُ.

وَذَكَرَ الْحَافِظُ أَبُو بَكْرٍ الْخَطِيبُ أَنَّ أَرْفَعَ الْعِبَارَاتِ فِي ذَلِكَ " سَمِعْتُ " ثُمَّ " حَدَّثَنَا وَحَدَّثَنِي "، فَإِنَّهُ لَا يَكَادُ أَحَدٌ يَقُولُ: " سَمِعْتُ " فِي أَحَادِيثِ الْإِجَازَةِ وَالْمُكَاتَبَةِ، وَلَا فِي تَدْلِيسِ مَا لَمْ يَسْمَعْهُ.

وَكَانَ بَعْضُ أَهْلِ الْعِلْمِ يَقُولُ فِيمَا أُجِيزَ لَهُ " حَدَّثَنَا "، وَرُوِيَ عَنِ الْحَسَنِ أَنَّهُ كَانَ يَقُولُ: " حَدَّثَنَا أَبُو هُرَيْرَةَ " وَيَتَأَوَّلُ أَنَّهُ حَدَّثَ أَهْلَ الْمَدِينَةِ، وَكَانَ الْحَسَنُ إِذْ ذَاكَ بِهَا إِلَّا أَنَّهُ لَمْ يَسْمَعْ مِنْهُ شَيْئًا.

قُلْتُ: وَمِنْهُمْ مَنْ أَثْبَتَ لَهُ سَمَاعًا مِنْ أَبِي هُرَيْرَةَ، وَاللَّهُ أَعْلَمُ.

Translation:

One of the things we hear from **al-Qadi ᶜIyad b. Musa al-Sabti** - a well-informed modern scholar - is the statement: “There is no dispute that in reference to this form of taking up hadith **it is permissible for the student who heard the teacher to say, ‘He transmitted to us’ (*haddathana*)**, **‘He informed us’ (*akhbarana*),** ‘He told us’ (*anba'ana*), ‘I heard X saying’ (*sami’tu fulanan yaqulu*), ‘X said to us’ (*qala lana fulan*) and ‘X mentioned to us’ (*dhakara lana fulan*).” There is in fact some doubt about this. Because some of these terms have come to be widely used for specifically indicating material not heard from the speech of the teacher — as we will show, God (He is exalted) willing - they should not be applied without qualification to material heard from the speech of the teacher, since they can cause misunderstanding and confusion. (God knows best.) The expert **Abu Bakr al-Khaṭīb** said, “For this form of reception, the highest of these expressions is ‘I heard,’ followed by **‘He transmitted to us’**[164] and ‘He transmitted to me.’ One rarely says ‘I heard’ for a hadith received through licensing or correspondence (*ahadith al-ijaza wa-'l-mukataba*), or for the misrepresentation (*tadlis*) of hadith one did not actually hear.”

Actually, some of the scholars of hadith did use to say, “He transmitted to us”, for material licensed to them. It is related that al-Hasan used to say, “Abu Hurayra transmitted to us.” This is interpreted to mean that Abu Hurayra transmitted to the people of Medina and al-Hasan was there at that time. However, he did not personally hear anything from Abu Hurayra.

[164] In Arabic it is – Haddathana as al-Khatib said.

On the other hand, some scholars have asserted that al-Hasan did hear hadith from him. God knows best.

Ibn al-Salah has also mentioned the abbreviation system for Haddathana (he transmitted to us) in his Muqaddima (p. 142) as follows:

الخامِسَ عَشَرَ: غَلَبَ عَلَى كَتَبَةِ الحديثِ الاقْتِصَارُ عَلَى الرَّمْزِ في قَوْلِهِمْ: ((حَدَّثَنا)) و ((أَخْبَرَنا)) غيرَ فَيُكْتَبُ منها شَطْرُها الأخيرُ، وهوَ الثَّاءُ ((أنَّهُ شاعَ ذَلِكَ وظَهَرَ حَتَّى لاَ يَكادُ يَلْتَبِسُ. أمَّا ((حَدَّثَنا وربَّما اقْتُصِرَ عَلَى الضَّميرِ مِنها وهوَ النُّونُ والألفُ .والنونُ والأَلِفُ

"15. For the most part, the writers of hadith have come to confine themselves to using symbols for *haddathana* (He transmitted to us) and *akhbarana* (He informed us). That has spread and taken over to the point where it is hardly ever confusing. For *haddathana* the last half is written; that is, *tha*, *nun*, *alif* and sometimes only the pronoun is written; that is, *nun* and *alif*."

After Ibn al-Salah we have the following from his younger contemporary known as **Imām al-Nawawi** (d. 676 AH). The latter said in his commentary to *Sahih Muslim*[165] (1/267-268) the following with regard to Haddathana:

"I will be pointing out things that the reader will find both pleasant and informative, adding to his esteem of this book and its author, God willing. Having established this, the chain of transmission of this hadith includes some aspects of what I have said. The first point is that Muslim says first 'Khaythamah narrated to me (h*addathani*)', while in the other chain he says 'Ubaydillah ibn Muadh narrated to us **(haddathana)**'. This refers to the established rule of Hadith scholarship which requires the usage of 'narrated to me' in reference to what the reporter heard his teacher say to him when he was alone with him. **When there are others listening to the teacher, he should use 'narrated to us[166]'**. If the student is alone reading out and the

[165] Translated into English by Adil Salahi under the title: *Sahih Muslim: With the Full Commentary by Imam Nawawi (Al-Minhaj bi Sharh Sahih Muslim)*. Distributed by https://www.kubepublishing.com

[166] In Arabic it is Haddathana.

teacher is listening, he says, ‘reported to me (*akhbarani*)’ **and when there is a group of people and one of them is reading in the presence of the teacher, he says, ‘reported to us (*akhbarana*)’.** This is a well-known distinction that scholars prefer to be used, but if the one reporting the hadith does not follow this rule, substituting one form for another, the reporting is valid, but less preferable, but God knows best.”

The translator said on 1/48:

“2. The chain of transmission

Hadith scholars were very specific in their terminology. Therefore, when they used synonymous words, they imparted clear distinction to them. Thus, the words h*addathan*a, *akhbaran*a, *anba’an*a, and *an*, have different meanings, although linguistically speaking they are very similar and denote receiving information from a named person. **However, h*addathan*a is used to refer to a process whereby the teacher reads out the hadith to his students, whether he is narrating from memory or reading out loud directly.**

A*khbaran*a and *anba’an*a are practically identical in meaning. However, the first refers to a process whereby a student is reading aloud from his teacher’s books in the presence of the teacher. A*nba’an*a does not specify this process but means that the information was passed on by the teacher or in his presence. A*n*, on the other hand, does not specify any process, nor does it specify that the reporter actually heard the teacher’s narration or his student’s reading out in his presence. Indeed, it could thus mean that the reporter heard the hadith from a colleague who was in the teacher’s circle at the time.

In order to reflect these differences, ‘narrated’ is the term used here for h*addathan*a, ‘reported’ for *akhbaran*a, ‘mentioned’ for *anba’an*a, and ‘from’ for *an*. However, **any of the first three ways could involve a one-to-one situation in which the reporter is the only one present with his teacher.”**

Since al-Bazzār mentioned Yusuf ibn Musa using the term Haddathana when narrating from Abdul Majīd ibn Abdul Aziz then this is confirmation of direct meeting and hearing.

Was Abdul Majīd ibn Abdul ʿAzīz a Mudallis when narrating from Sufyan al-Thawri?

Abu Khuzaimah mentioned the following points on the issue of Abdul Majīd and Tadlis[167] between pp. 46-48 of his article:

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[167] Here is an explanation from the work known as *al-Tadhkirah fi Ulum al-Hadith* by Imam Abu Hafs Sirajuddin ibn al-Mulaqqin (d. 804 AH) who was one of the teachers of al-Hafiz ibn Hajar al-Asqalani, as quoted here (https://www.inkoffaith.com/post/tadhkirah-2):

وَالْمُعَنْعَنُ: وَهُوَ مَا أُتِيَ فِيهِ بِلَفْظَةِ "عَنْ"، كـ "فُلَانٍ عَنْ فُلَانٍ"، وَهُوَ مُتَّصِلٌ إِنْ لَمْ يَكُنْ تَدْلِيسٌ، وَأَمْكَنَ اللِّقَاءُ

11. Mu'an'an (indecisive transmission report): That which is narrated with the word 'an (عنmeaning 'from' معنعن), such as: X (narrates) from Y; this is deemed continuous (muttasil) so long as there is no tadlis and the possibility of the meeting of narrators is also plausible.

- Scholars have differed whether a mu'an'an should be considered continuous or interrupted narration, because the word 'an carries ambiguity –it could mean that "I have heard from narrator X" or simply that it is narrated from X (as in a mudallas narration). So the main issue here is that we don't know how exactly or under what condition the narration has been transmitted.

وَالتَّدْلِيسُ: وَهُوَ مَكْرُوهٌ لِأَنَّهُ يُوهِمُ اللِّقَاءَ وَالْمُعَاصَرَةَ، بِقَوْلِهِ: ((قَالَ فُلَانٌ ...)) وَهُوَ فِي الشُّيُوخِ أَخَفُّ

12. Tadlis (masked reports): (Mudallas) It is disliked, as it gives a [false] impression of meeting the narrator [from whom it is being narrated] or that they are contemporaneous, by saying: "so-and-so [fulan] has said."

However, it is milder when it is narrated by referring to the shaykh [narrator upstream in the chain] by a name or appellation that is not well-known.

- Linguistically, it refers to covering up something, putting darkness over something, hiding a defect or similar.

- Types of Tadlis:

a. Tadlis al-Isnad (تَدْلِيْسُ الإِسْنَاد): In this chain, the narrator skips or doesn't mention the name of his teacher (the person he is narrating from) and rather mentions the name of the person above his teacher in the chain. Even though the narrator hasn't heard this particular ḥadith from the teacher's teacher, he uses terminology such that it gives the impression that he did so.

Example: Ali ibn Khashram says: We were with Ibn Uyaynah who said: "Zuhri..." He was asked: "Did Zuhri narrate to you?" He remained silent and he said again: "Zuhri..." He was asked: "Did you hear it from Zuhri?" He replied: "No. I did not hear it from Zuhri, nor anyone who heard from Zuhri; rather, Abd al-Razzaq narrated to me from Ma'mar from Zuhri."

b. Tadlis al-Shuyukh (تَدْلِيْسُ الشُّيُوْخ): This is not strictly the removal of a narrator but rather, their mention by other than what they are usually known by. For example, if a person is mostly known by his given name, say Abd Allah, but he is mentioned instead by a kunyah such as Abu Muḥammad.

Abdul Majīd 's Tadlis

Al-Khallal transmits from Muhanna who said, *I said to Ahmad and Yahya, do you transmit from Abdul Majīd b. Abi Rawwad from Ubaydullah b. Umar from Naf'i from Ibn Umar who said Allāh's Messenger said, very nation has a firawn and the firawn of this ummah is Mu'awiyyah b. Abi Sufyan. Both replied and said,* ***this is not authentic, this hadith is not known to be from the ahadith of Ubaydullah.*** *Abdul Majīd b. Abi Rawwad did not hear anything from Ubaydullah,* ***it is possible Abdul Majīd did tadlis, he would hear men and transmit from them***[139]**.**

Ibn Jawzī after mentioning this report quotes al-Khallal's statement from Muhanna and then repeats the criticism of al-Humaydi and Ibn Ḥibbān which have preceded[140].

Salah ud-Din al-I'la'i included and mentioned him to be from the mudallisin narrators[141].

Example: Abu Bakr ibn Mujahid al-Muqriy says: Narrated to us Abdullah ibn Abu Abdullah – and he is referring to Abdullah ibn Abu Dawud al-Sijistani, the author of Sunan Abi Dawud.

c. Tadlis al-Taswiyah (تَدْلِيْسُ التَّسْوِيَة): This is the worst kind of tadlis. This is in reality a type of tadlis al-isnad. It involves removing a weak narrator between two trustworthy narrators using terms that make it seem like the chain is connected through only trustworthy narrators. Those well-known for practicing tadleesut taswiyah: Baqiyyah ibn al-Waleed and al-Waleed ibn Muslim.

- If it is established that a person is known for doing tadlis, then his narrations are not accepted. But if the narrator is known to be thiqah (trustworthy), adil (just), and dhabit, (precise), then his narration can be accepted.

- In a mudallas narration, if words such as 'an (from) are used, which clearly indicate that the narrator has heard the hadith (sama'a) from a teacher, even though he hasn't heard from him, nor read in his presence, it is forbidden; because it is a clear lie. To summarize, it is makruh to do tadlees of a thiqah narrator and haram to do tadlees of a daeef person.

- That's why scholars of Hadith employ usage of words like حدثنا(Haddathana), سمعت(sami`tu) and أخبرنا(akhbarana). These words are explicit and make things very clear. When the word عَنْ is used, we look at the person narrating. If he is someone known for dropping narrators in the middle of the chain, then his usage of the word is not taken and is considered to be a mudallis.

Wali ud-Din Abi Zur'ah al-I'raqi also declared him to be from the mudallisin, in his entry he mentions his name and then quotes Ahmad saying *Abdul Majīd did tadlis in the report of from Ubaydullah b. Umar, he would take from men and narrate on them as al-Khallal mentioned in Kitab al-I'llal*[142].

Ibn Hajr categorized Abdul Majīd from the third level of mudallis narrators. In his entry he said, *Abdul Majīd b. Abdul Aziz b. Abi Rawwad al-Makki.* ***Truthful**, **attributed with Irja**, his **memory had some weakness,** and **he is attributed with tadlis**, **he is from those who al-I'la'i mentioned [to have tadlis]*** [143].

Ibn Hajr in the introduction of his book of mudallis narrators said, *The Third Level: Those who had **a lot of tadlis** and the **scholars of hadith did not use them as evidence except when they clarified and affirmed they heard hadith directly***[144].

Ibn Hajr further classified Abdul Majīd as a narrator who either committed little tadlis but transmitted numerous hadith or did not commit tadlis except from thiqah narrators and he lists Abdul Majīd as such a narrator[145].

As-Suyuti also declared Abdul Majīd to be a mudallis[146].

Muhammad b. Ta'lat includes an entry for Abdul Majīd in his book on mudallis narrators and devout almost 2 pages to him[147].

Misfar b. GharmAllāh ad-Damini also declares him to be a mudallis[148].

Footnotes:

139 Al-Maqdisi *al-Muntakhab Min I'llal al-Khallal* no.135, 227 (Dar ur- Rayah), another edition, no.162, 188 (al-Faruq al-Hadithiyyah, *al- I'llal al-Mutanahiyyah Fi Ahadith al-Wahiyyah* 1:280

140 Ibn al-Jawzī , *al-I'llal al-Mutanahiyyah Fi Ahadith al-Wahiyyah* 1:279- 280 no.451

141 Al-I'la'i, *J'am'i at-Tahsil Fi Ahkam al-Marasil,* no.30, 107 (Alim ul- Kutub)

142 Wali ud-Din Abi Zur'ah al-I'raqi, *al-Mudallisin* no.39, 68 (Dar ul- Wafa), another edition, no.39, 191 (al-Maktabah al-Islamiyyah)

143 *Ṭabaqāt al-Mudallisin* no.82, 41 (Maktabah al-Manar), another edition, no.3 level:82, 101 (al-Maktabah al-Islamiyyah)

144 *Ṭabaqāt al-Mudallisin* 12 (al-Maktabah al-Islamiyyah)

145 Ibn Hajr, *an-Nukt Kitab Ibn as-Salah* 2:584 no.43 (Dar Imām Ahmad)

146 As-Suyuti, *Asma al-Mudallisin* no.34, 71 (Dar ul-Jil), another edition no.43, 208 (al-Maktabah al-Islamiyyah)

147 Muhammad b. Tal'at, *Mu'ajam al-Mudallisin* no.99, 309-311 (Adwa as-Salaf)

148 Ad-Damini, *at-Tadlis fi'l Hadith* 1:44

Reply:

In the following pages the references that he mentioned shall be looked at and what the implications for the overall status of Abdul Majīd are when narrating from Sufyan al-Thawri using the transmission terminology known as an-ana. His opening lines mentioned:

Al-Khallal transmits from Muhanna who said*, I said to Ahmad and Yahya, do you transmit from Abdul Majīd b. Abi Rawwad from Ubaydullah b. Umar from Naf'i from Ibn Umar who said Allāh's Messenger said, very nation has a firawn and the firawn of this ummah is Mu'awiyyah b. Abi Sufyan. Both replied and said, **this is not authentic, this hadith is not known to be from the ahadith of Ubaydullah.** Abdul Majīd b. Abi Rawwad did not hear anything from Ubaydullah, **it is possible Abdul Majīd did tadlis**, **he would hear men and transmit from them**[139]**.***

139 Al-Maqdisi *al-Muntakhab Min I'llal al-Khallal* no.135, 227 (Dar ur- Rayah), another edition, no.162, 188 (al-Faruq al-Hadithiyyah, *al- I'llal al-Mutanahiyyah Fi Ahadith al-Wahiyyah* 1:280

This is the narration being referred to in the stated reference from al-Khallal reporting from Muhanna:

وقُلْتُ لأَحْمَدَ، ويَحْيَى: حَدِّثُونِي عَنْ عَبْدِ الْمَجِيدِ بْنِ أَبِي رَوَّادٍ، عَنْ عُبَيْدِ اللهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " لِكُلِّ أُمَّةٍ فِرعَونُ، وفِرعَونُ هَذِهِ الأُمَّةُ مُعاوِيَةُ بن أَبِي سُفيانَ ".
فَقَالاَ: جَمِيعًا: لَيْسَ بِصَحِيحٍ، ولَيْسَ يُعْرَفُ هَذَا الْحَدِيْثُ مِنْ أَحَادِيثِ عُبَيْدِ اللَّهِ، وَلَمْ يَسْمَعْ عَبْدُ الْمَجِيدِ بْنُ أَبِي رَوَّادٍ مِنْ عُبَيْدِ اللَّهِ شَيْئًا، يَنْبَغِي أَنْ يَكُونَ عَبْدُ الْمَجِيدِ دَلَّسَهُ؛ سَمِعَهُ مِنْ إِنْسَانٍ، فَحَدَّثَ بِهِ.

Meaning:

"And I said to Ahmed (ibn Hanbal) and Yahya (ibn Ma'in): Tell me about Abdul Majīd ibn Abi Rawwād, from Ubaydullah bin Umar, from Nafi', from Ibn Umar, who said: The Messenger of Allāh, peace be upon him, said: "For every nation there is a Pharaoh, and the Pharaoh of this nation is Muawiya ibn Abi Sufyan."

They both said: It is not authentic, and this hadith is not known from the hadiths of Ubaydullah, and Abdul Majīd ibn Abi Rawwād did not hear anything from Ubaydullah. It is appropriate that Abdul Majīd concealed it (used tadlis); he heard it from a person and narrated it."

The contention here is that this was a rare case of tadlis as highlighted by Ahmed ibn Hanbal and Yahya ibn Ma'in, and so it was an irregular practice done by Abdul Majīd . Abu Khuzaimah then mentioned:

Ibn Jawzī after mentioning this report quotes al-Khallal's statement from Muhanna and then repeats the criticism of al-Humaydi and Ibn Ḥibbān which have preceded[140]

The Jarh (disparagement) of al-Humaydi and Ibn Ḥibbān have already been discussed. This was mentioned earlier on:

'Abdullāh the son of Imām Aḥmed ibn Ḥanbal also recorded the following ruling from his father in his transmission of the work known as al-'Ilal wa Ma'rifat al-Rijāl (1/126, no. 310):

كان أَبِي إذا رضي، عن إنسان، وكان عنده ثقة

Meaning: *"When my father was pleased with someone, then he was thiqa (trustworthy) to him."*

This also indicates that the view of al-Humaydi was not agreed upon. One may recall the following quote mentioned earlier on:

'Alī bin Al-Madīnī said: **'Abdul Majīd was only (denounced) for innovation because of al-Ḥumaydī's situation, as al-Ḥumaydī used to forbid narrating from him.** "Questions (su'alāt) of Ibn al-Junayd to Ibn Ma'īn" (p. 348).

The view of Imām Aḥmad ibn Ḥanbal is more preferred on the acceptance of 'Abdul Majīd's status as being a reliable narrator due to a few of the quotations disparaging (Jarḥ) him to be vague criticism (Jarḥ mubham), and the point that at least two previous generations of scholars have mentioned that the majority of Ḥadīth experts praised his status (ta'dīl). This shall become evident in reply to Zubair 'Alī Za'ī below.

With regard to Ibn Ḥibbān one may refer back to the section headed: ***Why Ibn Ḥibbān's view is unacceptable in concluding the status of 'Abdul Majīd.***

Abu Khuzaimah mentioned:

Salah ud-Din al-I'la'i included and mentioned him to be from the mudallisin narrators[141]

Al-'Alā'ī mentioned 'Abdul Majīd as follows in his Jāmiʿ al-Taḥṣīl (p. 107, no. 30):

30 – عبد المجيد بن عبد العزيز بن أبي رواد ذكره أحمد في حديث رواه عن عبد الله بن عمر فقال ينبغي أن يكون عبد المجيد دلسه أخذه من إنسان فحدث به ذكره الخلال في كتاب العلل

Meaning:

"30 – 'Abdul Majīd ibn 'Abdul-'Azīz ibn Abī Rawwād was mentioned by Aḥmed in a ḥadīth narrated from 'Abdullāh ibn 'Umar. Aḥmed said it is likely that 'Abdul-Majīd committed tadlīs; he took it from someone else and then narrated it. This was mentioned by al-Khallāl in the Book of Defects (Kitāb al-'Ilal)."

This is about the same quote that was mentioned in *al-Muntakhab Min 'Ilal al-Khallāl* as mentioned above. It does not suggest that 'Abdul Majīd was prolific in his tadlīs, and this is what shall be examined below.

Abu Khuzaimah mentioned:

> Wali ud-Din Abi Zur'ah al-I'raqi also declared him to be from the mudallisin, in his entry he mentions his name and then quotes Ahmad saying *Abdul Majīd did tadlis in the report of from Ubaydullah b. Umar, he would take from men and narrate on them as al-Khallal mentioned in Kitab al-I'llal*[142]

Indeed, Walīud-Dīn al-'Irāqī listed him as a Mudallis based on the quote from the above-named report from al-Khallāl's work on 'Ilal (hidden defects), but he did not indicate that this means that on every occasion that 'Abdul Majīd used the expression 'an' (عن) when relating from his teachers it is a case of proven tadlis. What Abū Khuzaimah failed to admit despite being able to mention this was the actual verdict of Walīud-Dīn al-'Irāqī on the Musnad al-Bazzār narration via 'Abdul Majīd. This was mentioned above from the section entitled: **Abu Khuzaimah and his lack of verification of**

what al-Ḥāfiẓ Zaynud-Din al-ʿIrāqī (d. 806 AH) indicated about Abdul Majīd and his narration as in Musnad al-Bazzār .

Quote:

"Abū Khuzaimah also mentioned the following about Zaynud-Dīn al-'Irāqī and his son (Walīud-Dīn) by depending on al-Albānī:

This is why I say, Al-Ḥāfiẓ al-I'raqi – the Shaykh of al-Haythamī was more precise [and accurate] in addressing the reality of the chain of al-Bazzār for he said in Takhrij al-Ihya (4:128), the narrators are the narrators of the sahih, except Abdul Majīd b. Abi Rawwad, who Muslim has used for transmission, Ibn Ma'in and an-Nasa'i said he was thiqah and others declared him weak. I say: as for his statement of his sons in Tarh at-Tathrib Fi Sharh at-Taqrīb(3:297), the chain is good, however is this it is not good according to me, this would have been the case if Abdul Majīd had not opposed trustworthy narrators as mentioned before and this is the defect in the hadith[182].

Footnote: 182 Al-Albani, *Silsilah al-Ahadith ad-Da'ifah wal-Mawdhu'a* 2:404-405

Here, al-Albani also failed to realise that Abdul Majīd was not deemed as being weak (da'eef) overall by Zaynud-Din al-ʿIrāqī based on the above example where he deemed the sanad to be Hasan in *al-Mughni* (p. 644, no. 2408). Indeed, his son, **Waliud-Din al-ʿIrāqī (d. 826 AH) did deem the sanad for the Musnad al-Bazzār Hadith to be jayyid (good) in *Tarh al-Tathrib***[168] which his father initiated but did not complete as mentioned in the quote below. What this also demonstrates is that both Zaynud-Din and his son Waliud-Din did not affirm that Abdul Majīd is personally weak (da'eef) to them and instead he was a type of trustworthy narrator. Additionally, al-Haythamī was the son-in-law and student of Zaynud-Dīn

[168] 3/433 (Dar ibn al Jawzi edition) and 3/297 of the earlier print.

al-'Irāqī and he has deemed 'Abdul Majīd to be Thiqa (trustworthy) as shall be demonstrated later on from his *Majma' al-Zawā'id wa Manba' al-Fawā'id.*

This proves the point that Waliud-Din al-ʿIrāqī did not deem Abdul Majīd to be a persistent Mudallis, and if he had then he would have highlighted this when deeming the sanad for the Musnad al-Bazzār narration to be jayyid (good).

Abu Khuzaimah mentioned the following about Ibn Hajar al-ʿAsqalānī:

> Ibn Hajr categorized Abdul Majīd from the third level of mudallis narrators. In his entry he said, *Abdul Majīd b. Abdul Aziz b. Abi Rawwad al-Makki.* ***Truthful****,* ***attributed with Irja****, his* ***memory had some weakness,*** *and* ***he is attributed with tadlis****,* ***he is from those who al-I'la'i mentioned [to have tadlis]*** [143].
>
> Ibn Hajr in the introduction of his book of mudallis narrators said, *The Third Level: Those who had* ***a lot of tadlis*** *and the* ***scholars of hadith did not use them as evidence except when they clarified and affirmed they heard hadith directly***[144].
>
> Ibn Hajr further classified Abdul Majīd as a narrator who either committed little tadlis but transmitted numerous hadith or did not commit tadlis except from thiqah narrators and he lists Abdul Majīd as such a narrator[145].

Indeed, Ibn Ḥajar mentioned Abdul Majīd to be in the third category that he personally introduced in his Ṭabaqāt al-Mudallisīn. This claim that Abdul Majīd should be placed in the third level is not agreed upon or proven to be the case and this verdict to list Abdul Majīd as a Mudallis was based on the reliance on al-'Alā'ī.

Abu Khuzaimah also referred to Ibn Ḥajar's Nukat 'alā Kitāb Ibn al-Ṣalāḥ where after listing Abdul Majīd (under no. 43) and others until it reached no. 67, Ibn Ḥajar said in his Nukat (2/644):

فهذه الأسماء من ذكر بالتدليس من رجال الصحيحين ممن أخرجا أو أحدهما له أصلا أو استشهادا أو تعليقا/ (ر101/ب) على مراتبهم في ذلك وهم بضعة وستون نفسا.

Meaning:

“These names are of those mentioned with tadlīs (concealing defects in the isnād) among the narrators of the two Sahih collections, from whom they (the two Imāms, Bukhari and Muslim) have narrated either as a primary source, as supporting evidence, or in a suspended (mu'allaq) manner, according to their levels in that, and they are around sixty individuals.”

What demonstrates the point that Abdul Majīd did not commit tadlis often is the fact that even Ibn Hajar has mentioned a narration that comes via Abdul Majīd using the transmission term known as ‘an’ (عن) which is not a high level of transmission terminology as there is a possibility of tadlis. In his commentary to Sahih al-Bukhari known as Fath al-Bārī (2/110) he mentioned the following narration:

أَخْرَجَ الْبَيْهَقِيُّ مِنْ طَرِيقِ مُوسَى بْنِ عُقْبَةَ عَنْ سَالِمٍ أَبِي النَّضْرِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَخْرُجُ بَعْدَ النِّدَاءِ إِلَى الْمَسْجِدِ فَإِنْ رَأَى أَهْلَ الْمَسْجِدِ قَلِيلًا جَلَسَ حَتَّى يَجْتَمِعُوا ثُمَّ يُصَلِّي وَإِسْنَادُهُ قَوِيٌّ مَعَ إِرْسَالِهِ

Meaning:

"Al-Bayhaqī narrated through the route of Mūsā bin 'Uqbah from Sālim Abī al-Naḍr that the Prophet, peace be upon him, used to go out to the masjid after the call to prayer. If he saw that the people in the mosque were few, he would sit until they gathered, then he would pray. **Its chain of narration is strong (qawī) despite being mursal** (missing the link of the Companion)."

The narration is found in the Sunan al-Kubrā (3/347) of al-Bayhaqī via the route of 'Abdul Majīd ibn 'Abdul 'Azīz (as highlighted):

بابُ الإمامِ يَخرُجُ فإن رأى جَماعَةً أقامَ الصَّلاةَ وإلا جَلَسَ حَتَّى يَرَى مِنهُم جَماعَةً، إذا كان في الوَقتِ سَعَةٌ

2315 – أخبرَنا أبو الحسنِ محمدُ بنُ أحمدَ بنِ الحسنِ البَزّازُ ببَغدادَ، أخبرَنا عبدُ اللَّهِ بنُ محمدِ بنِ إسحاقَ الفاكِهِيُّ بمَكَّةَ، أخبرَنا أبو يَحيَى عبدُ اللَّهِ بنُ أحمدَ بنِ زكريا بنِ الحارِثِ بنِ أبي مَسَرَّةَ، حدثنا أبي، حدثنا عبدُ المَجيدِ بنُ عبدِ العَزيزِ، عن ابنِ جُرَيجٍ، أخبرَنِي موسَى بنُ عُقبَةَ، عن سالِمٍ أبي النَّضرِ، أن النبيَّ – صلى الله عليه وسلم – كان يَخرُجُ بعدَ النِّداءِ إلى المَسجِدِ، فإذا رأَى أهلَ المَسجِدِ قَليلًا جَلَسَ حَتَّى يَرَى مِنهُم جَماعَةً ثم يُصَلِّي، وكانَ إذا خَرَجَ فرأَى جَماعَةً أقامَ الصَّلاةَ.

One can see that the term 'an' has been used by Abdul Majīd when narrating from Ibn Jurayj and Ibn Hajar did not state that Abdul Majīd committed Tadlis from Ibn Jurayj in this example. In fact, Ibn Hajar held the later view that Abdul Majīd was thiqa (trustworthy) as shall be shown later on.

Abu Khuzaimah also mentioned the following:

As-Suyuti also declared Abdul Majīd to be a mudallis146

As for al-Suyūṭī listing Abdul Majīd as a Mudallis in his *Asma al-Mudallisin*, then this again does not mean that al-Suyūṭī affirmed that Abdul Majīd committed tadlis on every occasion he used the transmission term: 'an' (عن). This is stated with little doubt since al-Suyūṭī knew of the narration from Musnad al-Bazzār and authenticated the chain via Abdul Majīd with absolutely no mention of any form of illa (hidden defect) like tadlis etc that Abu Khuzaimah tried to establish with no real substance. Al-Suyūṭī said in his al-Khasa'is al-Kubra (2/491):

أخرج الْحَارِث فِي مُسْنده وَابْن سعد وَالْقَاضِي إِسْمَاعِيل عَن بكر بن عبد الله الْمُزنِيّ قَالَ قَالَ رَسُول الله صلى الله عَلَيْهِ وَسلم (حَيَاتِي خير لكم وموتي خير لكم تعرض عَليّ أعمالكُم فَمَا كَانَ من حسن حمدت الله عَلَيْهِ وَمَا كَانَ من سيء استغفرت الله لكم) وَأخرج الْبَزَّار بِسَنَد صَحِيح من حَدِيث ابْن مَسْعُود مثله

Meaning:

"Al-Harith narrated in his Musnad, and Ibn Sa'd and al-Qadi Isma'il (narrated) from Bakr bin Abdullah Al-Muzanī , who said: The Messenger of Allāh (ﷺ) said: 'My life is good for you and my death is good for you. Your deeds are presented to me. Whatever is good, I praise Allāh for it, and whatever is evil, I seek Allāh's forgiveness for you.'

Al-Bazzār also narrated with a Sahih (authentic) chain from the hadith of Ibn Mas'ud something similar."

The above verdict from al-Suyūṭī was not hidden[169] from Abu Khuzaimah but he decided not to mention it after mentioning al-Suyūṭī listing him in *Asma al-Mudallisin* as it refutes his own premises.

There is also another work listing the names of narrators who were mentioned as Mudallisin. The work being by Imām Sibt ibn al-Ajami (d. 841 AH) who was a contemporary to al-Ḥāfiẓ ibn Hajar al-ʿAsqalānī. Ibn al-Ajami compiled a short work known as al-Tabyīn li Asmā' al-Mudallisīn and in this work he has not listed Abdul Majīd to be a Mudallis. In the introduction to this work the following was mentioned:

مقدمة الكتاب

قال شيخنا الامام العالم العلامة الحافظ الرحلة الورع برهان الدين أبوالوفا ابراهيم بن محمد بن خليل سبط ابن العجمي الشافعي أمتع الله بحياته وبمحمد وآله.

[169] Since he quoted al-Albani (on p. 63) mentioning the authentication by al-Suyuti.

الحمد لله رب العالمين والعاقبة للمتقين وصلى الله على سيدنا محمد وآله وصحبه وسلم.

أما بعد فهذا تعليق في أسماء المدلسين كنت قد جمعته قديما في سنة اثنتين وتسعين وسبعماية (792 ه) في تعليق لي على سيرة أبي الفتح اليعمري ثم في تعليق لي على البخاري ثم اني نقلتهم إلى هذا المؤلف المفرد واسماؤهم تحتمل مجلدا إذا ذكرت تراجمهم ولكني اختصرتها الآن جدا ليسهل تحصيلهم وغالبهم في كلام شيخ شيوخنا الحافظ صلاح الدين خليل العلائي في كتابه " المراسيل " وقد أخبرني به إجازة شيخنا الحافظ سراج الدين بن الملقن القاهري بقراءته له عليه اجمع ببيت المقدس وبعضهم رأيته في قصيد الامام أبي محمود المقدسي أخبرني بأنها له شيخنا بن الملقن وبعضهم ظفرت انا به في تواليف أذكرها في ذكر أسمائهم وقد رأيت في كتاب المراسيل المشار إليه ان الحافظ الذهبي نظم غالبهم في قصيد.

انتهى.

Meaning:

Introduction to the Book

Here's the text with diacritics added to the relevant names:

Our Shaykh, the Imām, the erudite scholar, the profoundly knowledgeable, the ḥadīth master, the pious traveler, Burhān al-Dīn Abu al-Wafā Ibrāhīm bin Muḥammad bin Khalīl, the grandson of Ibn al-'Ajamī al-Shāfi'ī - may Allāh grant him a long life and bless Muḥammad and his family - said:

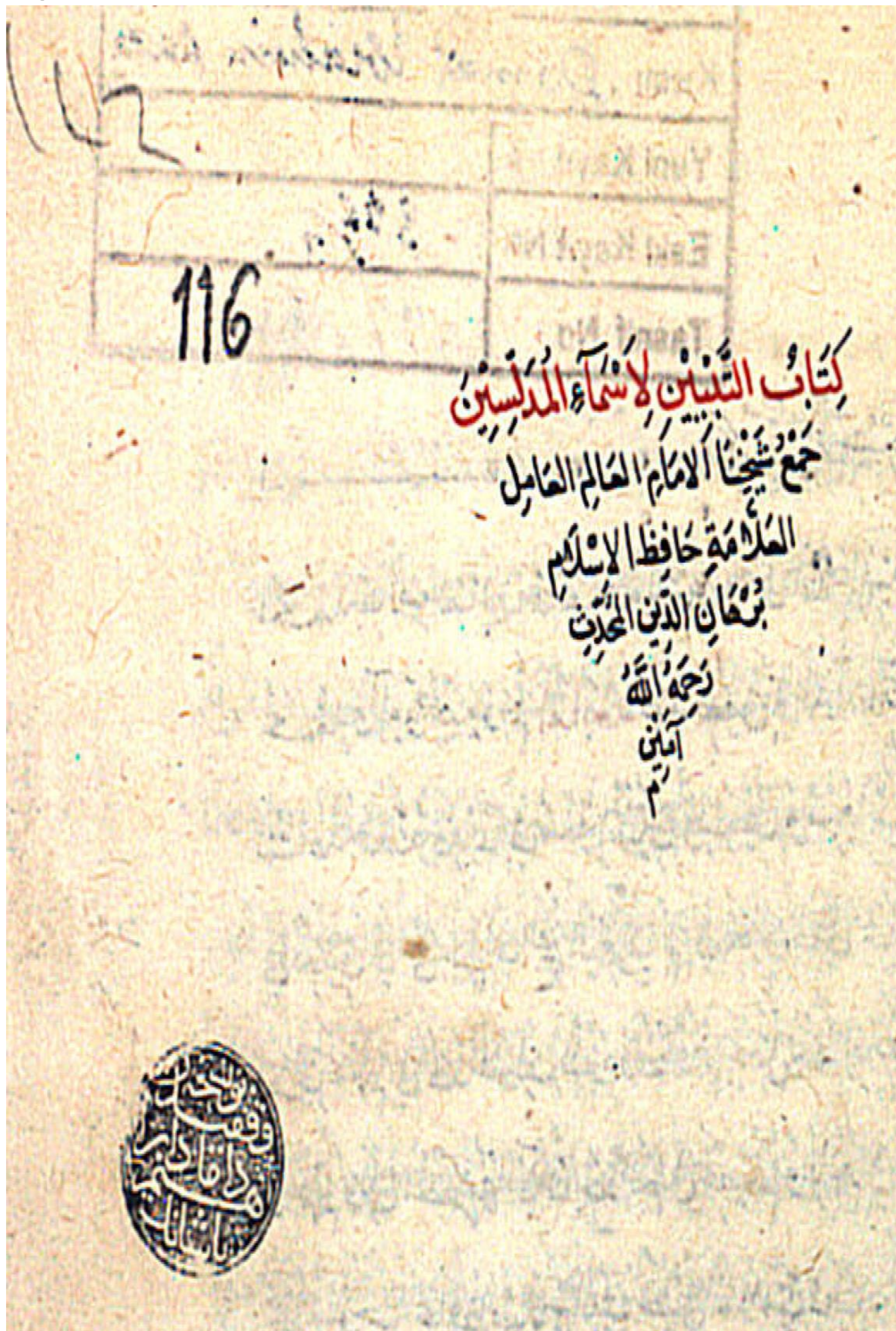
All praise is due to Allāh, Lord of the worlds, and the best outcome is for the righteous. May Allāh's blessings and peace be upon our master Muḥammad, his family, and his companions.

"Now then, this is a commentary on the names of the Mudallisūn (those who practiced tadlīs in ḥadīth narration) which I had compiled long ago in the year 792 AH in a commentary of mine on the biography of Abu al-Fatḥ al-Ya'murī, and then in a commentary of mine on Ṣaḥīḥ al-Bukhārī. Subsequently, I transferred them to this separate work. Their names could fill a volume if their biographies were to be mentioned, but I have now greatly abridged it to facilitate their comprehension. Most of them are mentioned in the discourse of the Shaykh of our Shaykhs, the ḥadīth master **Ṣalāḥ al-Dīn Khalīl al-'Alā'ī** in his book al-Marāsīl. Our Shaykh, the ḥadīth master Sirāj al-Dīn bin al-Mulaqqin al-Qāhirī, informed me of it by granting me a license, having read it entirely to him in Jerusalem. I found some of them mentioned in a poem by Imām Abu Maḥmūd al-Maqdisī, which our Shaykh Ibn al-Mulaqqin informed me was his composition. I came across others myself in various works that I will mention when stating their names. I noticed in the aforementioned book: al-Marāsīl that the ḥadīth master Al-Dhahabī had compiled most of their names into a poem. End."

The work known as al-Marāsīl by al-'Alā'ī is fully known as Jāmi' al-Taḥṣīl fī Aḥkām al-Marāsīl and it does have an entry for 'Abdul Majīd as Abu Khuzaimah mentioned in his article. The fact that Sibṭ ibn al-'Ajamī had access to this work and did not list 'Abdul Majīd in his own work is proof that 'Abdul Majīd rarely committed tadlīs, and this could explain why Ibn al-'Ajamī did not list him as a Mudallis.

Here follows manuscript evidence for the relevant page where 'Abdul Majīd would have been listed by Ibn al-'Ajamī if he had considered 'Abdul Majīd to be an agreed upon Mudallis. The following is from the Damad Ibrahim Pasha manuscript collection, Istanbul, Türkiye (no. 396, folio 116 onwards). Title

page:



116

كتاب التبيين لأسماء المدلسين
جمع شيخنا الإمام العالم العامل
العلامة حافظ الإسلام
برهان الدين المحدث
رحمه الله
آمين

Folio 125a-b is where he would have listed Abdul Majīd , but this is not the case:

(ع) عبد الله بن أبي نجيح المكي ذكره النسائي فيمن كان يدلس روى
عنه ابن الحداد الإمام أبو بكر الفقيه المصري الشافعي ◎

(دت ق) عبد الرحمن بن زياد بن أنعم الإفريقي قال ابن حبان كان يدلس ◎

(ع) عبد الرحمن بن محمد المحاربي قال عبد الله بن أحمد بن حنبل عن
أبيه بلغنا أنه كان يدلس ◎

(دس) عبد الجليل بن عطية القيسي عن شهر بن حوشب وغيره بصري
صدوق وثقه ابن معين وروى عنه أبو نعيم قال ح وربما
يهم انتهى وقد ذكره ابن حبان في ثقاته فقال يعتبر حديثه
عند بيان السماع في خبره إذا روى عن الثقات وكان راويه ثبتا
انتهى ومعنى هذا أنه يدلس والله أعلم ◎

(ع) عبد الملك بن جريج الإمام المشهور مكثر منه ◎

125

(ع) عبد الملك بن عمير مشهور به ذكره غير واحد ◎

(م ٤) عبد الوهاب بن عطاء الخفاف ذكر الذهبي في ميزانه في ترجمته
حديثا في فضل العباس قال فلعل الخفاف دلسه وأتى بلفظة
عن انتهى وقال العلائي في عبد الوهاب بن عطاء عن الخطيب أنه
كان يدلس ◎

عثمان بن عبد الرحمن الطرائفي المؤدب قال ابن حبان يدلس
عن الثقات أشياء يرويها عن قوم ضعاف ونونس ابن حبان في
ذلك ذكر ذلك الذهبي في ميزانه ◎

(خ م د ت س) عكرمة بن خالد ذكره العلائي عن الذهبي في أرجوزته ٣
سمى فيها غالب المدلسين انتهى والأرجوزة للذهبي في المدلسين
لم أرها أنا وإنما رأيت أرجوزة فيهم ذكر لي شيخنا الحافظ سراج الدين

Abu Khuzaimah's failure to mention the conclusions of Muhammad ibn Tal'at

Abu Khuzaimah also mentioned some contemporary authors who wrote on the Mudallisin type narrators. He mentioned the following:

> Muhammad b. Ta'lat includes an entry for Abdul Majīd in his book on mudallis narrators and devout almost 2 pages to him[147].
>
> [147] Muhammad b. Tal'at, *Mu'ajam al-Mudallisin* no.99, 309-311 (Adwa as-Salaf) [148] Ad-Damini, *at-Tadlis fi'l Hadith* 1:44

Let us take a look at this work by Muhammad ibn Tal'at[170] entitled *Mu'jam al-Mudallisin* (no. 99, 309-311):

[170] He also quoted al-Albani in some places of his Mu'jam al-Mudallisin (see p. 86 & 403).

وشعبة ، روى عنه الحسن بن مدرك السدوسي يغرب ، يجب أن يعتبر حديثه إذا بين السماع .

وذكره ابن عدي فى " الكامل " (٥/ ٢٩٣) : وذكر أنه روى عن عون بن حيان وهشام بن حسان وسعيد بن أبي عروبة ثم قال : وعبد العزيز بن عبد الله هذا عامة ما يرويه لا يتابعه عليه الثقات .

وترجم له ابن حجر فى " لسان الميزان " (٥/ ٣٦) ولم يذكر إلا قول ابن حبان وابن عدي .

٩٩ـ عبد المجيد بن عبد العزيز بن أبي رواد

ذكر العلائي عبد المجيد بن عبد العزيز بن أبي رواد فى المدلسين ، وقال : ذكره أحمد فى حديث رواه عن عبيد الله بن عمر ، فقال : ينبغي أن يكون عبد المجيد دلسه ، أخذه من إنسان فحدث به ، ذكره الخلال فى كتاب " العلل "[١] .

وذكره ابن حجر فى المرتبة الثالثة من المدلسين ، وقال : صدوق ، نُسب إلى الإرجاء ، وفى حفظه شيء ، ونُسب إلى التدليس ، وممن ذكره فيهم العلائي[٢] .

وقال ابن حجر فى " تقريب التهذيب " : عبد المجيد بن عبد العزيز بن أبي رواد ، صدوق يخطئ وكان مرجئاً ، أفرط ابن حبان فقال : متروك .

قلت : فى " المنتخب من العلل " للخلال (صـ ٢٢٧) : قال مهنا : قلت لأحمد ويحيى : حدثوني عن عبد المجيد بن أبي رواد ، عن عبيد الله بن عمر ، عن نافع ، عن ابن عمر قال : قال رسول الله ﷺ : " لكل أمة فرعون ، وفرعون هذه الأمة معاوية بن أبي سفيان " فقالا جميعاً : ليس بصحيح ، وليس يعرف هذا الحديث من أحاديث عبيد الله ، ولم يسمع عبد المجيد بن أبي رواد من عبيد الله شيئاً ، ينبغي أن يكون دلسه ، سمعه من إنسان فحدث به . اهـ

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(١) " جامع التحصيل " (صـ ١٠٧) .
(٢) " تعريف أهل التقديس " (صـ ١٤١) .

وقول أحمد وابن معين : " ينبغي أن يكون دلسه " أي أرسله ، ولا يصح وصف عبد المجيد بالتدليس ، والمتقدمون كانوا أحياناً يطلقون التدليس على الإرسال ، وقد بينت ذلك فى مقدمة هذا الكتاب .

وقال البرذعي : قلت لأبي زرعة : ابن أبي رواد ، عن ابن جريج ، عن عطاء ، عن ابن عباس : " كلام القدرية كفر " ؟ قال : هذا عندي باطل ، إنما روى هذا نوح بن أبي مريم ، ليس هذا من حديث ابن جريج ، ابن أبي رواد أخاف أن يكون قد عمل فى هذا عملًا ، ألا ترى أنه يقول فى آخره : ولا أعلم قوماً خيراً من قوم أرجو .

قال لي أبو زرعة : ابن عباس يقول مثل هذا ؟!

ثم قال لي أبو زرعة : كان ابن أبي رواد مرجئاً[١] .

وقال ابن حجر : قال الدارقطني فى " الأفراد " : ثنا يعقوب بن إبراهيم ، ثنا علي بن مسلم ، ثنا عبد المجيد ، عن ابن جريج ، عن عطاء ، عن ابن عباس قال : كلام القدرية كفر ، وكلام الحرورية ضلالة ، وكلام الشيعة تلطخ بالذنوب ، والعصمة من الله ، واعلموا أن كلًا بقدر الله .

قال الدارقطني : تفرد به عبد المجيد .

قلت : وبقية رجاله ثقات . (" تهذيب التهذيب " ترجمة " عبد المجيد بن عبد العزيز بن أبي رواد ") .

قلت : الذى يظهر لي أن عبد المجيد بن عبد العزيز بن أبي رواد دلس قول ابن عباس هذا عن نوح بن أبي مريم ، وعبد المجيد كان داعية إلى الإرجاء[٢] ، وكان

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(١) " سؤالات البرذعي " لأبي زرعة الرازي (٢/ ٣٢٥) .

(٢) قال أبو داود : كان عبد المجيد مرجئاً داعية فى الإرجاء . وقال يعقوب بن سفيان : كان مبتدعاً معانداً داعية . (" تهذيب التهذيب " ، و" المعرفة والتاريخ " (٣/ ٥٢) .

يغلو فى هذه البدعة[1] ، وكان لا يبالي عمن حدث[2] ، فحمله غلوه فى الإرجاء على أخذ هذا الحديث عن نوح بن أبي مريم ، ثم أسقط اسمه من الإسناد ، لأن نوحاً حاله معلومة عند الناس ، وفى قول ابن عباس هذا ثناء على المرجئة ، وذم لغيرهم ، ولهذا رواه عبد المجيد .

وأظن أيضاً أن عبد المجيد دلس حديث " لكل أمة فرعون ، وفرعون هذه الأمة معاوية بن أبي سفيان " عن نوح بن أبي مريم ، فإن نوحاً يروي عن عبيد الله بن عمر ، وهذا الحديث فيه ذم للنواصب .

فالذي يظهر لي أن عبد المجيد بن عبد العزيز بن أبي رواد ثقة ، ولكن ربما دلس أحاديث منكرة أو موضوعة توافق بدعته ، أو تذم فى بدعة أخرى ، فالأصل عدم التوقف فى عنعنة عبد المجيد عن شيوخه ، إلا إذا كان المتن منكراً ، فحينئذٍ يتطرق الاحتمال إلى تدليسه والله أعلم .

١٠٠ـ عبد الملك بن عبد العزيز بن جريج

قال الرامهرمزي : حدثنا أبو محمد الغراء ، ثنا جعفر بن عبد الواحد قال : قال لنا يحيى بن سعيد القطان : كان ابن جريج صدوقاً ، إذا قال : حدثني فهو سماع ، وإذا قال : أخبرنا أو أخبرني فهو قراءة ، وإذا قال : قال فهو

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(١) قال أحمد بن حنبل : عبد المجيد ثقة ، وكان فيه غلو فى الإرجاء ، وكان يقول هؤلاء الشكاك . " تهذيب التهذيب " .

(٢) قال أبو داود : سمعت أحمد قيل له : عبد المجيد بن عبد العزيز ؟ قال : كان عالماً بابن جريج ، ولم يكن يبالي عمن حدث ، وله عند أهل مكة قدر . فقيل لأحمد : هو موضع للرواية ؟ قال : لا أدري ، وسمعت أحمد حدث عنه .

وقال ابن أبي مريم عن ابن معين : عبد المجيد ثقة ، كان يروي عن قوم ضعفاء .

(" سؤالات أبي داود " للإمام أحمد (صـ ٢٣٦) ، و" تهذيب التهذيب ") .

What is of the essence here is to quote the underlined part (p. 310) and the words in the box (p. 311) as it diametrically opposed the claims of Abu Khuzaimah, and his assertions that Abdul Majīd was a Mudallis, especially in all situations where he did not provide acceptable transmission terminology.

Muhammad ibn Tal'at said on p. 310:

وقول أحمد وابن معين: «ينبغي أن يكون دلسه» أى أرسله، ولا يصح وصف عبد المجيد بالتدليس، والمتقدمون كانوا أحياناً يطلقون التدليس على الإرسال، وقد بينت ذلك في مقدمة هذا الكتاب

Meaning:

"Aḥmed and Ibn Maʿīn said: 'It is likely that he engaged in tadlīs,' meaning he transmitted it as a mursal (hadith). ***However, it is incorrect to characterize Abdul Majīd as someone who practiced tadlīs*** (by obscuring the identity of a transmitter). ***The early scholars would occasionally use the term tadlīs to refer to irsāl (omitting an intermediary in the chain of transmission), and I have elucidated this point in the preface of this book."***

On p. 311 he concluded his findings on Abdul Majīd by saying:

فالذي يظهر لي أن عبد المجيد بن عبد العزيز بن أبي رواد ثقة، ولكن ربما دلس أحاديث منكرة أو موضوعة توافق بدعته، أو تذم في بدعة أخرى، فالأصل عدم التوقف في عنعنة عبد المجيد عن شيوخه، إلا إذا كان المتن منكرًا، فحينئذٍ يتطرق الاحتمال إلى تدليسه والله أعلم

Meaning:

What appears to me is that ʿAbdul Majīd ibn ʿAbd al-ʿAzīz ibn Abī Rawwād is trustworthy (thiqa), but he may have engaged in tadlīs of munkar (objectionable) or mawḍūʿ (fabricated) hadiths that align with his innovation

(bidʿah), or that censure another innovation. ***The default position is not to pause at Abdul-Majīd's ʿanʿana (narrating with the phrase 'on the authority of') from his teachers, unless the content (matn) is objectionable (munkar). In that case, the possibility of his tadlīs arises, and Allāh knows best.***

In this situation the narration recorded in Musnad al-Bazzār via 'Abdul Majīd is not a proven case of his making tadlīs from Sufyān al-Thawrī, and nor is the narration objectionable as it was also supported by the authentic and mursal narration of Bakr al-Muzanī. On top of that a few leading Ḥadīth scholars also accepted or authenticated the Musnad al-Bazzār narration without raising objections like some contemporary Salafīs have done.

It is also worth mentioning what Muḥammad ibn Ṭal'at was referring to when he said as quoted above: ***The early scholars would occasionally use the term tadlīs to refer to irsāl (omitting an intermediary in the chain of transmission), and I have elucidated this point in the preface of this book."***

He mentioned the following between pp. 15-16 of the introduction:

أما رواية الراوي عمن عاصره ولم يلقه بلفظ غير موهم كـ "أُخبرت عن" أو" حُدثت عن "أو" بلغني عن "فهذا يُسمى إرسالًا ولا يُسمى تدليسًا.وكذلك يُطلق الإرسال على رواية الراوي عمن لم يدركه.وأكثر الأئمة المتقدمون أطلقوا التدليس على رواية الراوي عمن عاصره ولم يلقه بلفظ موهم، كما أطلقوه على رواية الراوي عمن سمع منه ما لم يسمع منه.وإليك الأدلة عنى أن المتقدمين كانوا يسمون رواية الراوي عمن أدركه ولم يسمع منه بلفظ موهم تدليسًا.قال الخلال: قال مهنا: قلت لأحمد ويحيى: حدثوني عن عبد المجيد بن أبي رواد، عن عبيد الله بن عمر، عن نافع، عن ابن عمر قال: قال رسول الله –صلى الله عليه وسلم–: "لكل أمة فرعون، وفرعون هذه الأمة معاوية بن أبي سفيان"؟ فقالا جميعًا: ليس بصحيح، وليس يعرف هذا الحديث من أحاديث عبيد الله، ولم يسمع عبد المجيد بن أبي رواد من عبيد الله شيئًا، ينبغي أن يكون دلسه، سمعه من إنسان

فحدث به (١).قال عبد الله بن أحمد بن حنبل: قلت لأبي: حدث هشيم عن سفيان الثوري، فقال: دلس عنه (٢).قلت: هشيم ليس له رواية عن سفيان الثوري في الكتب الستة، وهشيم والثوري كلاهما من الطبقة السابعة، وكلاهما يروي عن حصين بن عبد الرحمن فلعل ما رواه هشيم عن الثوري بلغه عن الثوري ولم يسمعه منه، فدلسه عنه، وهذا دليل آخر على أن أحمد كان يُطلق التدليس على الإرسال الخفي

Footnotes:

(١) "المنتخب من العلل" للخلال (صـ ٢٢٧).
(٢) "العلل ومعرفة الرجال" (٣/ ٢١٠).

Meaning:

As for the narration of the narrator from someone he was contemporary with but did not meet, using an unclear wording such as "I was informed about", or "It was narrated to me about", or "It reached me about", then this is called irsāl and is not called tadlīs. Likewise, irsāl is applied to the narration of the narrator from someone he did not live in the same era with. Most of the early scholars used tadlīs for the narration of the narrator from someone he was contemporary with but did not meet, using an unclear wording, just as they used it for the narration of the narrator from someone, he heard from what he did not hear from him. Here is the evidence that the early scholars used to call the narration of the narrator from someone he lived in the same era with but did not hear from, using an unclear wording, as tadlīs.

Al-Khallāl said: Muhanna said: I said to Aḥmed and Yaḥyā: They narrated to me from ʿAbdul Majīd ibn Abī Rawwād, from ʿUbayd Allāh ibn ʿUmar, from Nāfiʿ, from Ibn ʿUmar, he said: The Messenger of Allāh, may Allāh's prayers and peace be upon him, said: "Every nation has a Pharaoh, and the Pharaoh of this nation is Muʿāwiya ibn Abī Sufyān"? They both said: It is not authentic, and this ḥadīth is not known from the aḥādīth of ʿUbayd Allāh, and ʿAbdul Majīd ibn Abī Rawwād did not hear anything from ʿUbayd Allāh. It is likely that he concealed it, having heard it from someone and narrated

it (1). ʿAbd Allāh ibn Aḥmed ibn Ḥanbal said: I said to my father: Hushaym narrated from Sufyān al-Thawrī, so he said: He concealed it from him (2). I said: Hushaym does not have a narration from Sufyān al-Thawrī in the six books, and both Hushaym and al-Thawrī are from the seventh ṭabaqa (level), and they both narrate from Ḥuṣayn ibn ʿAbd al-Raḥmān. Perhaps what Hushaym narrated from al-Thawrī reached him from al-Thawrī and he did not hear it from him, so he concealed it from him. **This is another evidence that Aḥmed used to apply tadlīs to hidden irsāl.**

Footnotes:

(1) "Al-Muntakhab min al-ʿIlal" by al-Khallāl (p. 227).

(2) "Al-ʿIlal wa Maʿrifat al-Rijāl" (3/210).

Abu Khuzaimah and his failure to mention the ruling of Misfir al-Dumini on the status of Abdul Majīd

Abu Khuzaimah mentioned the following:

> Misfar b. GharmAllāh ad-Damini also declares him to be a mudallis[148].
>
> 148 Ad-Damini, *at-Tadlis fi'l Hadith* 1:44

He has not bothered to quote what the late Salafi writer Misfir al-Dumini[171] (d. 1436 AH) actually said about Abdul Majīd since it goes against what he was trying to suggest and truly reinforces the view propounded by myself. The title page of the work:

التدليس في الحديث

حقيقته وأقسامه وأحكامه ومراتبه

والموصوفون به

إعداد

د. مسفر بن غرم الله الدميني

الأستاذ في قسم السنة وعلومها

بكلية أصول الدين بالرياض

جامعة الإمام محمد بن سعود الإسلامية

[171] His biography is available here - http://saaid.org/Doat/gamdi/43.htm

In the work known as al-Tadlīs fi'l Ḥadīth (p. 216) the following was mentioned by al-Dumīnī after mentioning what Ibn Ḥajar al-'Asqalānī and al-'Alā'ī mentioned about 'Abdul Majīd:

شيء، ونسب إلى التدليس(١)، وممن ذكره فيهم العلائي. وقال فيه: ذكره أحمد في حديث رواه عن عبدالله بن عمر، فقال: ينبغي أن يكون عبدالمجيد دلّسه، أخذه عن إنسان فحدّث به. ذكره الخلال في كتاب العلل(٢).

قلت: وجدت في كتاب العلل برواية ابنه عبدالله أن عبدالله قال ليحيى: ابن أبي رواد: حدث عن ابن جريج عن يحيى بن سعيد عن عمرة عن عائشة عن النبي ﷺ في العقيقة؟ فقال: هذا في كتب ابن جريج عن رجل عن يحيى عن عمرة عن عائشة عن النبي ﷺ(٣). انتهى وهذا إما أن يكون ابن جريج دلسه وهو من المشهورين بالتدليس، أو يكون ابن أبي رواد هو الذي دلسه وسواه.

ولم يذكره أحد من المتقدمين بالتدليس إلا الإمام أحمد في الحديث المتقدم، وهو حديث واحد، فحقه أن يكون في المرتبة الأولى لا الثالثة كما صنع الحافظ ابن حجر. والله أعلم.

٤٥/١ عثمان بن عاصم بن حصين الأسدي، الكوفي: ع.

قال الحافظ: ثقة، ثبت، سني، وربما دلس(٤).

روى أبو معاوية عن الأعمش قال: أبو حصين يسمع مني ثم يذهب فيرويه(٥).

قلت: قال العجلي: كان الذي بينهما - يعني الأعمش وعثمان - متباعداً، ووقع بينهما شر، حتى تحول الأعمش عنه إلى بني حرام(٦).

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(١) تعريف أهل التقديس ص ٩٤.
(٢) جامع التحصيل ص ١٠٦.
(٣) العلل لأحمد ٢: ١١٣.
(٤) التقريب ص ٣٨٤.
(٥) سير أعلام النبلاء ٥: ٤١٥.
(٦) المرجع السابق ٥: ٤١٤ والتهذيب ٧: ١٢٧.

٢١٦

What concerns is what is in the red boxed area with green underlining. It means as follows:

"I said: I found in the book Al-'Ilal narrated by his son 'Abdullāh that 'Abdullāh said to Yaḥyā: Ibn Abī Rawwād narrated from Ibn Jurayj, from Yaḥyā bin Sa'īd, from 'Amrah, from 'Ā'isha, from the Prophet ﷺ regarding 'aqīqa (sacrificing an animal on the occasion of a child's birth). He said: This is in the books of Ibn Jurayj from a man, from Yaḥyā, from 'Amrah, from 'Ā'ishah, from the Prophet ﷺ (3). End quote.

This is either because Ibn Jurayj concealed it, and he is among those famous for concealing (tadlīs), or Ibn Abī Rawwād is the one who concealed it or made it appear equal.

None of the earlier scholars mentioned him (Ibn Abī Rawwād) as practicing tadlīs except Imām Aḥmed in the aforementioned ḥadīth, which is a single ḥadīth. So, he deserves to be in the first rank, not the third, as al-Ḥāfiẓ Ibn Ḥajar did. And Allāh knows best.

Footnote 3 mentioned: al-'Ilal of Aḥmed (ibn Ḥanbal) 2/113."

As a reminder, let us mention that Ibn Hajar mentioned the first rank of Mudallisin[172] as follows in the opening lines of his *Ṭabaqāt al-Mudallisin*:

بسم الرحمن الرحيم الحمد لله المنزه عن النقائص بالتسبيح والتقديس والصلاة والسلام على محمد عبده ورسوله المبرأ عن كل عيب ينشأ عن توضيح أو تلبيس وعلى آله وصحبه الذين شملتهم أنواره فاستغنوا بها عن التدليس أما بعد فهذه معرفة مراتب الموصوفين بالتدليس في أسانيد الحديث النبوي لخصتها في هذه الاوراق لتحفظ وهي مستمدة من جامع التحصيل للامام صلاح الدين العلائي

[172] This work is also known as *Ta'rif Ahl al-Taqdis bi-maratib al-Mawsufin bi-al-Tadlis*. He mentioned the five categories in the first page of the named work.

شيخ شيوخنا تغمده الله برحمته من زيادات كثيرة في الاسماء تعرف بالتأمل وهم على خمس مراتب

الاولى من لم يوصف بذلك الا نادرا كيحيى بن سعيد

Meaning:

"In the name of Allāh, the Most Gracious, the Most Merciful. All praise is due to Allāh, who is exalted above all imperfections through glorification and veneration. And blessings and peace be upon Muḥammad, His servant and Messenger, who is free from every flaw that arises from clarification or obfuscation, and upon his family and companions who were encompassed by his lights and thus became free from tadlīs (concealing defects in the chain of narration).

To proceed: This is the knowledge of the ranks of those described as practicing tadlīs in the chains of Prophetic ḥadīth. I have summarized it in these pages to be preserved, and it is derived from Jāmi' al-Taḥṣīl by Imām Ṣalāḥ al-Dīn al-'Alā'ī, the Shaykh of our Shaykhs, may Allāh envelop him in His mercy, with many additions in names that are recognized through contemplation. They are in five ranks:

The first: ***Those who were not described with that (tadlīs) except rarely, such as Yaḥyā bin Sa'īd al-Anṣārī."***

Before moving on from this section it is also worth mention the view of Misfir al-Dumini on al-Albani. He has been quoted as saying the following about al-Albani on a website[173]:

قال مسفر بن غرم الله الدميني رئيس قسم السنة سابقًا ورئيس الدراسات العليا حاليًا بكلية أصول الدين بالرياض عن الألباني بأنه: تساهل في تصحيح الأحاديث الموافقة لرأيه وتساهل كذلك في تضعيف الأحاديث المخالفة لرأيه

Meaning:

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[173] See here - http://profya.blogspot.com/2016/04/blog-post_30.html

Misfir bin Gharm Allāh al-Duminī, former head of the Sunna department and current head of postgraduate studies at the College of Religious Foundations in Riyadh, said about al-Albānī: ***"That he was lenient in authenticating ḥadīths that agreed with his opinion and was also lenient in weakening ḥadīths that contradicted his opinion."***

Hence, Abdul Majīd ibn Abdul Aziz ibn Abi Rawwad was not a regular mudallis and he did tadlis very rarely. Thus, his narration from Sufyan al-Thawri as in Musnad al-Bazzār is taken to be fully connected with no illa (hidden defect). One may also read the following earlier section on Imām al-Shafi'i taking directly from Abdul Majīd and why he was not a Mudallis to him also: **Imām al-Shafi'i indicated Abdul Majīd was reliable to him as a narrator.**

A note on Sufyan al-Thawri and Tadlis:

The likes of Abu Khuzaimah and some from his sect hold that Imām Sufyan al-Thawri was also a mudallis and in the narration of Musnad al-Bazzār he has transmitted from his teacher using the expression ‘an’ (عن). This is the chain in Musnad al-Bazzār as a reminder:

1925 – حَدَّثَنَا يُوسُفُ بْنُ مُوسَى، قَالَ: نا عَبْدُ الْمَجِيدِ بْنُ عَبْدِ الْعَزِيزِ بْنِ أَبِي رَوَّادَ، عَنْ سُفْيَانَ، عَنْ عَبْدِ اللَّهِ بْنِ السَّائِبِ، عَنْ زَاذَانَ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِنَّ لِلَّهِ مَلَائِكَةً سَيَّاحِينَ يُبَلِّغُونِي عَنْ أُمَّتِي السَّلَامَ»

قَالَ: وَقَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «حَيَاتِي خَيْرٌ لَكُمْ تُحَدِّثُونَ وَنُحَدِّثُ لَكُمْ، وَوَفَاتِي خَيْرٌ لَكُمْ تُعْرَضُ عَلَيَّ أَعْمَالُكُمْ [ص:309]، فَمَا رَأَيْتُ مِنْ خَيْرٍ حَمِدْتُ اللَّهَ عَلَيْهِ، وَمَا رَأَيْتُ مِنْ شَرٍّ اسْتَغْفَرْتُ اللَّهَ لَكُمْ» ، وَهَذَا الْحَدِيثُ آخِرُهُ لَا نَعْلَمُهُ يُرْوَى عَنْ عَبْدِ اللَّهِ إِلَّا مِنْ هَذَا الْوَجْهِ بِهَذَا الْإِسْنَادِ

"Yusuf ibn Musa narrated to us: He said: Abd al-Majīd ibn Abd al-Aziz ibn Abi Rawwād narrated to us from Sufyan from Abd Allāh ibn al-Sā'ib from Zādhān from Abdullah (ibn Mas'ud) from the Prophet (ﷺ) who said: 'Indeed, Allāh has angels who travel around, conveying the greetings of my Ummah to me.'

He said[174]:

The Messenger of Allāh (ﷺ) also said: '***My life is good (khayr) for you, for you narrate and I relate to you [the revelations and guidance]. And my death is good (khayr) for you, for your deeds will be presented to me. Whatever good I see, I praise Allāh for it, and whatever evil I see, I ask Allāh's forgiveness for you.***'

[174] This is the Sahabi, Ibn Mas’ud speaking, and the hadith is of two separate parts with one chain of transmission and what indicates that is al-Bazzar saying it is a latter part of the hadith related with the same chain of transmission. This shall be revisited as the likes of al-Albani, and his cohort held it to be merely one narration only.

(Al-Bazzār said): The latter part of this hadith, we do not know it narrated from Abdullah except through this channel with this chain of transmission."

For a full discussion on why Sufyan narrating from Abd Allāh ibn al-Sa'ib is not considered to be a form of tadlis one may see the following chapter in my work mentioned earlier[175] in reply to Abu Khuzaimah: **EXAMINING THE CLAIM THAT SUFYAN AL THAWRI COMMITTED TADLIS WHEN RELATING FROM ASIM AL-AHWAL.**

[175] On the Fatima bint Asad narration - Available here (April 2024): https://archive.org/download/fatima-bint-asad-narration-final-edition/Fatima_bint_Asad_narration_final%20edition.pdf

9. AL-HAYTHAMĪ (d. 807 AH) ON ABDUL MAJĪD AND THE CLAIMS OF ABU KHUZAIMAH

Abu Khuzaimah mentioned the following about the Musnad al-Bazzār narration on p. 54 of his article:

Al-Bazzār 's View – The Transmitter of This Report This hadith in al-**Bazzār** can be clearly seen to comprise of two hadith, in the middle of the narration we can clearly see, ***Qala wa Qala Rasulullah SallAllāhu Alayhi Wasallam.***

So, this hadith can be seen to be two hadith combined as one. The contention is with the second hadith which has only been transmitted through this route of transmission.

Al-Bazzār affirms this by directly saying after transmitting it, *the last hadith, we do not know it being transmitted from Abdullah except through this route with this chain of transmission*[158].

Al-Haythamī after transmitting it in *Majma' az-Zawa'id* said, *al-Bazzār transmitted it and its rijal are the rijal of the sahih's*[159].

However, after al-Haythamī transmitting it in *Kashf ul- Astar* he brings al-Bazzār 's statement that he said, ***we do not know its transmission from Abdullah (b. Mas'ud) except through this chain of transmission***[160].
We can clearly see a difference in al-Haythamī 's position on this narration, where it seems he was not convinced of the authenticity of this narration. **Aqua@D1mashqi** failed to make recourse to both statements and was hasty in using al-Haythamī 's words and merely claiming he authenticated. It is also shows **Aqua@D1mashqi's** limited knowledge and comprehension of these matters, yet our detractor has become an expert in screenshotting!

Al-Albani classed this narration weak[161].

Footnotes:

[158] *Al-Bahr uz-Zakhar Bi-Musnad al-**Bazzār*** 5:309
[159] *Majma' az-Zawa'id Wa Manba' al-Fawa'id* 8:427 no.14250 (DKI) another edition 17:426 no.14263 (Dar ul-Minhaj)
[160] Al-Haythamī , *Kashf ul-Astar Aan Zawa'id al-**Bazzār*** 1:397
[161] Al-Albani, *Silsilah al-Ahadith ad-Da'ifah wal-Mawdhu'a* 2:404 no.975

Reply:

The writers that answered al-Albani have mentioned that the Musnad al-Bazzār narration is actually two separate Hadiths with one chain of transmission. This was already mentioned at the beginning of chapter 7 of this work. Quote:

A contemporary Syrian writer on Ḥadīth related matters by the name of Dr. ʿAlī Nāyif al-Shuḥūd (born in 1956) mentioned the following in reply to al-Albānī in his work entitled: Al-Khulāṣa fī Aḥkām al-Istighātha wa'l Tawassul (p. 29):

الثاني – هنا عندنا حديثان بسند واحد ليس إلا،فلا علاقة له بزيادة الثقات،إذ زيادة الثقات تكون عادة في الحديث نفسه زيادة ونقصاً،وليس في حديثين مختلفين لفظاً ومعنى

Meaning:

"Secondly, here we have **<u>two Hadiths with the same chain of narration (Sanad) and nothing more</u>**. This has no relation to the addition by trustworthy narrators (Ziyadat al-Thiqat), as the addition by trustworthy narrators is usually within the same Hadith itself, with additions and omissions, and not in two different Hadiths that differ in wording and meaning."

The fuller quotation in reply to al-Albani from the above-named writer shall be presented later on.

Abu Khuzaimah thought himself to be capable of grading the status of Abdul Majīd ibn Abdul ʿAzīz ibn Abi Rawwād. He said in his amateur way of looking at a lot of the praise (ta'dil) and dispraise (jarh) on the overall status on this narrator on p. 11:

Abdul Majīd b. Abdul Aziz b. Abi Rawwad is in the chain who is **very weak**.

Reply:

Abdul Majīd ibn Abdul ʿAzīz ibn Abi Rawwād is not very weak as he boldly claimed, and it also goes against the views held by later Hadith masters who knew about the background verdicts on him and then concluded with words expressing his reliability. This shall be presented in due course as there are also some contemporary Salafi writers who deemed Abdul Majīd to be trustworthy too. The above-named Dr. ʿAlī Nāyif al-Shuḥūd said in the above-named work of his about Abdul Majīd :

الأول– أن الأكثر على توثيق عبد العزيز بن أبي رواد المكي. (5)

Meaning:

"Firstly, the majority (of scholars) are of the opinion that Abdul Aziz bin Abi Rawad al-Makki is trustworthy (thiqa)." (5)

Footnote 5 said:

(5) – انظر تهذيب الكمال] ج18 – ص 136 [برقم(3447).

Meaning:

“(5) - See Tahdhīb al-Kamāl [Vol. 18 - Page 136] under the number (3447).”

Note: "Tahdhīb al-Kamāl " is a book containing biographical information about the narrators of Hadith, written by Al-Ḥāfiẓ Yusuf ibn Abd al-Rahman al-Mizzi (d. 762 AH).

Some examples of those who said al-Haythamī authenticated the Musnad al-Bazzār narration

Now let us look at what al-Ḥāfiẓ Nurud-Din al-Haythamī mentioned about the status of the narration in Musnad al-Bazzār , and his verdicts on Abdul Majīd as it is something Abu Khuzaimah failed to mention in detail. This is how al-Haythamī recorded it in his Majmaʿ al-Zawāʾid:[176]

﴿ باب مايحصل لأمته ﷺ من استغفاره بعد وفاته ﴾

عن عبدالله بن مسعود عن النبي صلى الله عليه وسلم قال إن لله ملائكة سياحين يبلغون عن أمتي السلام قال وقال رسول الله صلى الله عليه وسلم حياتي خير لكم تحدثون وتحدث لكم ووفاتي خير لكم تعرض على أعمالكم فما رأيت من خير حمدت الله عليه وما رأيت من شر استغفرت الله لكم . رواه البزار ورجاله رجال الصحيح .

Meaning:

“[Chapter: What his Umma (community) will gain from his (ﷺ) seeking forgiveness for them after his death]

Narrated 'Abdullāh ibn Mas'ūd from the Prophet (ﷺ) who said: ‘Indeed, Allāh has angels who travel around, conveying to me the salutations of my ummah.’ **He said[177]:**

The Messenger of Allāh (ﷺ) also said: '***My life is good (khayr) for you, for you narrate and I relate to you [the revelations and guidance]. And my death is good (khayr) for you, for your deeds will be presented to me. Whatever good I see, I praise Allāh for it, and whatever evil I see, I ask Allāh's forgiveness for you.***' ***Reported by Al-Bazzār, and its narrators are the narrators of the Ṣaḥīḥ (authentic collections).”***

[176] 9/24 (Husamuddin al Qudsi edition).

[177] This is the Sahabi, Ibn Mas’ud speaking, and the hadith is of two separate parts with one chain of transmission and what indicates that is al-Bazzar saying it is a latter part of the hadith related with the same chain of transmission. This shall be revisited as the likes of al-Albani, and his cohort held it to be merely one narration only.

Here, al-Haythamī has given his personal verdict that all the sub narrators are found in some of the collections of hadith that contain Sahih narrations according to the methodologies of the compilers at hand. Al-Haythamī did not deem any of the sub narrators to be weak and that includes Abdul Majīd. Indeed, al-Haythamī actually held the view that Abdul Majīd was a trustworthy narrator as shall be demonstrated below. The above comment by al-Haythamī has been taken to mean that he had authenticated the narration. An example can be seen from a contemporary Hadith writer from Makka known as **Sayyid Nabīl al-Ghamrī** who wrote a 10-volume commentary on Musnad al-Dārimī under the title *Fatḥ al-Mannān*.[178] In this work (1/159-160) he said the following:

فقد روى البزار من حديث ابن مسعود أيضًا

قال: قال رسول الله – صلى الله عليه وسلم – حياتي خير لكم تحدثون ويحدث لكم، ووفاتي خير لكم، تعرض أعمالكم علي، فما رأيت من خير حمدت الله عليه، وما رأيت من شر استغفرت الله لكم، جوده الحافظ العراقي في كتاب الجنائز من طرح التثريب، وصححه الحافظ الهيثمي في مجمع الزوائد، والسيوطي في الخصائص، وله طريق آخر من حديث بكر بن عبد الله المزني، قال الحافظ ابن عبد الهادي في الصارم المنكي: هذا خبر مرسل، إسناده صحيح إلى بكر بن عبد الله وبكر من ثقات التابعين وأئمتهم

Meaning:

"Al-Bazzār narrated from the ḥadīth of Ibn Masʿūd as well, who said: The Messenger of Allāh ﷺ said, 'My life is good (khayr) for you, for you narrate and I relate to you (the revelations and guidance). And my death is good for you. Your deeds are presented to me. Whatever good I see, I praise Allāh for it, and whatever evil I see, I seek forgiveness from Allāh for you.' Al-Ḥāfiẓ al-ʿIrāqī deemed it good in his book al-Janāʾiz from Ṭarḥ al-Tathrīb, **and al-**

[178] Available here – https://archive.org/details/Ft7Mannan_Shr7Darimi/00.0%20-%20%D8%A7%D9%84%D8%BA%D9%84%D8%A7%D9%81/

Ḥāfiẓ al-Haythamī authenticated it in Majmaʿ al-Zawāʾid,[179] as did al-Suyūṭī in al-Khaṣāʾiṣ. And it has another route from the ḥadīth of Bakr ibn ʿAbdullāh al-Muzanī. Al-Ḥāfiẓ Ibn ʿAbd al-Hādī said in al-Ṣārim al-Munkī: This is a mursal report, its isnād (chain of narration) is ṣaḥīḥ (authentic) up to Bakr ibn ʿAbdullāh, and Bakr is among the trustworthy and leading Tābiʿīn (successors)."

Al-Ghamrī also edited a work known as *Sharaf al-Muṣṭafā* by Imām Abū Saʿd ʿAbd al-Mālik al-Kharkūshī al-Naysābūrī (d. 406 AH). Al-Ghamrī said on p. 1607:

ومنها: ما أخرجه البزار من حديث ابن مسعود مرفوعا: حياتي خير لكم، تحدثون ويحدث لكم، ووفاتي خير لكم، تعرض أعمالكم عليّ، فما رأيت من خير حمدت الله عليه، وما رأيت من شر استغفرت الله لكم، جودّه الحافظ العراقي، في الجنائز من طرح التثريب، وصححه الهيثمي في مجمع الزوائد، والسيوطي في الخصائص وغيرهم.

Meaning:

"Among them: What al-Bazzār has narrated as a raised back ḥadīth from Ibn Masʿūd, [attributed to the Prophet ﷺ]: "My life is better for you, ***for you narrate and I relate to you [the revelations and guidance].*** And my death is better for you. Your deeds are presented to me. Whatever good I see, I praise Allāh for it, and whatever evil I see, I seek Allāh's forgiveness for you." Al-Ḥāfiẓ al-ʿIrāqī deemed it to be good [in terms of its chain of narration] in [the chapter on] funerals from [his book] Ṭarḥ al-Tathrīb, and ***al-Haythamī authenticated it in [his book] Majmaʿ al-Zawāʾid***, and [so did] al-Suyūṭī in [his book] al-Khaṣāʾiṣ and others."

[179] The same was also mentioned in the 13th Islamic century by Shaykh Ahmed ibn al-Bashir al-Shanqiti (d. 1276 AH) in his work known as Mufīd al-'ibād sawā' al-'ākif fīhi wa al-bādī (p. 620). The quotation is given later on.

Likewise, the late **Abdur Rahim Tahhan al-Nu'aymi** in a Khutba[180] he delivered replying to al-Albani's weakening of the narration from Musnad al-Bazzār said:

نعم إن بركة نبينا – صلى الله عليه وسلم – دائمة متصلة لا تنقطع لا في حياته ولا بعد موته – صلى الله عليه وسلم – وقد ثبت في مسند البزار عن عبد الله ابن مسعود والحديث صححه حفاظ جهابذة منهم:

– الإمام الهيثمي

– شيخ الإسلام زين الدين العراقي

– ولي الدين العراقي

– الإمام السيوطي

– الإمام الزرقاني

– الإمام الزبيدي

وهو حديث صحيحٌ صحيح عن نبينا عليه صلوات الله وعليه سلامه، أنه قال: [حياتي خيركم تحدثون ويحدث لكم] ، أي تسألون وينزل الوحي بالجواب وتقع لكم حوادث ومسائل وينزل الوحي ببيان حكم الله فيها، [تُحدِثون ويُحدَثُ لكم ووفاتي خير لكم تعرض عليَّ أعمالكم فما رأيت من خيرٍ حمدتُ الله وما رأيت من شرٍ استغفرت الله لكم] .

Meaning:

"Indeed, the blessing of our Prophet ﷺ is continuous and uninterrupted, not ceasing in his life nor after his death ﷺ. It has been established in Musnad al-Bazzār from ʿAbdullāh ibn Masʿūd, and the ḥadīth has been **authenticated** by eminent ḥadīth masters (Ḥuffāẓ), among them: - **Imām al-Haythamī** - Shaykh al-Islām Zayn al-Dīn al-ʿIrāqī - Walī al-Dīn al-ʿIrāqī - Imām al-Suyūṭī - Imām al-Zarqānī - Imām al-Zabīdī.

[180] See the translation towards the end of this work.

It is a Sahih ḥadīth; authentic from our Prophet ﷺ, in which he said: ‘My life is better for you, for you narrate and I relate to you [the revelations and guidance]," meaning you ask, and revelation descends with the answer, and incidents and issues occur for you and revelation descends with the explanation of Allāh's ruling regarding them. ‘You relate and it is related to you. And my death is better for you. Your deeds are presented to me. Whatever good I see, I praise Allāh, and whatever evil I see, I seek Allāh's forgiveness for you.’"

Abu Khuzaimah thought he had the scholarly prowess to interpret what al-Haythamī implied after mentioning the status of the sub narrators in Musnad al-Bazzār. He said:

> However, after al-Haythamī transmitting it in *Kashf ul- Astar* he brings al-Bazzār ’s statement that he said, ***we do not know its transmission from Abdullah (b. Mas’ud) except through this chain of transmission***[160].
> We can clearly see a difference in al-Haythamī ’s position on this narration, where it seems he was not convinced of the authenticity of this narration. **Aqua@D1mashqi** failed to make recourse to both statements and was hasty in using al-Haythamī ’s words and merely claiming he authenticated. It is also shows **Aqua@D1mashqi’s** limited knowledge and comprehension of these matters, yet our detractor has become an expert in screenshotting!

Al-Haythamī in his *Kashf al-Astar* (1/397) mentioned it as follows:

بَابٌ: مَا يَحْصُلُ لأُمَّتِهِ: مِنْهُ فِي حَيَاتِهِ وَبَعْدَ وَفَاتِهِ

845 – حَدَّثَنَا يُوسُفُ بْنُ مُوسَى، ثنا عَبْدُ الْمَجِيدِ بْنُ عَبْدِ الْعَزِيزِ بْنِ أَبِي رَوَّادٍ، عَنْ سُفْيَانَ، عَنْ عَبْدِ اللَّهِ بْنِ السَّائِبِ، عَنْ زَاذَانَ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: " إِنَّ لِلَّهِ مَلائِكَةً سَيَّاحِينَ يُبَلِّغُونِي عَنْ أُمَّتِي السَّلامَ

قَالَ: وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «حَيَاتِي خَيْرٌ لَكُمْ تُحَدِّثُونَ وَيُحَدَّثُ لَكُمْ، وَوَفَاتِي خَيْرٌ لَكُمْ يُعْرَضُ عَلَيَّ أَعْمَالُكُمْ، فَمَا رَأَيْتُ مِنْ خَيْرٍ حَمِدْتُ اللَّهَ عَلَيْهِ، وَمَا رَأَيْتُ مِنْ شَرٍّ اسْتَغْفَرْتُ اللَّهَ لَكُمْ» .

قَالَ الْبَزَّارُ: لا نَعْلَمُهُ يُرْوَى عَنْ عَبْدِ اللَّهِ إِلا بِهَذَا الإِسْنَادِ.

Meaning:

“Chapter: What his ummah gains from him during his life and after his death

845 - Yūsuf ibn Mūsā narrated to us, 'Abdul-Majīd ibn 'Abdul-'Azīz ibn Abī Rawwād narrated to us, from Sufyān, from 'Abdullāh ibn as-Sā'ib, from Zādhān, from 'Abdullāh, from the Prophet (ﷺ), who said: ‘Indeed, Allāh has traveling angels who convey the greetings of my ummah to me.’

He said: The Messenger of Allāh (ﷺ) also said: ***'My life is good (khayr) for you, for you narrate and I relate to you [the revelations and guidance]. And my death is good (khayr) for you, for your deeds will be presented to me. Whatever good I see, I praise Allāh for it, and whatever evil I see, I ask Allāh's forgiveness for you.'***

Al-Bazzār said: We do not know of it being narrated from 'Abdullāh except with this chain.”

Abu Khuzaimah said:

“We can clearly see a difference in al-Haythamī ’s position on this narration, where it seems he was not convinced of the authenticity of this narration.”

Reply:

This is not what al-Haythamī said or was he unconvinced about the authenticity of the narration or its chain of transmission (isnād). Additionally, al-Haythamī did not mention that Abdul Majīd was a Mudallis when reporting from Sufyan al-Thawri or state that there are any hidden defects (ilal) in the chain of transmission or wording. Al-Haythamī at times through his *Majmaʿ al-Zawā’id* has mentioned his view on specific narrators in terms of their reliability, or if there was tadlis etc. It has been shown above that some later scholars have opined that when al-Haythamī said: *“Reported by Al-Bazzār, and its narrators are the narrators of the Ṣaḥīḥ (authentic collections).”*

Then this is an indication that he authenticated the chain of transmission to be at least Hasan or Sahih, and if he did not critique the textual wording then the text of the narration is assumed to be authentic too. What proves this point is an example from his *Majmaʿ al-Zawā'id* where he recorded a Hadith from Musnad al-Bazzār and said some of the sub narrators are of the Sahih (collections), and then gave a grading of the actual chain. Here follows an example from Majmaʿ al-Zawā'id (1/46):

135 – وَعَنْ عَمْرِو بْنِ مُرَّةَ الْجُهَنِيِّ قَالَ: «جَاءَ رَجُلٌ مِنْ قُضَاعَةَ إِلَى رَسُولِ اللَّهِ – صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ – فَقَالَ: إِنِّي شَهِدْتُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّكَ رَسُولُ اللَّهِ، وَصَلَّيْتُ الصَّلَوَاتِ الْخَمْسَ، وَصُمْتُ رَمَضَانَ وَقْتَهُ، وَآتَيْتُ الزَّكَاةَ، فَقَالَ رَسُولُ اللَّهِ – صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ –: " مَنْ مَاتَ عَلَى هَذَا كَانَ مِنَ الصِّدِّيقِينَ وَالشُّهَدَاءِ» ".

رَوَاهُ الْبَزَّارُ، وَرِجَالُهُ رِجَالُ الصَّحِيحِ خَلَا شَيْخِي الْبَزَّارِ، وَأَرْجُو إِسْنَادَهُ أَنَّهُ إِسْنَادٌ حَسَنٌ أَوْ صَحِيحٌ.

Meaning:

135 - Narrated 'Amr ibn Murrah al-Juhanī: A man from Quḍā'ah came to the Messenger of Allāh (ﷺ) and said: "I testify that there is no god but Allāh and that you are the Messenger of Allāh. I have prayed the five prayers, fasted Ramaḍān on time, and given the zakāh." The Messenger of Allāh (ﷺ) said: "Whoever dies upon this will be among the ṣiddīqīn (the most truthful) and the shuhadā' (martyrs)."

Reported by al-Bazzār, and its narrators are the narrators of the Ṣaḥīḥ except for the two shaykhs of al-Bazzār. I hope that its chain is ḥasan (good) or ṣaḥīḥ (authentic).[181]

[181] Its chain was deemed to be Hasan by al-Mundhiri in his al-Targhib wa'l Tarhib(1/302, no. 1120) when he said: رَوَاهُ الْبَزَّار بِإِسْنَاد حسن وَابْن خُزَيْمَة فِي صَحِيحه وَابْن حبَان وَتقدم لَفظه فِي الصَّلَاة
Meaning: "Al-Bazzār narrated it with a Hasan (good) chain, and Ibn Khuzaymah [narrated it] in his Ṣaḥīḥ, and Ibn Ḥibbān [also narrated it], and its wording has already been mentioned in [the chapter on] prayer."

The narration was also mentioned by al-Haythamī in his *Kashf al-Astār ʿan Zawāʾid Musnad al-Bazzār* as follows and note what al-Bazzār said (1/22-23):

25 – حَدَّثَنَا مُحَمَّدُ بْنُ رِزْقِ الْكَلْوَذَانِيُّ، وَعُمَرُ بْنُ الْخَطَّابِ السِّجِسْتَانِيُّ، قَالا: ثنا الْحَكَمُ بْنُ نَافِعٍ أَبُو الْيَمَانِ، ثنا شُعَيْبُ بْنُ أَبِي حَمْزَةَ، حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي حُسَيْنٍ , حَدَّثَنِي عِيسَى بْنُ طَلْحَةَ، عَنْ عَمْرِو بْنِ مُرَّةَ الْجُهَنِيِّ، قَالَ: جَاءَ رَجُلٌ مِنْ قُضَاعَةَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: إِنْ شَهِدْتُ أَنْ لا إِلَهَ إِلا اللَّهُ وَأَنَّكَ رَسُولُ اللَّهِ، وَصَلَّيْتُ الصَّلَوَاتِ الْخَمْسَ، وَصُمْتُ شَهْرَ رَمَضَانَ وَقْتَهُ، وَآتَيْتُ الزَّكَاةَ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ مَاتَ عَلَى هَذَا كَانَ مِنَ الصِّدِّيقِينَ وَالشُّهَدَاءِ» .

قَالَ الْبَزَّارُ: وَهَذَا لا نَعْلَمُهُ مَرْفُوعًا إِلا عَنْ عَمْرِو بْنِ مُرَّةَ بِهَذَا الإِسْنَادِ.

Meaning:

25 – "Muḥammad ibn Rizq al-Kalwadhānī and 'Umar ibn al-Khaṭṭāb as-Sijistānī narrated to us, they said: Al-Ḥakam ibn Nāfi' Abū al-Yamān narrated to us, Shu'ayb ibn Abī Ḥamzah narrated to us, 'Abdullāh ibn Abī Ḥussain narrated to me, 'Īsā ibn Ṭalḥa narrated to me, from 'Amr ibn Murrah al-Juhanī who said: A man from Quḍā'ah came to the Messenger of Allāh (ṣallā Allāhu 'alayhi wa sallam) and said: 'If I testify that there is no god but Allāh and that you are the Messenger of Allāh, pray the five prayers, fast the month of Ramaḍān on time, and give the zakāh.' The Messenger of Allāh (ṣallā Allāhu 'alayhi wa sallam) said: 'Whoever dies upon this will be among the ṣiddīqīn (the most truthful) and the shuhadā' (martyrs).'

Al-Bazzār said: We do not know of this being narrated in marfū' form (raised to the Prophet ﷺ) except from 'Amr ibn Murrah with this chain."

Here, al-Bazzār mentioned a point about the chain of transmission and one can see above that al-Haythamī did not assume there is weakness in the chain as he also mentioned a similar position from al-Bazzār when reporting the Hadith via Abdul Majīd back to Ibn Mas'ud (ra). Al-Ḥāfiẓ ibn

Hajar al-ʿAsqalānī was the student of al-Haythamī and he abridged the latter's *Kashf al-Astār* under the title *Mukhtaṣar Zawāʾid Musnad al-Bazzār* (1/70) where he mentioned the above narration and then after the comment of al-Haythamī he made the following comment:

قلت: بل هو صحيح قطعا، فشيخا البزار ثقتان

Meaning:

"I said: Rather, it is definitely authentic, for the two Shaykhs of al-Bazzār are trustworthy."

Here is the scan from the printed edition of Ibn Hajar's named work (see the boxed area):

[١٥] حدَّثَنَا مُحَمَّدُ بْنُ رِزْقٍ(١) (الْكَلْوَذَانِيُّ)(٢)، وَعُمَرُ بْنُ الْخَطَّابِ السِّجِسْتَانِيُّ، قَالَا: ثَنَا أَبُو الْيَمَانِ الْحَكَمُ بْنُ نَافِعٍ، ثَنَا شُعَيبُ بْنُ أَبِي حَمْزَةَ، حَدَّثَنِي(٣) (عَبْدُ اللَّهِ بْنُ أَبِي حُسَيْنٍ)(٤)، حَدَّثَنِي(٣) عِيسَى بْنُ طَلْحَةَ، عَنْ عَمْرِو ابْنِ مُرَّةَ الْجُهَنِيِّ رضي الله عنه، قال: «جَاءَ رَجُلٌ مِنْ قُضَاعَةَ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: إِنْ شَهِدْتُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّكَ رَسُولُ اللَّهِ(٥) وَصَلَّيْتُ الصَّلَوَاتِ(٦) الْخَمْسِ وَصُمْتُ (شَهْرَ رَمَضَانَ وَقُمْتُه)(٧) وَآتَيْتُ الزَّكَاةَ)(٢) فَقَالَ(٨): رَسُولُ اللَّهِ ﷺ: مَنْ مَاتَ عَلَى هَذَا كَانَ مِنَ الصِّدِّيقِينَ وَالشُّهَدَاءِ».

قَالَ الْبَزَّارُ: وَهَذَا لَا نَعْلَمُهُ مَرْفُوعاً إِلَّا بِهَذَا الْإِسْنَادِ عَنْ عَمْرِو بْنِ مُرَّةَ.

قَالَ الشَّيْخُ: رِجَالُهُ رِجَالُ الصَّحِيحِ خَلَا شَيْخَي(٩) الْبَزَّارِ فَهُوَ إِسْنَادٌ حَسَنٌ أَوْ صَحِيحٌ.

قُلْتُ: بَلْ هُوَ صَحِيحٌ قَطْعاً، فَشَيْخَا الْبَزَّارِ ثِقَتَانِ.

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[١٥] كشف (٢٥) مجمع (١/٤٦). وقال: رواه البزار ورجاله رجال الصحيح خلا شيخي البزار وأرجو إسناده أنه إسناد حسن أو صحيح.

(١) في الأصلين «محمد بن مرزوق الكلوذاني» وهو تصحيف، صوابه محمد بن رزق الكلوذاني «كما أثبتناه، وكما في (ش): له ترجمة في تاريخ بغداد (٥ / ٢٧٧) والأنساب للسمعاني (١١ / ١٣٩): وراجع الحديث السابق.

(٢) غير واضحة في (أ).

(٣) في (ب): ثني.

(٤) غير واضحة في (أ): ومكررة في (ب): مرتين.

(٥) زاد في (أ): «عليه».

(٦) في (أ): الصلوة.

(٧) في (ش): وقته.

(٨) في (أ): قال.

(٩) في الأصلين، شيخ، وهو خطأ.

٧٠

Recall how al-Haythamī said the following for the Ibn Mas'ud narration:

Al-Bazzār said: We do not know of it being narrated from 'Abdullāh except with this chain."

On the contrary to the outlandish methodological misreading and claim of Abu Khuzaimah one can see that al-Haythamī made an explicit declaration for the above narration from Musnad al-Bazzār by saying: ***Reported by al-Bazzār, and its narrators are the narrators of the Ṣaḥīḥ except for the two shaykhs of al-Bazzār. I hope that its chain is ḥasan (good) or ṣaḥīḥ (authentic).***

Hence, using this example it is safe to assume that al-Haythamī would have also declared the chain of transmission via Abdul Majīd back to Ibn Mas'ud to be at least Hasan if not Sahih. The latter grading of Sahih is more likely since it will now be proven that Abdul Majīd was a thiqa (trustworthy) narrator to al-Haythamī .

Examples of al-Haythamī deeming Abdul Majīd to be trustworthy

1) **A narration from *al-Mu'jam al-Awsat* of al-Tabarani (2/180):**

1649 – حَدَّثَنَا أَحْمَدُ قَالَ: نا الْحُسَيْنُ بْنُ إِبْرَاهِيمَ الْأَذَنِيُّ قَالَ: نا عَبْدُ الْمَجِيدِ بْنُ عَبْدِ الْعَزِيزِ بْنِ أَبِي رَوَّادٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ مُحَمَّدِ بْنِ كَعْبِ بْنِ عُجْرَةَ، عَنْ أَبِيهِ قَالَ: «رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَأْكُلُ بِأَصَابِعِهِ الثَّلَاثِ: بِالْإِبْهَامِ، وَالَّتِي تَلِيهَا، وَالْوُسْطَى، ثُمَّ رَأَيْتُهُ يَلْعَقُ أَصَابِعَهُ الثَّلَاثَ قَبْلَ أَنْ يَمْسَحَهَا، وَيَلْعَقُ الْوُسْطَى، ثُمَّ الَّتِي تَلِيهَا، ثُمَّ الْإِبْهَامَ»

لَمْ يَرْوِ هَذَا الْحَدِيثَ عَنِ ابْنِ جُرَيْجٍ إِلَّا عَبْدُ الْمَجِيدِ "

Meaning:

Aḥmed narrated to us, saying: al-Ḥussain ibn Ibrāhīm al-Adhanī narrated to us, saying: ʿAbdul Majīd ibn ʿAbd al-ʿAzīz ibn Abī Rawwād narrated to us, from Ibn Jurayj, from Hishām ibn ʿUrwah, from Muḥammad ibn Kaʿb ibn ʿUjrah, from his father, who said: "I saw the Messenger of Allāh ﷺ eating with his three fingers: with the thumb, the one next to it [index finger], and the middle finger. Then I saw him licking his three fingers before wiping them, licking the middle finger, then the one next to it [index finger], then the thumb."

No one narrated this ḥadīth from Ibn Jurayj except ʿAbdul-Majīd.

This narration was also recorded by al-Haythamī in his *Majmaʿ al-Zawā'id* (5/28) as follows:

7941 – وَعَنْ كَعْبِ بْنِ عُجْرَةَ قَالَ: «رَأَيْتُ رَسُولَ اللَّهِ – صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ – يَأْكُلُ بِأَصَابِعِهِ الثَّلَاثِ، بِالْإِبْهَامِ وَالَّتِي تَلِيهَا وَيَلْعَقُ الْوُسْطَى ثُمَّ الَّتِي تَلِيهَا ثُمَّ الْإِبْهَامَ» .

رَوَاهُ الطَّبَرَانِيُّ فِي الْأَوْسَطِ وَفِيهِ الْحُسَيْنُ بْنُ إِبْرَاهِيمَ الْأُذْنِيُّ وَمُحَمَّدُ بْنُ كَعْبِ بْنِ عُجْرَةَ وَلَمْ أَعْرِفْهُمَا، **وَبَقِيَّةُ رِجَالِهِ ثِقَاتٌ**.

Meaning:

No. 7941 – "Kaʿb ibn ʿUjrah narrated: 'I saw the Messenger of Allāh ﷺ eating with his three fingers: with the thumb, the one next to it, and licking the middle finger, then the one next to it, then the thumb.'

Al-Ṭabarānī narrated it in [his book] al-Awsaṭ, and in its chain are al-Ḥussain ibn Ibrāhīm al-Udhunī and Muḥammad ibn Kaʿb ibn ʿUjrah, and I do not know them. **The rest of its narrators are trustworthy**."

This means that al-Haythamī considered Abdul Majīd to be thiqa (trustworthy) since he is clearly in the chain mentioned al-Tabarani's al-Mu'jam al-Awsat as shown above.

2) **A narration from *al-Mu'jam al-Awsat* (3/184) of al-Tabarani:**

2870 – حَدَّثَنَا إِبْرَاهِيمُ قَالَ: نا سَعْدُ بْنُ زُنْبُورٍ قَالَ: نا **عَبْدُ الْمَجِيدِ بْنُ عَبْدِ الْعَزِيزِ بْنِ أَبِي رَوَّادٍ**، عَنْ أَبِيهِ، عَنْ مَعْمَرٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ زَوَّجَ عَلِيًّا فَاطِمَةَ قَالَ: «يَا عَلِيُّ، لَا تَدْخُلْ عَلَى أَهْلِكَ حَتَّى تُقَدِّمَ لَهُمْ شَيْئًا» فَقَالَ: مَا لِي شَيْءٌ يَا رَسُولَ اللَّهِ، فَقَالَ: «أَعْطِهَا دِرْعَكَ الْحُطَمِيَّةَ» قَالَ ابْنُ أَبِي رَوَّادٍ: قَالَ أَبِي: «فَقُوِّمَتْ الدِّرْعَ أَرْبَعَمِائَةٍ وَثَمَانِينَ دِرْهَمًا»

Meaning:

2870 - Ibrāhīm narrated to us, saying: Saʿd ibn Zunbūr narrated to us, saying: **ʿAbdul Majīd ibn ʿAbd al-ʿAzīz ibn Abī Rawwād** narrated to us, from his father, from Maʿmar, from Yaḥyā ibn Abī Kathīr, from ʿIkrimah, from Ibn ʿAbbās, that the Messenger of Allāh ﷺ, when he married ʿAlī to Fāṭima, said: "O ʿAlī, do not enter upon your wife until you present something to them." He said: "I do not have anything, O Messenger of Allāh." So he ﷺ said: "Give

her your Ḥuṭamiyya armour." Ibn Abī Rawwād said: My father said: "The armour was valued at four hundred and eighty dirhams."

This narration was also recorded by al-Haythamī in his *Majmaʿ al-Zawā'id* (4/283) as follows:

7498 – وَعَنِ ابْنِ عَبَّاسٍ «أَنَّ النَّبِيَّ – صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ – حِينَ زَوَّجَ عَلِيًّا فَاطِمَةَ قَالَ: " يَا عَلِيُّ لَا تَدْخُلْ عَلَى أَهْلِكَ حَتَّى تُقَدِّمَ لَهُمْ شَيْئًا ". فَقَالَ: مَا لِي شَيْءٌ يَا رَسُولَ اللَّهِ؟ قَالَ: " أَعْطِهَا دِرْعَكَ الْحُطَمِيَّةَ ". قَالَ ابْنُ أَبِي رَوَّادٍ: فَقُوِّمَتِ الدِّرْعُ أَرْبَعَمِائَةٍ وَثَمَانِينَ دِرْهَمًا» .

رَوَاهُ الطَّبَرَانِيُّ فِي الْأَوْسَطِ، وَالْكَبِيرِ بِاخْتِصَارٍ، وَفِيهِ سَعِيدُ بْنُ زُنْبُورٍ، وَلَمْ أَجِدْ مَنْ تَرْجَمَهُ، وَبَقِيَّةُ رِجَالِهِ ثِقَاتٌ.

Meaning:

7498 - Ibn ʿAbbās narrated: "When the Prophet ﷺ married ʿAlī to Fāṭima, he said: 'O ʿAlī, do not enter upon your wife until you present something to them.' He said: 'I do not have anything, O Messenger of Allāh.' He ﷺ said: 'Give her your Ḥuṭamiyya armour.' Ibn Abī Rawwād said: 'The armour was valued at four hundred and eighty dirhams.'"

Al-Ṭabarānī narrated it in [his books] al-Awsaṭ and al-Kabīr in abridged form. In its chain is Saʿīd ibn Zunbūr, and I did not find anyone who wrote his biography. **The rest of its narrators are trustworthy.**

This means that al-Haythamī considered Abdul Majīd to be thiqa (trustworthy) since he is clearly in the chain mentioned al-Tabarani's al-Mu'jam al-Awsat as shown above.

3) An example from three works of al-Tabarani:

In al-Tabarani's al-Mu'jam al-Ṣaghīr (6/380) is the following narration:

360– حَدَّثَنَا الْحَسَنُ بْنُ غُلَيْبٍ الْمِصْرِيُّ بِمِصْرَ قَالَ: حَدَّثَنَا مَهْدِيُّ بْنُ جَعْفَرٍ الرَّمْلِيُّ قَالَ: حَدَّثَنَا عَبْدُ الْمَجِيدِ بْنُ عَبْدِ الْعَزِيزِ بْنِ أَبِي رَوَّادٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَبْدِ اللهِ بْنِ عُثْمَانَ بْنِ خُثَيْمٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، رَضي الله عَنه، قَالَ: قَالَ رَسُولُ اللهِ صَلى الله عَليه وسَلم: الْكَمْأَةُ مِنَ الْمَنِّ وَمَاؤُهَا شِفَاءٌ لِلْعَيْنِ وَالْعَجْوَةُ مِنَ الْجَنَّةِ وَهِيَ شِفَاءٌ مِنَ السُّمِّ قَالَ وَنَعَتَ رَسُولُ اللهِ صَلى الله عَليه وسَلم مِنْ عِرْقِ النَّسَا أَلْيَةَ كَبْشٍ تُجَزَّأُ ثَلاثَةَ أَجْزَاءٍ ثُمَّ تُذَابُ فَتُشْرَبُ كُلَّ يَوْمٍ جُزْءًا عَلَى الرِّيقِ.

لَمْ يَرْوِهِ، عَنِ ابْنِ خُثَيْمٍ إِلَّا ابْنُ جُرَيْجٍ وَلَا، عَنِ ابْنِ جُرَيْجٍ إِلَّا عَبْدُ الْمَجِيدِ، تَفَرَّدَ بِهِ الْحَسَنُ بْنُ غُلَيْبٍ عَنْ مَهْدِيِّ بْنِ جَعْفَرٍ.

Meaning:

Al-Ḥasan ibn Ghulayb al-Miṣrī narrated to us in Egypt, saying: Mahdī ibn Jaʿfar al-Ramlī narrated to us, saying: **ʿAbdul Majīd ibn ʿAbd al-ʿAzīz ibn Abī Rawwād** narrated to us, from Ibn Jurayj, from ʿAbdullāh ibn ʿUthmān ibn Khuṭhaym, from Saʿīd ibn Jubayr, from Ibn ʿAbbās, may Allāh be pleased with him, who said: The Messenger of Allāh ﷺ said: "The truffle is from the manna, and its water is a cure for the eye. The ʿajwa (date) is from Paradise, and it is a cure for poison." He said: And the Messenger of Allāh ﷺ prescribed for sciatica the fat tail of a ram, divided into three parts, then melted and drunk each day one part on an empty stomach.

No one narrated it from Ibn Khuṭhaym except Ibn Jurayj, and no one [narrated it] from Ibn Jurayj except ʿAbdul-Majīd. Al-Ḥasan ibn Ghulayb is the only one who narrated it from Mahdī ibn Jaʿfar.

The above narration with some similarity in wording via the route of Abdul Majīd was also recorded by al-Tabarani in his al-Mu'jam al-*Awsat* (3/362) and *al-Mu'jam al-Kabir* (12/63-64). Al-Haythamī recorded it in his *Majmaʿ al-Zawā'id* (5/88-89) as follows:

8304 – وَعَنِ ابْنِ عَبَّاسٍ قَالَ:

«قَالَ رَسُولُ اللَّهِ – صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ –: " الْكَمْأَةُ مِنَ الْمَنِّ، وَمَاؤُهَا شِفَاءٌ لِلْعَيْنِ، وَالْعَجْوَةُ مِنَ الْجَنَّةِ، وَهِيَ شِفَاءٌ مِنَ السُّمِّ ".

قَالَ: وَنَعَتَ رَسُولُ اللَّهِ – صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ – مِنْ عِرْقِ النَّسَا أَلْيَةَ كَبْشٍ، تُجَزَّأُ ثَلَاثَةَ أَجْزَاءٍ، ثُمَّ يُذَابُ، فَيُشْرَبُ كُلَّ يَوْمٍ جُزْءًا عَلَى الرِّيقِ» .

رَوَاهُ الطَّبَرَانِيُّ فِي الثَّلَاثَةِ، وَفِيهِ مَهْدِيُّ بْنُ جَعْفَرٍ الرَّمْلِيُّ وَهُوَ ثِقَةٌ وَفِيهِ ضَعْفٌ، وَبَقِيَّةُ رِجَالِهِ ثِقَاتٌ.

Meaning:

No. 8304 - And from Ibn ʿAbbās, he said:

"The Messenger of Allāh - may Allāh's prayers and peace be upon him - said: 'The truffle is from the manna, and its water is a healing for the eye, and the ʿAjwa (date) is from Paradise, and it is a cure for poison.'" He (Ibn ʿAbbās) said: "And the Messenger of Allāh - may Allāh's prayers and peace be upon him - prescribed for sciatica the fat tail of a ram, to be divided into three parts, then melted and drunk each day one part on an empty stomach."

It was narrated by al-Ṭabarānī in the three (books), and in it is Mahdī ibn Jaʿfar al-Ramlī and he is trustworthy and there is weakness in him, **and the rest of its men are trustworthy.**

This means that al-Haythamī considered Abdul Majīd to be thiqa (trustworthy) since he is clearly in the chain mentioned by al-Tabarani in his three Mu'jam works.

The narration was also recorded by *Ḍiyāʾ al-Dīn al-Maqdisī* in his *al-Aḥādīth al-Mukhtāra* [182] (10/215, no. 227) via the route of al-Tabarani leading through Abdul Majīd as follows:

[182] Which attempted to collate Sahih narrations.

وَأَخْبَرَنَا أَبُو الْقَاسِمِ عَبْدُ الْوَاحِدِ بْنُ الْقَاسِمِ بْنِ الْفَضْلِ الصَّيْدَلَانِيُّ، أَنَّ جَعْفَرَ بْنَ عَبْدِ الْوَاحِدِ بْنِ أَبْنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ رِيذَةَ، أَبْنَا سُلَيْمَانُ بْنُ – مُحَمَّدِ بْنِ مَحْمُودٍ الثَّقَفِيَّ أَخْبَرَهُمْ – قِرَاءَةً عَلَيْهِ أَحْمَدَ الطَّبَرَانِيُّ، ثَنَا الْحَسَنُ بْنُ غُلَيْبٍ الْمِصْرِيُّ، ثَنَا مَهْدِيُّ بْنُ جَعْفَرٍ الرَّمْلِيُّ، ثَنَا عَبْدُ الْمَجِيدِ بْنُ عَبْدِ الْعَزِيزِ بْنِ أَبِي رَوَّادٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَبْدِ اللهِ بْنِ خُثَيْمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْكَمْأَةُ مِنَ الْمَنِّ وَمَاؤُهَا شِفَاءٌ لِلْعَيْنِ.

The editor said the above chain is Hasan:

٢٢٧ ـ إسناده حسن.
فيه مهدي بن جعفر وعبد المجيد بن عبد العزيز وقد تقدما.
والحديث عند الطبراني في «الكبير» ١٢/ ٦٣، (٢٤٨١).
وفي «الصغير» ١/ ١٢٥ وفيه زيادة.

The fact that *Ḍiyāʾ al-Dīn al-Maqdisī* recorded this narration via Abdul Majīd in *al-Mukhtāra* is an indication that he considered him to be trustworthy (thiqa) and did not accept a lot of the Jarh upon him. This was also mentioned by Al-Ḥāfiẓ ibn Hajar al-ʿAsqalānī in his *Tahdhīb al-Tahdhīb* (8/670) as follows:

أخرجه الضياء في "المختارة" ، ومقتضاه أن يكون عبيد الله عنده ثقة

Meaning:

"Al-Diyā' included it in al-Mukhtāra[183]*, and its implication is that Ubaydullah is trustworthy (thiqa) according to him."*

4) An example from al-Tabarani's *al-Mu'jam al-Awsat* (5/315):

[183] See 11/167.

5414 – حَدَّثَنَا مُحَمَّدُ بْنُ أَحْمَدَ بْنِ أَبِي خَيْثَمَةَ قَالَ: ثَنَا مُحَمَّدُ بْنُ صَالِحٍ الْعَدَوِيُّ قَالَ: ثَنَا عَبْدُ الْمَجِيدِ بْنُ عَبْدِ الْعَزِيزِ، عَنْ أَبِيهِ، عَنْ عَطَاءٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «الْمُتَمَسِّكُ بِسُنَّتِي عِنْدَ فَسَادِ أُمَّتِي لَهُ أَجْرُ شَهِيدٍ»

لَمْ يَرْوِ هَذَا الْحَدِيثَ عَنْ عَطَاءٍ إِلَّا عَبْدُ الْعَزِيزِ بْنُ أَبِي رَوَّادٍ، وَتَفَرَّدَ بِهِ: ابْنُهُ عَبْدُ الْمَجِيدِ "

Meaning:

No. 5414 - Muḥammad ibn Aḥmed ibn Abī Khaythama narrated to us, he said: Muḥammad ibn Ṣāliḥ al-ʿAdawī[184] narrated to us, he said: ʿAbdul Majīd ibn ʿAbd al-ʿAzīz narrated to us, from his father, from ʿAṭāʾ, from Abū Hurayra, he said: The Prophet, may Allāh's prayers and peace be upon him, said: "*The one who adheres to my Sunnah at the time of the corruption of my Umma will have the reward of a martyr.*"

No one narrated this ḥadīth from ʿAṭāʾ except ʿAbd al-ʿAzīz ibn Abī Rawwād, and his son ʿAbdul-Majīd was unique in narrating it.

Al-Haythamī recorded it in his Majmaʿ al-Zawā'id (1/172) as follows:

800 – وَعَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ – صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ –: «الْمُتَمَسِّكُ بِسُنَّتِي عِنْدَ فَسَادِ أُمَّتِي لَهُ أَجْرُ شَهِيدٍ» .

رَوَاهُ الطَّبَرَانِيُّ فِي الْأَوْسَطِ، وَفِيهِ مُحَمَّدُ بْنُ صَالِحٍ الْعَدَوِيُّ، وَلَمْ أَرَ مَنْ تَرْجَمَهُ، وَبَقِيَّةُ رِجَالِهِ ثِقَاتٌ.

Meaning:

[184] There is a narration via him in Ṣaḥīḥ Abū ʿAwāna (no. 4357) and some have accepted that a narrator used by Abū ʿAwāna in his Ṣaḥīḥ must have been trustworthy to him.

No. 800 - And from Abū Hurayra, he said: The Messenger of Allāh - may Allāh's prayers and peace be upon him - said: ***"The one who adheres to my Sunna at the time of the corruption of my Umma will have the reward of a martyr."***

It was narrated by al-Ṭabarānī in al-Awsaṭ, and in it is Muḥammad ibn Ṣāliḥ al-ʿAdawī, and I did not see anyone who wrote his biography, **and the rest of its narrators are trustworthy.**

This means that al-Haythamī considered Abdul Majīd to be thiqa (trustworthy) since he is clearly in the chain mentioned by al-Tabarani.

5) **An example from the Musnad of al-Bazzār (18/215):**

214– حدثنا يحيى بن حكيم، قالَ: حَدَّثَنا عَبْدُ الْمَجِيدِ بْنُ عَبْدِ الْعَزِيزِ بْنِ أَبِي رواد، قالَ: حَدَّثَنا ابن جريج , عن ابن أبي مليكة , عن عائشة رضي الله عنها أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى , عن لحوم الأضاحي ثم رخص فيها ونهى , عن زيارة القبور ثم رخص فيها أحسبه قال: فإنها تذكر الآخرة.

Meaning:

214 - Yaḥyā ibn Ḥakīm narrated to us, he said: Abdul Majīd ibn Abd al-Azīz ibn Abī Rawwād narrated to us, he said: Ibn Jurayj narrated to us, from Ibn Abī Mulayka, from Ā'isha (may Allāh be pleased with her) that the Prophet ﷺ prohibited the meat of sacrificial animals, then he allowed it. And he prohibited visiting graves, then he allowed it. I think he said: "For indeed it reminds of the Hereafter."

This narration was recorded by al-Haythamī in his Majmaʿ al-Zawā'id (3/58):

4302 – وَعَنْ عَائِشَةَ – رَضِيَ اللَّهُ عَنْهَا – «أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ زِيَارَةِ الْقُبُورِ، ثُمَّ رَخَّصَ فِيهَا، أَحْسَبُهُ قَالَ: " فَإِنَّهَا تُذَكِّرُ الْآخِرَةَ» ".

رَوَاهُ الْبَزَّارُ، وَرِجَالُهُ ثِقَاتٌ.

Meaning:

4302 - From `Ā'isha (may Allāh be pleased with her) that the Prophet ﷺ prohibited visiting graves, then he allowed it. I think he said: "For indeed it reminds of the Hereafter." Narrated by al-Bazzār, and **its narrators are trustworthy (thiqāt).**

This means that al-Haythamī considered Abdul Majīd to be thiqa (trustworthy) since he is clearly in the chain mentioned by al-Bazzār .

Al-Mundhiri (d. 656 AH) and Abdul Majīd being reliable to him

Example no. 4 was also mentioned by Imām al-Mundhirī in his al-Targhīb wa'l-Tarhīb as follows:

5 – وعن ابن عباس عن النبي صلى الله عليه وسلم قال: من تمسك بِسُنَّتِي عند فساد أُمتي فله أجر مائة شهيد. رواه البيهقي من رواية الحسن بن قتيبه، ورواه الطبراني من حديث أبي هريرة بإسناد لا بأس به إلا إنه قال: فله أجر شهيد.

Meaning:

And from Ibn ʿAbbās, from the Prophet ﷺ who said: "Whoever adheres to my Sunna at the time of the corruption of my Umma, he will have the reward of a hundred martyrs." Al-Bayhaqī narrated it from the narration of al-Ḥasan ibn Qutayba. And **al-Ṭabarānī narrated it from the ḥadīth of Abū Hurayra with a chain that is not problematic**, except that he said: "He will have the reward of a martyr."

The narration from al-Tabarani is the one in his *al-Mu'jam al-Awsat* via the route of Abdul Majīd . This is an indication that al-Mundhiri considered Abdul Majīd to be a type of reliable transmitter. The above narration shall be revisited below under what al-Munāwī said about the Musnad al-Bazzār narration and its variants.

Another example where al-Mundhiri declared a chain of transmission to be Hasan (good) with Abdul Majīd in it is mentioned a few pages below.

10. AL-MUNĀWĪ ON THE NARRATIONS ON THE PRESENTATION OF THE DEEDS OF THE UMMA TO THE PROPHET ﷺ AND ABU KHUZAIMAH'S CLAIMS

Abu Khuzaimah raised some points with regards to Imām Abdur Rauf al-Munāwī (d. 1031 AH) and what he said in his commentary to Imām al-Suyuti's al-Jāmiʿ al-Ṣaghīr known as Fayḍ al-Qadīr. On p. 65 he said:

> Al-Munāwī 186 questions as-Suyuti's authentication of it in his *Takhrij ash-Shifa*187and al-Albani presents a potential reason why as-Suyuti might have authenticated it.
>
> Footnotes:
> 86 *Faydh ul-Qadir* 3:401
> 187 *Manahil as-Safa Fi Takhrij Ahadith ash-Shifa* no.8, 31

Reply:

The primary point that is noticed is how Abu Khuzaimah claimed something but mentioned no actual quotes from al-Munāwī . He also mentioned the following on p. 70:

> As-Suyuti coded it mursal222 and al-Munāwī also classed it mursal in explanation said, *it is apparent the author (i.e. as- Suyuti) did not hold it to be Mawsul (i.e. connected back to the Nabi Sallalahu Alayhi Wasallam). Al-Bazzār transmitted it from the hadith of Ibn Mas'ud, al-Haythamī said its narrators are the narrators of the sahih*223.
>
> Therefore, al-Munāwī clarifies that he and as-Suyuti both held the report to be mursal and he further explains as- Suyuti did not see the report to be mawsul and therefore not connected to the Prophet Sallalahu Alayhi Wasallam

which leads al-Munāwī to bring the hadith of Ibn Mas'ud from al-Bazzār to show a continuous connected chain. Al- Munāwī had a need to do this to correct the disconnection in the chain, therefore he was aware of its weakness

Footnotes:
222 As-Suyuti, *al-Jam'i as-Ṣaghīr* 1:229 no.3771 (DKI), 223 Al-Munāwī , *Faydh ul-Qadir*, 3:401 no.3771 (Dar ul-Ma'rifah)

Let us now look at the reference he gave back to al-Munāwī 's Fayḍ al-Qadīr (3/401, no. 3771):

— ٤٠١ —

٣٧٧١ ـ حَيَاتِي خَيْرٌ لَكُمْ تُحَدِّثُونَ وَيُحَدَّثُ لَكُمْ ، فَإِذَا أَنَا مُتُّ كَانَتْ وَفَاتِي خَيْرٌ لَكُمْ تُعْرَضُ عَلَيَّ أَعْمَالُكُمْ : فَإِنْ رَأَيْتُ خَيْرًا حَمِدْتُ اللهَ ، وَإِنْ رَأَيْتُ شَرًّا اسْتَغْفَرْتُ لَكُمْ ـ ابن سعد عن بكر بن عبد الله مرسلا (ح)

فصل فى المحلى بأل من هذا الحرف

٣٧٧٢ ـ اَلْحَائِضُ وَالنُّفَسَاءُ إِذَا أَتَتَا عَلَى الْوَقْتِ تَغْتَسِلَانِ وَتُحْرِمَانِ وَتَقْضِيَانِ الْمَنَاسِكَ كُلَّهَا غَيْرَ الطَّوَافِ بِالْبَيْتِ ـ (حم د) عن ابن عباس ـ (ح)

٣٧٧٣ ـ اَلْحَاجُّ الشَّعِثُ التَّفِلُ ـ (ت) عن ابن عمر (صح)

لا الأفضلية وضدها الشر ، الثانى أن يراد بها معنى الأفضلية وهى التى توصل بمن وهـذه أصلها أخير لحذفت همزتها تخفيفاً نخير فى هذا الحديث أريدبها التفضيل لا الأفضلية فلا توصل بمن وليست بمعنى أفضل وإنما المقصود أن فى كل من حياته ومماته خيراً لا أن هذا خير من هذا ولا هذا خير من هذا (الحارث) ابن أبى أسامة فى مسنده (عن أنس) قال الحافظ العراقى فى المغنى إسناده ضعيف أى وذلك لأن فيه خراش بن عبد الله ساقط عدم وما أتى به غير أبى سعيد العدوى الكذاب وقال ابن حبان لا يحل كتب حديثه إلا للاعتبار ثم ساق له أخباراً هذا منها ورواه البزار باللفظ المزبور من حديث ابن مسعود وقال الحافظ العراقى ورجاله رجال الصحيح إلا أن عبد المجيد بن أبى رواد وإن خرج له مسلم ووثقه ابن معين والنسائى ضعفه بعضهم انتهى فاعجب للمصنف كيف عدل العزو لرواية مجمع على ضعف سندها وأهمل طريق البزار مع كون رجاله رجال الصحيح ووقع له أعنى المؤلف فى تخريج الشفاء أنه عزا الحديث للحارث من حديث بكر بن عبد الله المزنى وللبزار وأطلق تصحيحه وليس الأمر كما ذكر

(حياتى خير لكم تحدثون) بضم المثناة الفوقية أوله بخط المصنف (ويحدث) بضم الياء وفتح الدال بخطه (لكم فإذا أنا مت كانت وفاتى خيرا لكم تعرض علىّ أعمالكم فإذا رأيت خيرا حمدت الله وإن رأيت) فيها (شرا استغفرت لكم) أى طلبت لكم مغفرة الصغائر وتخفيف عقوبات الكبائر ومن فوائد الموت أيضاً عرض الملائكة صلاة من صلى عليه والتوجه فى آن واحد إلى ما لا يحصى من أمور الأمة ولم يثبت ذلك فى الحياة ومن فوائده أيضاً الإثابة بالحزن بموته وتسهيل كل مصيبة بمصيبته والاعتبار به والرحمة الناشئة من اختلاف الأئمة وارتفاع التشديد فى التوقير ونحو ذلك (ابن سعد) فى الطبقات (عن بكر بن عبد الله) المزنى بضم الميم وفتح الزاى وكسر النون (مرسلا) أرسل عن ابن عباس وغيره قال الذهبى ثقة إمام وظاهر صنيع المصنف أنه لم يره موصولا وهو ذهول فقد رواه البزار من حديث ابن مسعود قال الهيثمى ورجاله رجال الصحيح انتهى فأعجب له من قصور من يدعى الاجتهاد المطلق

فصل فى المحلى بأل من هذا الحرف

(الحائض والنفساء إذا أتتا على الوقت) الذى يصح فيه الإحرام بنسك (تغتسلان) غسل الإحرام بنيته حال الحيض أو النفاس مع أن الغسل لا يبيح لها شيئاً حرمه الحيضان بل يفعلانه تشبها بالمتعبدين رجاء مشاركتهم فى نيل المثوبة (وتحرمان) بضم التاء ، والإحرام الدخول فى النسك (وتقضيان) أى تؤديان (المناسك) أى أعمال الحج والعمرة (كلها) حال الحيض والنفاس (غير الطواف) أى إلا الطواف (بالبيت) فرضاً أو نفلا وإلا ركعتى الطواف والإحرام فإن ذلك لا يصح مع الدم كما هو مبين فى الفروع (حم د عن ابن عباس)

(الحاج الشعث) مصدر الأشعث وهو المغبر الرأس (التفل) بمثناة فوقية وكسر الفاء أى الذى ترك استعمال الطيب من التفل وهو الريح الكريه من تفل الشىء من فيه رماه متكرها له يعنى من هذه صفته فهو الحاج حقيقة الحج المقبول ،

(م ٢٦ — فيض القدير — ج ٣)

The top red box is from al-Jāmiʿ al-Ṣaghīr of al-Suyuti. In typed format with the English translation:

حَياتِي خَيْرٌ لَكُمْ تُحَدِّثُونَ ويُحْدَثُ لَكُمْ فَإِذا أَنا مُتُّ كانَتْ وَفاتِي خَيْراً لَكُمْ تُعْرَضُ عليَّ أعْمالَكُمْ فإنْ رَأَيْتُ خَيْراً حَمِدْتُ الله وإِنْ رَأَيْتُ شَراً اسْتَغْفَرْتُ لَكُمْ

(ابْن سعد) عن بكر بن عبد الله مرسلا.(ح)

Meaning:

'"***My life is good (khayr) for you, for you narrate and I relate to you [the revelations and guidance].*** And when I die, my death will be better for you. Your deeds will be presented to me, and if I see good, I will praise Allāh, and if I see evil, I will seek forgiveness for you." (Ibn Saʿd) narrated it from Bakr ibn ʿAbdullāh as a mursal ḥadīth.'

In the green box al-Munāwī said:

(حياتي خير لكم تحدثون) بضم المثناة الفوقية أوله بخط المصنف (ويحدث) بضم الياء وفتح الدال بخطه (لكم فإذا أنا مت كانت وفاتي خيرا لكم تعرض علي أعمالكم فإذا رأيت خيرا حمدت الله وإن رأيت) فيها (شرا استغفرت لكم) أي طلبت لكم مغفرة الصغائر وتخفيف عقوبات الكبائر ومن فوائد الموت أيضا عرض الملائكة صلاة من صلى عليه والتوجه في آن واحد إلى ما لا يحصى من أمور الأمة ولم يثبت ذلك في الحياة ومن فوائده أيضا الإثابة بالحزن بموته وتسهيل كل مصيبة بمصيبته والاعتبار به والرحمة الناشئة من اختلاف الأئمة وارتفاع التشديد في التوقير ونحو ذلك

(ابن سعد) في الطبقات (عن بكر بن عبد الله) المزني بضم الميم وفتح الزاي وكسر النون (مرسلا) أرسل عن ابن عباس وغيره قال الذهبي: ثقة إمام وظاهر صنيع المصنف أنه لم يره موصولا وهو ذهول فقد رواه البزار من حديث ابن مسعود قال الهيثمي: ورجاله رجال الصحيح انتهى فأعجب له من قصور من يدعي الإجتهاد المطلق.

The above means:

“(My life is good for you. For you narrate) with a ḍammah on the thā' at the beginning according to the author's handwriting, (and I relate) with a ḍammah on the yā' and a fatḥah on the dāl according to his handwriting, (to you. And when I die, my death will be better for you. Your deeds will be presented to me, and if I see good, I will praise Allāh, and if I see) in it (evil, I will seek forgiveness for you), meaning I will ask for forgiveness for your minor sins and lessening of the punishments for major sins. Among the benefits of death is also the angels presenting the prayers of those who send prayers upon him and being able to attend to countless affairs of the Umma at once, which is not established during life. Another benefit is the reward for grieving over his death, and every calamity becoming easier compared to the calamity of his death, taking heed from it, the mercy that arises from the differences of the Imāms, the lifting of strict reverence, and so on.

(Ibn Saʿd) narrated in Al-Ṭabaqāt (from Bakr ibn ʿAbdullāh) al-Muzanī - with a ḍammah on the mīm, a fatḥah on the zāy and a kasrah on the nūn - (as mursal). He narrated in mursal form from Ibn ʿAbbās and others. Al-Dhahabī said: "Trustworthy, an Imām ." It appears from the author's presentation that he did not see it as mawṣūl (connected), but this is an oversight. Al-Bazzār narrated it from the ḥadīth of Ibn Masʿūd. Al-Haythamī said: "Its narrators are the narrators of the Ṣaḥīḥ." How astonishing is the deficiency of one who claims absolute ijtihād!”

What al-Munāwī raised as an objection was the last part in response to al-Suyūṭī not mentioning the Mawsul (connected) version from Ibn Mas’ud as recorded in Musnad al-Bazzār.

Al-Munāwī criticised al-Suyūṭī for not mention the Musnad al-Bazzār version and said: “How astonishing is the deficiency of one who claims absolute ijtihād!”

Al-Munāwī is referring to al-Suyūṭī and his one-time claim to absolute Ijitihad! The Dār al-Ḥadīth edition of Fayd al-Qadir made a comment under al-Munāwī 's last comment by saying:

[Here ends the words of al-Munāwī, and his strong criticism is with good intention: to show that the claim of absolute ijtihād should not be taken lightly. And he will be rewarded for his good intention. The truth is that al-Suyūṭī's claim of absolute ijtihād is a matter of difference, as Imām al-Shaʿrānī mentioned in the introduction of Kashf al-Ghumma that this was a claim of absolute ijtihād within the Shāfiʿī madhhab.

Although there is some exaggeration in al-Munāwī's tracking of al-Suyūṭī's chains and what is missing from them, he said in the commentary on ḥadīth 6179: 'Not being aware of its source does not detract from the eminence of the author - meaning al-Suyūṭī - because it is not a condition for a ḥāfiẓ to encompass the source of every ḥadīth in the world.' In these words of Imām al-Munāwī there is the utmost fairness, just acknowledgment of al-Suyūṭī's eminence, and emphasis that a ḥāfiẓ is not required to encompass all the sources of ḥadīths.

This is in addition to the fact that al-Suyūṭī did not stipulate that for himself. In the Islamic Umma, few have done work like his in compiling ḥadīths, and it is not required, as previously mentioned, to mention all the chains of ḥadīths in his collections, which contain more than forty-six thousand ḥadīths.

It is upon us to take the knowledge of the predecessors and follow their methodology in it, while turning away from what occurred of disputes between them, and not blindly imitating them in that after understanding the reasons for it and their praiseworthy good intentions in it. So, we should not fall into what some unfortunately fall into of boldness against the great scholars of the Umma. The reality is that Allāh has bestowed favour upon this Umma with the likes of al-Suyūṭī and al-Munāwī, as works of comparable benefit to al-Jāmiʿ al-Ṣaghīr and al-Munāwī's commentary on it are rare to find. We ask Him, Glory be to Him the Exalted, to grant them

the best reward and to benefit us with their knowledge, purely for His sake, Āmīn. Dār al-Ḥadīth].”

Al-Munāwī also commented on the other variant in his Fayḍ al-Qadīr (3/400, no. 3770) which has the narration attributed to Anas (ra) by stating the following:

3770 – (حياتي) أي في الدنيا والأنبياء أحياء في قبورهم (خير لكم) أي حياتي في هذا العالم موجبة لحفظكم من الفتن والبدع والاختلاف والصحب وإن اجتهدوا في إدراك الحق لكن الأوفق الوفاق وغير المعصوم في معرض الخطأ (ومماتي) وفي رواية موتي (خير لكم) لأن لكل نبي في السماء مستقرا إذا قبض كما دلت عليه الأخبار فالمصطفى صلى الله عليه وسلم مستمر هناك يسأل الله لأمته في كل يوم لكل صنف فللمتهافتين التوبة وللتائبين الثبات وللمستقيمين الاخلاص ولأهل الصدق الوفاء وللصديقين وفور الحظ فبين بقوله ومماتي خير لكم عدم انقطاع النفع بالموت بل الموت في وقته أنفع ولو من وجه ومن فوائده فتح باب الاجتهاد وترك الإتكال والمشي على الاحتياط وغير ذلك فزعم البعض أنه لم يبين له كون موته خيرا جمود أو قصور <تنبيه> أخذ المقريزي من هذا الخبر ضعف حزم إمام الحرمين بأن ما خلفه النبي صلى الله عليه وسلم باق على ملكه كما كان في حياته فإن الأنبياء أحياء قال: وهذا الخبر يرد عليه بل القرآن ناطق بموته قال تعالى {إنك ميت وإنهم ميتون} وقال إني امرؤ مقبوض (تتمة) استشكل بعضهم تركيب هذا الحديث فقال: أفعل التفضيل يوصل بمن عند تجرده ووصله بها غير ممكن هنا إذ يصير الكلام حياتي خير لكم من مماتي ومماتي خير لكم من حياتي وأجاب المؤلف بأن الإشكال إنما هو من ظن أن خير هنا أفعل تفضيل ولا كذلك فإن لفظة خير لها استعمالان أحدهما أن يراد بها معنى التفضيل [ص:401] لا الأفضلية وضدها الشر الثاني أن يراد بها معنى الأفضلية وهي التي توصل بمن وهذه أصلها أخير فحذفت همزتها تخفيفا فخير في هذا الحديث أريد بها التفضيل لا الأفضلية فلا توصل بمن وليست بمعنى أفضل وإنما المقصود أن في كل من حياته ومماته خيرا لا أن هذا خير من هذا ولا هذا خير من هذا

(الحارث) ابن أبي أسامة في مسنده (عن أنس) قال الحافظ العراقي في المغني: إسناده ضعيف أي وذلك لأن فيه خراش بن عبد الله ساقط عدم وما أتى به غير أبي سعيد العدوي الكذاب وقال ابن حبان: لا يحل كتب حديثه إلا للاعتبار ثم ساق له أخبارا هذا منها ورواه البزار باللفظ المزبور من

حديث ابن مسعود وقال الحافظ العراقي: ورجاله رجال الصحيح إلا أن عبد المجيد بن أبي رواد وإن خرج له مسلم ووثقه ابن معين والنسائي ضعفه بعضهم انتهى فأعجب للمصنف كيف عدل العزو لرواية مجمع على ضعف سندها وأهمل طريق البزار مع كون رجاله رجال الصحيح ووقع له أعني المؤلف في تخريج الشفاء أنه عزا الحديث للحارث من حديث بكر بن عبد الله المزني وللبزار وأطلق تصحيحه وليس الأمر كما ذكر

Meaning:

3770 - (My life) meaning in this world, ***and the Prophets are alive in their graves.*** (is better for you) meaning my life in this world is a cause for your protection from trials, innovations, disagreements, and companions. Even if they strive to understand the truth, agreement is more suitable, and one who is not infallible is subject to error. (And my death) and in another narration 'my passing' (is better for you) because every Prophet has a station in the sky when he is taken, as indicated by reports. ***So al-Muṣṭafā, peace and blessings be upon him, continues there asking Allāh for his nation every day for each type: for those who have fallen, repentance; for the repentant, steadfastness; for the upright, sincerity; for the truthful, fulfillment; and for the most truthful, abundant fortune. So with his words "and my death is better for you," he indicated that the benefit does not cease with death***. Rather, death at its time is more beneficial, even if from one aspect. Among its benefits are the opening of the door of ijtihad, leaving dependency, proceeding with caution, and other things. So the claim of some that it was not clear to them how his death could be better is either rigidity or deficiency.

Note: Al-Maqrīzī derived from this report the weakness of Imām al-Ḥaramayn's decisiveness that what the Prophet, peace and blessings be upon him, left behind remains in his ownership as it was during his life, because the Prophets are alive. He said: This report refutes him, rather the Qur'an speaks of his death. Allāh Almighty said, "Indeed, you are to die, and indeed, they are to die." And he [the Prophet] said: "I am a man who will be taken."

(Addendum) Some have found the structure of this hadith problematic, saying: The superlative form is connected with "min" when it's stripped [of the definite article], and connecting it here is not possible, as the speech would become "My life is better for you than my death, and my death is better for you than my life." The author responded that the problem only arises from thinking that "khayr" (better) here is a superlative form, but it is not so. The word "khayr" has two uses: One is to intend the meaning of preference [p.401], not superiority, and its opposite is "evil." The second is to intend the meaning of superiority, which is connected with "min," and its origin is "akhyar," with its hamza removed for ease. So "khayr" in this hadith is intended for preference, not superiority, so it is not connected with "min" and doesn't mean "more excellent." Rather, the intention is that there is good in both his life and his death, not that this is better than that or that is better than this.

(**Al-Ḥārith) Ibn Abī Usāmah in his Musnad (on the authority of Anas).** Al-Ḥāfiẓ Al-'Irāqī said in al-Mughnī: Its chain is weak, meaning because it contains Khirāsh ibn 'Abdullāh, who is completely unreliable, and what he brought was only from Abū Sa'īd Al-'Adawī the liar. Ibn Ḥibbān said: It is not permissible to write his hadith except for consideration. Then he cited reports from him, this being one of them. Al-Bazzār narrated it with the aforementioned wording from the hadith of Ibn Mas'ūd. Al-Ḥāfiẓ al-'Irāqī said: Its narrators are those of the Sahih, except that 'Abd al-Majīd ibn Abī Rawwād, although Muslim narrated from him and Ibn Ma'īn and an-Nasā'ī authenticated him, some weakened him. End of quote. So it's surprising how the author changed the attribution to a narration whose chain is unanimously considered weak and neglected **al-Bazzār's path despite its narrators being those of the Sahih.** It occurred to him, I mean the compiler (al-Suyuti), in the takhrīj of ash-Shifā that he attributed the hadith to al-Ḥārith from the hadith of Bakr ibn 'Abdullāh Al-Muzanī and to al-Bazzār, and he absolutely declared it as sahih, but the matter is not as he mentioned.

It seems that al-Munāwī implied that al-Suyūṭī in his Takhrīj al-Shifāʾ known as Manāhil aṣ-Ṣafā said that the Hadith of Bakr al-Muzanī was recorded in the Musnad of al-Ḥārith ibn Abī Usāmah, which is what al-Suyūṭī did say as shall be seen below. As for al-Munāwī saying: "***and to al-***

Bazzār and he absolutely declared it Ṣaḥīh, but the matter is not as he mentioned.”

Al-Munāwī ’s disputation of the grading of the chain of transmission being declared Sahih by al-Suyūṭī for the narration from Ibn Mas’ud as recorded in Musnad al-Bazzār needs examining. Al-Suyūṭī mentioned it as follows in his Manāhil aṣ-Ṣafā (p. 31)

حديث: "حياتي خير لكم، وموتي خير لكم". الحديث 1/ 56.

ابن أبي أسامة في مسنده من حديث بكر بن عبد الله المزني، والبزار من حديث ابن مسعود بسند صحيح.

Meaning:

“Ḥadīth: "My life is better for you, and my death is better for you." The ḥadīth 1/56.

Ibn Abī Usāmah narrated it in his Musnad from the ḥadīth of Bakr ibn ʿAbdullāh al-Muzanī, ***and al-Bazzār from the ḥadīth of Ibn Masʿūd with a Saḥīḥ chain.”***

Al-Munāwī seems to have indicated that al-Suyūṭī should not have deemed the chain of transmission to be technically Sahih but of a slightly lower level of authenticity, like Jayyid (good) as al-Ḥāfiẓ Waliud-Din al-ʿIrāqī did in his Ṭarḥ al-Tathrīb (3/297): “**Abū Bakr al-Bazzār narrated in his Musnad with a good (jayyid) chain** from Ibn Masʿūd, may Allāh be pleased with him, who said: The Messenger of Allāh (ﷺ) also said: '*My life is good (khayr) for you, for you narrate and I relate to you [the revelations and guidance]. And my death is good (khayr) for you, for your deeds will be presented to me. Whatever good I see, I praise Allāh for it, and whatever evil I see, I ask Allāh's forgiveness for you.*'”

What indicates this about al-Munāwī may be inferred by looking at another example where he knew of a chain of transmission containing Abdul Majīd

ibn Abdul Azīz. Before demonstrating this the likes of Abu Khuzaimah should take note of what al-Munāwī said in his *al-Taysīr bi-Sharḥ al-Jāmiʿ al-Ṣaghīr*, which is his abridgement of his earlier *Fayḍ al-Qadīr*, as stated by Muḥammad Amīn al-Muḥibbī (d. 1111 AH) in his *Khulāṣat al-Athar* (2/413). This point was mentioned by Muḥammad Isḥāq Ibrāhīm in his introduction to al-Amīr al-Ṣanʿānī's *al-Tanwīr Sharḥ al-Jāmiʿ al-Ṣaghīr* (1/81), as well as by al-Albānī in his *Silsilat al-Aḥādīth al-Ḍaʿīfa* (11/812, Dār al-Maʿārif edn).

Al-Munāwī said in his *al-Taysīr bi-Sharḥ al-Jāmiʿ al-Ṣaghīr* (1/502):

(حَياتِي) أَي فِي الدُّنْيَا والا فالانبياء أَحيَاء فِي قُبُورهم (خير لكم) أَي حَياتِي فِي هَذَا الْعَالم مُوجبَة لحفظكم من الْبدع والفتن وَالِاخْتِلَاف (ومماتي خير لكم) فان لكل نَبِي فِي السَّمَاء مُسْتَقر إِذا قبض والمصطفى مُسْتَقر هُنَاكَ يسْأَل لأمته لَا يُقَال الحَدِيث مُشكل لَان أفعل التَّفْضِيل يُوصل بِمن عِنْد تجرده وَوَصله بهَا هُنَا غير مُمكن إِذْ يصير الْمَعْنى حَياتِي خير لكم من مماتي ومماتي خير لكم من حَياتِي لانا نقُول المُرَاد بِخَير هُنَا التَّفْضِيل لَا الافضلية فَلَا توصل بِمن وَلَيْسَ بِمَعْنى أفعل وانما الْمَقْصُود أَن كلا من حَيَاته ومماته فِيهِ خير لَا أَن هَذَا خير من هَذَا وَلَا هَذَا خير من هَذَا (الْحَرْث عَن أنس) // (باسناد ضَعِيف) //

(حَياتِي خير لكم تحدثون) بِضَم الْمُثَنَّاة الْفَوْقِيَّة بِخَط الْمُؤلف (وَيحدث) بِضَم الْمُثَنَّاة التَّحْتِيَّة وَفتح الدَّال بِخَطِّهِ (لكم) أَي تحدثوني بِمَا أشكل عَلَيْكُم وَأُحَدِّثكُمْ بِمَا يزِيح الاشكال ويرفعكم إِلَى دَرَجَة الْكَمَال وَاحْتِمَال أَن الْمَعْنى تحدثون طَاعَة وَيحدث لكم غفرانا يَدْفَعهُ أَن ذَلِك لَيْسَ خَاصّا بحياته (فَإِذا أنامت) بِزِيَادَة أَنا (كَانَت وفاتي خيرا لكم تعرض عَليّ أَعمالكُم فَإِن رَأَيْت خيرا حمدت الله وَإِن رَأَيْت شرا استغفرت لكم) وَذَلِكَ كل يَوْم كَمَا ذكره الْمُؤلف وعده من خصوصياته وَتعرض عَلَيْهِ أَيْضا مَعَ الانبياء وَالْآبَاء يَوْم الِاثْنَيْنِ وَالْخَمِيس (ابْن سعد) فِي طبقاته (عَن بكر بن عبد الله الْمُزنِيّ (مُرْسلا) وَرِجَاله ثِقَات

Meaning:

(My life) meaning in the world, and otherwise **the Prophets are alive in their graves,** (is better for you) meaning my life in this world necessitates protecting you from innovations, trials, and disagreements. (And my death is better for you) For every Prophet has an abode in heaven when he passes away, and the Chosen One ﷺ abides there, asking [Allāh] for his Umma.

It should not be said that the ḥadīth is problematic because the superlative (afʿal al-tafḍīl) is connected with "min" when indefinite, and connecting it with it [min] here is not possible, as the meaning would become: 'My life is better for you than my death, and my death is better for you than my life.'

Because we say that what is intended by "better" (khayr) here is preference, not superiority, so it is not connected with "min" and it does not mean "afʿal" (superior). Rather, what is intended is that each of his life and his death has good in it, not that this is better than that or that this is better than that. (Al-Ḥārith from Anas) // (with a weak chain) //

(My life is better for you; for you narrate) with a ḍammah on the thā', according to the author's handwriting, (for you narrate) with a ḍammah on the tā' and a fatḥah on the dāl, according to his handwriting, (to you) meaning you relate to me about what is unclear to you and I relate to you about what removes the lack of clarity and raises you to the level of perfection. It is possible that the meaning is you relate in obedience and forgiveness occurs for you, but that is refuted by the fact that this is not specific to his life.

(And when I die) with the addition of "anā", (my death will be better for you. Your deeds will be presented to me, and if I see good, I will praise Allāh, and if I see evil, I will seek forgiveness for you) **and that is every day as the author mentioned and counted it among his unique qualities ﷺ. They are also presented to him along with [the deeds of] the Prophets and fathers on Mondays and Thursdays.** (Ibn Saʿd) in his Ṭabaqāt (from Bakr ibn ʿAbdullāh) al-Muzanī (as mursal), and its narrators are trustworthy.

The highlighted words are a proof that al-Munāwī accepted the overall authenticity of the wording from the narrations that he mentioned in *his*

Fayḍ al-Qadīr, and thus he affirmed what the likes of Abu Khuzaimah and his cohort tried their utmost to degrade and deny in terms of authenticity and of creedal value. If al-Munāwī rejected the overall authenticity of the narration from Musnad al-Bazzār then he would not have used words affirming that the deeds of the Umma are presented to the Prophet ﷺ every day.

Plus, he did not oppose al-Haythamī when he quoted him saying about the Musnad al-**Bazzār** narration: ***"Al-Haythamī said: 'Its narrators are the narrators of the Ṣaḥīḥ.'"***

A later scholar by the name of **Shaykh Ahmed ibn al-Bashir al-Shanqiti (d. 1276 AH)** said the following in his work known as Mufīd al-'ibād sawā' al-'ākif fīhi wa al-bādī (p. 620):

وقد روى البزار بسند صحيح عنه عليه الصلاة والسلام أنه قال : (حياتي خير لكم تحدثون ويحدث لكم فإذا أنا مت كانت وفاتي خيراً لكم تعرض علي أعمالكم فإن رأيت خيراً حمدت الله وإن رأيت شراً استغفرت لكم صححه المناوي في الشرح الكبير على الجامع الصغير وصححه الحافظ نور الدين الهيثمي في الزوائد

Meaning:

"Al-Bazzār has narrated with an authentic (Sahih) chain of transmission from him (peace and blessings be upon him) that he said:

'My life is good for you; *for you narrate and I relate to you [the revelations and guidance]*. When I die, my death will be better for you. Your deeds will be presented to me. If I see good, I will praise Allāh, and if I see evil, I will seek forgiveness for you.'

This (hadith) was authenticated by al-Munāwī in al-Sharḥ al-Kabīr 'alā al-Jāmi' Al-Ṣaghīr and authenticated by al-Ḥāfiẓ Nūr al-Dīn al-Haythamī in (Majma) al-Zawā'id."

Shaykh Abū Ḥāmid ibn Marzūq (d. 1390 AH) mentioned the following in his *Barā'at al-Ash'arīyīn min 'Aqā'id al-Mukhālifīn* (The Innocence of the Ash'aris from the Beliefs of the Dissenters, 2/234):

فقد ورد في الحديث الصحيح: (تعرض علي أعمالكم) أي بعد الموت (فإن وجدت خيرا حمدت الله وإن وجدت شرا استغفرت لكم)، وقد أطال المناوي وغيره في تصحيح هذا الحديث

Meaning:

"It has been reported in the authentic ḥadīth: 'Your deeds are presented to me (meaning after death), If I find good, I praise Allāh, and if I find evil, I seek forgiveness for you." ***Al-Munāwī and others have elaborated on authenticating this ḥadīth."***

What proves that al-Munāwī accepted the subnarrator Abdul Majīd ibn ʿAbdul ʿAzīz ibn Abī Rawwād to be a type of reliable narrator is based on the narration mentioned in the last section where it was mentioned:

An example from al-Tabarani's *al-Mu'jam al-Awsat* (5/315):

5414 – حَدَّثَنَا مُحَمَّدُ بْنُ أَحْمَدَ بْنِ أَبِي خَيْثَمَةَ قَالَ: ثنا مُحَمَّدُ بْنُ صَالِحٍ الْعَدَوِيُّ قَالَ: ثنا **عَبْدُ الْمَجِيدِ بْنُ عَبْدِ الْعَزِيزِ**، عَنْ أَبِيهِ، عَنْ عَطَاءٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ:

«الْمُتَمَسِّكُ بِسُنَّتِي عِنْدَ فَسَادِ أُمَّتِي لَهُ أَجْرُ شَهِيدٍ»

لَمْ يَرْوِ هَذَا الْحَدِيثَ عَنْ عَطَاءٍ إِلَّا عَبْدُ الْعَزِيزِ بْنُ أَبِي رَوَّادٍ، وَتَفَرَّدَ بِهِ: ابْنُهُ عَبْدُ الْمَجِيدِ "

Meaning:

No. 5414 - Muḥammad ibn Aḥmad ibn Abī Khaythama narrated to us, he said: Muḥammad ibn Ṣāliḥ al-ʿAdawī[185] narrated to us, he said: **ʿAbdul Majīd ibn ʿAbd al-ʿAzīz** narrated to us, from his father, from ʿAṭāʾ, from Abū Hurayra,

[185] There is a narration via him in Sahih Abu Awana (no. 4357) and some have accepted that a narrator used by Abu Awana in his Sahih must have been trustworthy to him.

he said: The Prophet, may Allāh's prayers and peace be upon him, said: "The one who adheres to my Sunnah at the time of the corruption of my Umma will have the reward of a martyr."

No one narrated this ḥadīth from ʿAṭāʾ except ʿAbd al-ʿAzīz ibn Abī Rawwād, and his son ʿAbdul-Majīd was unique in narrating it.

Al-Haythamī recorded it in his Majmaʿ al-Zawāʾid (1/172) as follows:

800 - وَعَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «الْمُتَمَسِّكُ بِسُنَّتِي عِنْدَ فَسَادِ أُمَّتِي لَهُ أَجْرُ شَهِيدٍ» .

رَوَاهُ الطَّبَرَانِيُّ فِي الْأَوْسَطِ، وَفِيهِ مُحَمَّدُ بْنُ صَالِحٍ الْعَدَوِيُّ، وَلَمْ أَرَ مَنْ تَرْجَمَهُ، وَبَقِيَّةُ رِجَالِهِ ثِقَاتٌ.

Meaning:

No. 800 - And from Abū Hurayra, he said: The Messenger of Allāh - may Allāh's prayers and peace be upon him - said: ***"The one who adheres to my Sunna at the time of the corruption of my Umma will have the reward of a martyr."***

It was narrated by al-Ṭabarānī in al-Awsaṭ, and in it is Muḥammad ibn Ṣāliḥ al-ʿAdawī, and I did not see anyone who wrote his biography, **and the rest of its narrators are trustworthy.**

This means that al-Haythamī considered Abdul Majīd to be thiqa (trustworthy) since he is clearly in the chain mentioned by al-Tabarani.

The above narration was mentioned by al-Munāwī with his commentary in his *Fayd al-Qadir* (6/261) as follows:

9171 - (المتمسك بسنتي) تمثيل للمعلوم بالمحسوس تصوير للسامع كأنه ينظر إليه ليحكم اعتقاده متيقنا فينجو (عند فساد أمتي) حين يكون كما قال فتن القاعد فيها خير من القائم والقائم خير من

الماشي والماشي خير من الساعي فمن تمسك بها حينئذ (له أجر شهيد) وفي رواية البيهقي في الزهد مئة شهيد وذلك لأن السنة عند غلبة الفساد لا يجد المتمسك بها من يعينه بل يؤذيه ويهينه فيصيره على ما يناله بسبب التمسك بها من الأذى يجازى برفع درجته إلى منازل الشهداء قال الطيبي: وقال عند فساد أمتي ولم يقل فسادهم لأن أبلغ كأن ذواتهم قد فسدت فلا يصدر منهم صلاح ولا ينجع فيهم وعظ

(طس عن أبي هريرة) قال الهيثمي: فيه محمد بن صالح العدوي ولم أر من ترجمه وبقية رجاله ثقات انتهى وقد رمز المصنف لحسنه

Meaning:

9171 – "(The one who adheres to my Sunna) is a representation of the known with the tangible, depicting for the listener as if he is looking at it to firmly establish his belief and be certain, so he may be saved (at the time of the corruption of my Umma) when it will be as he (the Prophet ﷺ) said: The one who sits during it (the time of trials) is better than the one who stands, and the one who stands is better than the one who walks, and the one who walks is better than the one who runs. So, whoever adheres to it (the Sunna) at that time (will have the reward of a martyr), and in the narration of al-Bayhaqī in 'az-Zuhd,' a hundred martyrs. That is because the Sunna, at the time when corruption prevails, the one who adheres to it will not find anyone to support him; rather, he will be harmed and humiliated. So, due to what he endures because of adhering to it (the Sunna), he will be rewarded by raising his rank to the levels of the martyrs. Aṭ-Ṭībī said: He said, 'at the time of the corruption of my Umma', and he did not say, 'their corruption,' because it is more emphatic, as if their very essence has become corrupt, so no righteousness will emanate from them, and admonition will not benefit them.

(Al-Tabarani in al-Awsat from Abū Hurayra) Al-Haythamī said: In it (the chain of narration) is Muḥammad ibn Ṣāliḥ al-ʿAdawī, and I have not seen anyone who wrote his biography, and the rest of its narrators are

trustworthy. End quote. The author (al-Suyuti) has indicated that it is ḥasan (good).”

Al-Munāwī then gave his personal grading of the chain of transmission for the above narration in his *al-Taysir bi-Sharh al-Jāmiʿ al-Ṣaghīr* (2/454):

(المتمسك بِسنتي عِنْد فَسَاد أمتِي) حِين يكون كَمَا قَالَ فتن الْقَاعِد فِيهَا خير من الْقَائِم والقائم خير من الْمَاشِي (لَهُ أجر شَهِيد) لِأَن السّنة عِنْد غَلَبَة الْفساد لَا يجد المتمسك بهَا من يُعينهُ بل يُؤْذِيه ويهينه فبصبره على ذَلِك يجازى بِرَفْعِهِ الى منَازِل الشُّهَدَاء (طس عَن أبي هُرَيْرَة) واسناده حسن

Meaning:

“(The one who adheres to my Sunna at the time of the corruption of my Umma), when it will be as he (the Prophet ﷺ) said: The trials in which the one who sits is better than the one who stands, and the one who stands is better than the one who walks, (will have the reward of a martyr) because the Sunna, at the time when corruption prevails, the one who adheres to it will not find anyone to support him; rather, he will be harmed and humiliated. So, by his patience upon that, he will be rewarded by being raised to the levels of the martyrs." (Al-Ṭabarani in al-Awsat from Abū Hurayra) **and its isnād (chain of transmission) is Hasan (good).”**

This is a clear proof that al-Munāwī considered Abdul Majīd ibn ʿAbdul ʿAzīz ibn Abī Rawwād to be a type of reliable narrator, and he did accept the narration from Musnad al-Bazzār as he affirmed the belief of the deeds of the Umma being presented to the Prophet ﷺ. See below for another example from al-Munāwī.

11. IBN HAJAR AL ASQALANI'S FINAL GRADING ON ABDUL MAJĪD IBN ABDUL AZĪZ

Abu Khuzaimah mentioned on p. 31 of his article:

> Ibn Hajr after this report said, ***the rest of the narrators are thiqah***[82].
> Meaning, Abdul Majīd was **not thiqah** according to Ibn Hajr!

Indeed, Ibn Hajar did not state that Abdul Majīd was not thiqa (trustworthy) in his personal assessment! This is an overhyped conclusion manufactured by Abu Khuzaimah as he knew very well what Ibn Hajar said in his *Taqrībul-Tahdhīb*! This is what Abu Khuzaimah mentioned on pp. 19-20:

> Ibn Hajr gives him an entry in his summarised view and says, **truthful but makes mistakes, he was a murji**. Ibn Ḥibbān was excessive[ly harsh] and said he was matruk – rejected[39].
>
> Bashar A'wad al-Ma'ruf and Shu'ayb al-Arna'ut contest Ibn Hajr's grading and assessment and say, *rather he is thiqah, he made mistakes in hadith as men do make mistakes, and he was the strongest of people while transmitting from Ibn Jurayj. There was hostility towards him due to his Irja and some [scholars of hadith] weakened him due to this reason. However, Ahmad, Ibn Ma'in, Abu Dawud, an-Nasa'i and al-Khalili said he was thiqah, ibn Adiyy said, most of those who abandoned him was due to his Irja*[40].
>
> Footnotes:
>
> *39 Ibn Hajr, Taqrībut-Tahdhīb no.4188. 620 (Dar ul-Asimah), another edition, 217-218 (Faran Academy)*
> 40 *Taqrībut-Tahdhīb Ma'a Taḥrīr Taqrībut-Tahdhīb* no.4160, 491 (Mu'assisah a-Risalah Nashirun)

Let us quote the Arabic lines from the Taqrībul-Tahdhīb of Ibn Hajar:

4160 – عبدُ المجيد بن عبد العزيز بن أبي رَوَّاد، بفتح الراء وتشديد الواو: صدوق يُخطئ وكان مرجئًا أفرطَ ابنُ حِبان، فقال: متروك، مِن التاسعة، مات سنة ست ومئتين. م 4.

Meaning:

4160 – “Abdul-Majīd ibn Abd al-Àzīz ibn Abī Rawwād, with the fatḥa on the rā' and the shadda on the wāw: Truthful (Saduq) but made (some) mistakes (yukhti), and he was a Murji'ite. Ibn Ḥibbān went to extremes and said: ‘Matrūk (abandoned),’ from the ninth (level), he died in the year 206 AH. [His hadiths are related by Muslim and in the Four Sunans].”

The late Shu’ayb al-Arna’ut (d. 2016) and Bashhar Awwad Ma’ruf gave their personal grading in their *Taḥrīr Taqrībul-Tahdhīb* (2/379) by saying in reply to the above grading by Ibn Hajar the following:

• بل: ثقةٌ، أخطأ في أحاديث كما يُخطئ الناس، وهو من أثبت الناس في ابن جريج، وإنما نُقم عليه الإرجاء، فضعفه بعضهم بسبب ذلك، وقد أطلق توثيقه: أحمد بن حنبل، وابن معين، وأبو داود، والنسائي، والخليلي. وقال ابن عدي: وعامة ما أُنكر عليه الإرجاء.

Meaning:

“Rather, he is trustworthy (thiqa). He made mistakes in ḥadīths just as people make mistakes, and he is one of the most reliable narrators from Ibn Jurayj. He was only criticized for being a Murji'ite, so some weakened him due to that. His reliability has been unrestrictedly affirmed by: Aḥmed ibn Ḥanbal, Ibn Maīn, Abū Dāwūd, al-Nasā'ī, and al-Khalīlī. Ibn Adī said: ‘Generally, what was objectionable about him was his being a Murji'ite.’”

Not only that, and as mentioned above there is also evidence that Ibn Hajar superseded the above grading in his *Taqrībul-Tahdhīb* by deeming Abdul

Majīd to be Thiqa (trustworthy) in his *Fath al-Bārī*. This shall be presented below.

As can be seen above from the Taqrīb what is noticeable is that Ibn Hajar did not accept the verdict of Ibn Ḥibbān on Abdul Majīd and thought it was excessive.

Ibn Hajar's grading of Saduq Yukhti (truthful but would make some mistakes) and examples of chains (asānīd) being declared Hasan or Sahih by himself

The following are some examples from the pen of Al-Ḥāfiẓ ibn Hajar al-ʿAsqalānī himself where he graded specific narrators to be Saduq yukhti (truthful but would make some mistakes) in his *Taqrībul-Tahdhīb*, and then subsequently he actually declared the chain with the same narrator in it to be Hasan without the need to bring independent supporting chains (shawāhid) not containing that specific narrator to re-grade it to Hasan. Simplistically, a narrator who was graded Saduq yukhti by Ibn Hajar and was in a certain chain was graded Hasan by ibn Hajar himself without bringing further corroboratory chains lacking the same narrator at hand.

1) **Shihab ibn Khirāsh** was graded as being Saduq yukhti by Ibn Hajar in his Taqrībul-Tahdhīb as follows:

2825- شهاب ابن خراش ابن حوشب الشيباني أبو الصلت الواسطي ابن أخي العوام ابن حوشب نزل الكوفة له ذكر في مقدمة مسلم صدوق يخطيء من السابعة د

Meaning:

2825- Shihāb ibn Khirāsh ibn Ḥawshab al-Shaybānī, Abū al-Ṣalt al-Wāsiṭī, the nephew of al-ʿAwwām ibn Ḥawshab, settled in Kufa. He is mentioned in the introduction of (Sahih) Muslim. (He is) **Saduq (truthful) but makes mistakes.** (He is) from the seventh (generation). "د"(Narrations found in Sunan Abi Dāwūd).

Ibn Ḥajar has recorded the following about Shihāb in his *Talkhīṣ al-Ḥabīr* (3/1021):

758 – 19861 – حديث: أنه – صلى الله عليه وسلم – كان يعتمد على قوس في خطبته.

أبو داود من حديث [الحكم]، بن حزن الكلفي في حديث أوله: وفدت إلى رسول الله – صلى الله عليه وسلم – سابع سبعة، أو تاسع تسعة، فدخلنا عليه، فقلنا:

يا رسول الله –صلى الله عليه وسلم – زرناك فادع الله لنا بخير، فأمر لنا بشيء من التمر ... الحديث.

وفيه: شهدنا الجُمُعَة معه، فقام متوكئا على عصى أو قوس، فحمد الله وأثنى عليه كلمات خفيفات.

وليس للحكم غيره. وإسناده حسن، فيه شهاب بن خراش، وقد اختلف فيه؛ وا لأكثر وثقوه.

وقد صححه ابن السكن وابن خزيمة

Meaning:

758 - 19861 - Hadith: He (ﷺ) used to lean on a bow while delivering his sermon. Abū Dāwūd from the hadith of [al-Ḥakam], ibn Ḥazn al-Kulafī in a hadith that begins with: I came as a delegate to the Messenger of Allāh (ﷺ) as the seventh of seven, or the ninth of nine. We entered upon him and said: 'O Messenger of Allāh (ﷺ), we have visited you, so pray to Allāh for good for us.' He ordered something from the dates for us... (the hadith). In it: We witnessed the Friday prayer with him. He stood leaning on a staff or a bow, and he praised Allāh and extolled Him with a few light words. Al-Ḥakam has no other (hadith) than this. **Its chain is Hasan (good). In it is Shihāb ibn Khirāsh,** and there is a difference of opinion about him; the majority considered him trustworthy. Ibn al-Sakan and Ibn Khuzayma have authenticated it."

He stated that there was difference over Shihāb ibn Khirāsh with the majority considering him reliable. The crucial point is that ibn Hajar

declared the chain as found in Sunan Abi Dāwūd to be Hasan, as well as mentioning that Ibn al-Sakan and Ibn Khuzayma authenticated the same narration.

Shuayb al-Arna'ut graded the sanad via Shihāb to be strong (qawi) in his editing of Sunan Abi Dāwūd (no. 1096). Al-Albani, who is the authority for Abu Khuzaimah also agreed with Ibn Hajar and declared the chain to be Hasan in his so called "Sahih Sunan Abi Dāwūd" (4/261). As did his late authority Zubair Ali Za'i in his notes to Sunan Abi Dāwūd (1/638):

1096. Shu'aib bin Ruzaiq said: "I sat by a Companion of the Messenger of Allāh ﷺ, by the name of Al-Ḥakam bin Ḥazn Al-Kulafi, and he began to narrate to us. He said: 'I went as part of a delegation to the Messenger of Allāh ﷺ, I was the seventh of seven people, or the ninth of nine. We visited him and said: "O Messenger of Allāh! We have come to visit you, so pray to Allāh to bless us with good." So he ordered that some dates be given to us — and the situation at that time was not good. We stayed a few days with him, and attended the Friday prayer with the Messenger of Allāh ﷺ. He stood up, supporting himself on a stick, or bow, and praised Allāh and glorified him — with words that were concise, pure and blessed. Then he said: "O people, you will not be able to handle, or will not be able to do, all that you have been commanded to, but aim to achieve righteousness and come close to it."' (*Hasan*)

Abū Dāwud said: Some of my companions confirmed some parts of this, which had fallen loose from my book.

١٠٩٦ – حدثنا سعيد بن منصور: حدثنا شهاب بن خراش: حدثنا شعيب بن رزيق الطائفي قال: جلست إلى رجل له صحبة من رسول الله ﷺ يقال له الحكم بن حزن الكلفي، فأنشأ يحدثنا قال: وفدت إلى رسول الله ﷺ سابع سبعة – أو تاسع تسعة – فدخلنا عليه فقلنا: يارسول الله! زرناك فادع الله لنا بخير، فأمر بنا، – أو أمر لنا – بشيء من التمر، والشأن إذ ذاك دون، فأقمنا بها أياما شهدنا فيها الجمعة مع رسول الله ﷺ فقام متوكئا على عصا – أو قوس – فحمد الله وأثنى عليه كلمات خفيفات طيبات مباركات، ثم قال: «أيها الناس إنكم لن تطيقوا – أو لن تفعلوا – كل ما أمرتم به ولكن سددوا وأبشروا».

قال أبو علي: سمعت أبا داود قال: ثبتني في شيء منه بعض أصحابي، وقد كان انقطع من القرطاس.

تخريج: [إسناده حسن] أخرجه أحمد: ٤/ ٢١٢ عن سعيد بن منصور به وصححه ابن خزيمة، ح: ١٤٥٢، وانظر، ح: ١١٤٥.

2) **Sharik ibn Abdullah** was graded as being Saduq yukhti by Ibn Hajar in his Taqrībul-Tahdhīb as follows:

2788– شريك ابن عبد الله ابن أبي نمر أبو عبد الله المدني صدوق يخطىء من الخامسة مات في حدود أربعين ومائة خ م د تم س ق

Meaning:

2788- “Sharīk ibn ʿAbdullāh ibn Abī Namir, Abū ʿAbdullāh al-Madanī: **Saduq (truthful) but makes mistakes**. From the fifth (level). He died around the year 140 (AH). (Narrated in the collections of) al-Bukhārī, Muslim, Abū Dāwūd, Shama’il al-Tirmidhī, al-Nasā'ī, and Ibn Mājah.”

Ibn Ḥajar recorded a narration in his Taghlīq al-Taʿlīq (4/461) as follows via the route of Sharīk:

قَرَأْتُ عَلَى فَاطِمَةَ بِنْتِ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ سُلَيْمَانَ بْنِ حَمْزَةَ أَنَّ جَعْفَرَ بن عَليّ أخْبرهُم أَنا السلَفِي أَنا أَبُو مَنْصُور الْخياط أَنا أَبُو الْقَاسِمِ بْنُ بِشْرَانَ ثَنَا دعْلج ابْن أَحْمَدَ ثَنَا يُوسُفُ الْقَاضِي ثَنَا أَبُو الرَّبِيعِ سَمِعْتُ **شَرِيكًا** عَنْ عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ ابْنُ عُقَيْلٍ عَنِ الرُّبَيِّعِ بِنْتِ مُعَوِّذٍ قَالَتْ اخْتَلَعْتُ مِنْ زَوْجِي بِمَا دُونَ عِقَاصِ رَأْسِي فَأَجَازَ ذَلِكَ عُثْمَانُ بْنُ عَفَّانَ **إِسْنَادُهُ حَسَنٌ**

Meaning:

“I read to Fāṭima bint Muḥammad ibn Aḥmed from Sulaymān ibn Ḥamza that Jaʿfar ibn ʿAlī informed them (saying) al-Silafī informed us (saying) Abū Manṣūr al-Khayyāṭ informed us (saying) Abūl-Qāsim ibn Bishrān narrated to us (saying) Daʿlaj ibn Aḥmed narrated to us (saying) Yūsuf al-Qāḍī narrated to us (saying) Abū al-Rabīʿ narrated to us (saying): I heard **Sharīk** from ʿAbdullāh ibn Muḥammad ibn ʿUqayl from al-Rubayyi' bint Muʿawwidh, she said:

‘I sought khula (a divorce) from my husband for less than my head-tie (i.e., for a small amount). ʿUthmān ibn ʿAffān approved of that.’ ***Its chain of transmission is Hasan (good).”***

Ibn Hajar thus stated that the chain was Hasan (good).

3) **Ma’qil ibn Ubaydullah al-Jazari** was graded as being Saduq yukhti by Ibn Hajar in his Taqrībul-Tahdhīb as follows:

6797– معقل ابن عبيد الله الجزري أبو عبد الله العبسي بالموحدة مولاهم صدوق يخطىء من الثامنة مات سنة ست وستين م د س

Meaning:

"6797 – “Maʿqil ibn ʿUbayd Allāh al-Jazarī, Abū ʿAbd Allāh al-ʿAbsī, with the "b" (bāʾ), their freedman, **Saduq (truthful) but makes mistakes**, from the eighth class, he died in the year 66 AH. (Narrated in the collections of) Muslim, Abū Dāwūd, and al-Nasāʾī.”

Ibn Ḥajar mentioned the following in his *Talkhīṣ al-Ḥabīr* (2/896-97) via the route of Maʿqil:

635 – [1694]– حديث عمر: السنة إذا انتصف شهر رمضان أن يلعن الكفرة في الوتر، بعد ما يقول سمع الله لمن حمده.

رويناه في "فوائد أبي الحسن بن زرقويه"، عن عثمان بن السماك، عن محمَّد ابن عبد الرحمن بن كامل، عن سعيد بن حفص، قال: قرأنا على معقل عن الزّهري، عن عبد الرحمن بن عبد القاري: أن عمر خرج ليلة في شهر رمضان، وهو معه، فرأى أهل المسجد يصلون أوزاعًا متفرقِّين، فأمر أبي بن كعب أن يقوم بهم في شهر رمضان، فخرج عمر والناس يصلّون بصلاة قارئهم، فقال: نعمت البدعة هذه، والتي ينامون عنها أفضل من التي يقومون. يريد آخر اللّيل وكانوا يقومون في أوّله، وقال: السنة إذًا انتصف شهر رمضان أن يلعن الكفرة في آخر ركعة من الوتر، بعد ما يقول القارئ: سمع الله لمن حمده، ثم يقول: اللهم العن الكفرة. وإسناده حسن.

Meaning:

635 - [1694] – “Hadith of ʿUmar: The Sunna is that when the middle of the month of Ramadan is reached, the disbelievers should be cursed in the Witr prayer, after saying "Samiʿa Allāhu liman ḥamidah" (Allāh hears those who praise Him).

We narrated it in Fawā'id Abī al-Ḥasan ibn Zarqūyah, from ʿUthmān ibn al-Sammāk, from Muḥammad ibn ʿAbd al-Raḥmān ibn Kāmil, from Saʿīd ibn Ḥafṣ, who said: We recited to **Maʿqil** from al-Zuhrī, from ʿAbd al-Raḥmān ibn ʿAbd al-Qārī:

That ʿUmar went out one night in the month of Ramadan, and he was with him. He saw the people in the mosque praying in separate groups. So he ordered Ubay ibn Kaʿb to lead them in prayer during the month of Ramadan. ʿUmar went out and the people were praying following the prayer of their reciter. He said:

‘What an excellent innovation this is. And that which they sleep, and miss is better than that which they are performing.’ He meant the last part of the night, while they used to perform (prayers) in its beginning.

And he (ʿUmar) said: "The Sunna is that when the middle of the month of Ramadan is reached, the disbelievers should be cursed in the last rakʿah (unit) of the Witr prayer, after the reciter says: 'Samiʿa Allāhu liman ḥamidah,' then he says: 'O Allāh, curse the disbelievers.’ **And its chain is Hasan (good).”**

Hence, he graded the above chain of transmission (sanad) with Ma’qil in it to be Hasan (good).

4) **Khālid ibn Khidāsh** was graded as being Saduq yukhti by Ibn Hajar in his Taqrībul-Tahdhīb as follows:

1623– خالد ابن خداش بكسر المعجمة وتخفيف الدال وآخره معجمة أبو الهيثم المهلبي مولاهم البصري صدوق يخطىء من العاشرة مات سنة أربع وعشرين بخ م كد س

Meaning:

“1623 - Khālid ibn Khidāsh (with a kasrah on the first letter khā' and a light dāl, and the last letter is shīn), Abū al-Haytham al-Muhallabī, their freed slave, al-Baṣrī: Ṣadūq (truthful) but makes mistakes. From the tenth level. He died in the year 224 (AH). (Mentioned by) al-Bukhārī in his al-Adab al-Mufrad, Muslim, Abū Dāwūd in Musnad Mālik, and al-Nasā'ī.”

Ibn Ḥajar recorded a narration in his *Taghlīq al-Taʿlīq* (4/372) from Ibn Abī al-Dunyā who gave a sanad running via Khālid ibn Khidāsh as follows:

أما الْمَوْقُوف فَرَوَاهُ ابْن أبي الدُّنْيَا فِي كتاب الْفرج بعد الشدَّة قَالَ ثَنَا خَالِد ابْن خِدَاش ثَنَا عَبْدُ اللَّهِ بْنُ زَيْدُ بْنُ أَسْلَمَ عَنْ أَبِيهِ عَنْ أَسْلَمَ أَنَّ أَبَا عُبَيْدَةَ حَضَرَ فَكَتَبَ إِلَيْهِ عُمَرُ يَقُولُ مَهْمَا يَنْزِلُ بِامْرِئٍ شِدَّةٌ يَجْعَلُ اللَّهُ لَهُ بَعْدَهَا فَرَجًا وَإِنَّهُ لَنْ يَغْلِبَ عُسْرٌ يُسْرَيْنِ هَذَا إِسْنَادٌ حَسَنٌ

Meaning:

As for the Mawqūf (hadith), Ibn Abī al-Dunyā narrated it in his book "al-Faraj baʿd al-Shiddah" (Relief after Hardship). He said: Khālid ibn Khidāsh narrated to us, (saying) ʿAbdullāh ibn Zayd ibn Aslam narrated to us, from his father, from Aslam:

That Abū ʿUbayda was present, and ʿUmar wrote to him saying: ‘Whenever a hardship befalls a person, Allāh will make a relief for him after it. And a hardship will not overcome two eases.’ **This chain of transmission is Hasan (good).**

Hence, ibn Hajar graded this sanad to be Hasan.

5) **Yaḥyā ibn Sulaymān** was graded as being Saduq yukhti by Ibn Hajar in his *Taqrībul-Tahdhīb* as follows:

7564- يحى ابن سليمان ابن يحي ابن سعيد الجعفي أبو سعيد الكوفي نزيل مصر صدوق يخطىء

من العاشرة مات سنة سبع أو ثمان وثلاثين خ ت

Meaning:

"7564- Yaḥyā ibn Sulaymān ibn Yaḥyā ibn Saʿīd al-Juʿfī, Abū Saʿīd al-Kūfī, a resident of Egypt: Ṣadūq (truthful) but makes mistakes. From the tenth level. He died in the year 237 or 238 (AH). (Recorded in the collections of) al-Bukhārī, and al-Tirmidhī."

Ibn Ḥajar in his *Taghlīq al-Taʿlīq* (2/72) declared a chain via Yaḥyā ibn Sulaymān to be Ṣaḥīḥ as follows:

أخبرني بذلك أبو علي المهدوي بسنده الآتي قريبا إلى عبد الرحمن بن محمد بن إسحاق العبدي أنا أبي أنا محمد بن أبي خراسان ثنا أبو النضر محمد بن أحمد ابن النضر ثنا محمد بن إسماعيل البخاري ثنا يحي بن سليمان حدثني ابن وهب أخبرني يحي بن أيوب عن عبد الله بن جنادة عن أبي عبد الرحمن الحبلى أنه أتى عبد الله يعني ابن عمرو بكتاب فيه أحاديث فقال أصلحك الله انظر في هذا الكتاب فما عرفت منه تركته وما لم تعرفه محوته فنظر فيه قال فعرضت عليه حتى فرغت منه ثم دعا بغدائه فتغدى وهذا إسناد صحيح

Meaning:

Abū ʿAlī al-Mahdawī informed me of that with his chain, which will be mentioned soon, to ʿAbd al-Raḥmān bin Muḥammad bin Isḥāq al-ʿAbdī, (who said) my father informed me, (who said) Muḥammad bin Abī Khurāsān informed us, (who said) Abū al-Naḍr Muḥammad bin Aḥmad bin al-Naḍr narrated to us, (who said) Muḥammad bin Ismāʿīl al-Bukhārī narrated to us, (who said) **Yaḥyā ibn Sulaymān** narrated to us, (who said) Ibn Wahb narrated to me, (who said) Yaḥyā bin Ayyūb informed me, from ʿAbdullāh bin Junāda, from Abū ʿAbd al-Raḥmān al-Ḥubulī that he came to ʿAbdullāh - meaning Ibn ʿAmr - with a book containing ḥadīths. He said, 'May Allāh keep you well, look into this book. Whatever you recognize from it, I have left it, and whatever you do not recognize, I have erased it.' He looked into it. (Abū ʿAbd al-Raḥmān) said, 'I presented it to him until I finished it. Then he called for his lunch and had lunch.'" **This chain is Sahih (authentic).**

6) **Khālid ibn ʿAbd al-Raḥmān ibn Bukayr al-Sulamī** was graded as being Saduq yukhti by Ibn Hajar in his Taqrībul-Tahdhīb as follows:

1650– خالد ابن عبد الرحمن ابن بكير السلمي أبو أمية البصري صدوق يخطىء من الثامنة خ ت س

Meaning:

“1650- Khālid ibn ʿAbd al-Raḥmān ibn Bukayr al-Sulamī, Abū Umayyah al-Baṣrī: Ṣadūq (truthful) but makes mistakes. From the eighth level. (Recorded in the collections of) al-Bukhārī, al-Tirmidhī and al-Nasā'ī.”

Ibn Ḥajar mentioned the following narration via Khālid in his *Taghlīq al-Taʿlīq* (2/353):

قَالَ الْبَيْهَقِيُّ أَنا أَبُو عَبْدِ اللهِ الْحَافِظُ حَدَّثَنِي أَحْمَدُ بْنُ [الْحَسَنِ] الشَّافِعِيُّ ثَنَا جَعْفَرُ بْنُ أَحْمَدَ الْحَافِظُ ثَنَا إِسْحَاقُ (بْنُ) إِبْرَاهِيمَ مِنْ كِتَابِهِ آخِرَ مَجْلِسٍ جَلَسَهُ ثُمَّ مَاتَ أَنا ابْنُ مَهْدِيٍّ عَنْ خَالِدِ بْنِ عَبْدِ الرَّحْمَنِ

السُّلَمِيّ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ قَالَ إِنَّمَا الْغسْل على من تجب عَلَيْهِ الْجُمُعَةُ وَالْجُمُعَةُ عَلَى مَنْ يَأْتِي عَلَى أَهْلِهِ

خَالِد قَالَ أَبُو حَاتِم صَدُوق لَا بَأْس بِهِ

قلت ويكفيه رِوَايَة ابْن مهْدي عَنهُ وَقد أخرج لَهُ البُخَارِيّ فِي صَحِيحه **فالإسناد صَحِيح**

Meaning:

"Al-Bayhaqī said: Abū ʿAbdullāh al-Ḥāfiẓ informed us, Aḥmed bin [al-Ḥasan] al-Shāfiʿī narrated to me, Jaʿfar bin Aḥmed al-Ḥāfiẓ narrated to us, Isḥāq (bin) Ibrāhīm narrated to us from his book in the last session he sat, then he died, Ibn Mahdī narrated to us, from Khālid bin ʿAbd al-Raḥmān al-Sulamī, from Nāfiʿ, from Ibn ʿUmar, who said:

'Ghusl (full-body bath) is only obligatory upon the one for whom Jumuʿa (Friday prayer) is obligatory, and Jumuʿa is obligatory upon the one who has relations with his wife.'

Abū Ḥātim said about Khālid: 'Ṣadūq (truthful), there is no problem with him.'

I (the author) say: It is sufficient for him that Ibn Mahdī narrated from him, and al-Bukhārī has included his narrations in his Ṣaḥīḥ. Therefore, **the chain is Ṣaḥīḥ (authentic)."**

Hence, he declared the chain via Khālid to be Sahih despite grading him to be Saduq yukhti in his *Taqrībul-Tahdhīb*.

7) ʿ**Umar ibn Abī Salama** was graded as being Saduq yukhti by Ibn Hajar in his *Taqrībul-Tahdhīb* as follows:

4910– عمر ابن أبي سلمة ابن عبد الرحمن ابن عوف الزهري قاضي المدينة صدوق يخطىء من السادسة قتل بالشام سنة اثنتين وثلاثين مع بني أمية خت

Meaning:

“4910- ʿUmar ibn Abī Salama ibn ʿAbd al-Raḥmān ibn ʿAwf al-Zuhrī, the judge of Madina: Ṣadūq (truthful) but makes mistakes. From the sixth level. He was killed in Syria in the year 132 (AH) along with the Umayyads. (Recorded in the collections of) al-Bukhārī in ta’liq form.”

Ibn Hajar mentioned the following in his *Fath al-Bārī* (13/327):

وبن أَبِي مَسْلَمَةَ[186] اسْمُهُ عُمَرُ فِيهِ مَقَالٌ وَلَكِنَّ **حَدِيثَهُ حَسَنٌ**

Meaning:

"And Ibn Abī Maslama[187], whose name is ʿUmar**, there is some criticisms about him, but his hadith is Ḥasan (good)."**

Abdul Majīd ibn Abdul Aziz, as mentioned in the chain of narrators in Musnad al-Bazzār , should be evaluated in this manner: His hadiths can be classified as Hasan (good) or even Sahih (authentic) in certain cases, given that the remaining narrators in the chain are reliable and no other hidden defects (Illa) become evident upon closer examination. The overall authenticity of his narrations depends on the strength of the entire chain and the absence of any subtle flaws that might be discovered through meticulous analysis.

[186] This is a typographical error in the printed edition of *Fath al-Bari* as it should be Ibn Abi Salama (not Ibn Abi Maslama) as ibn Hajar mentioned it like that a few lines before by mentioning the hadith from Sunan Abi Dawud (no. 4328).

[187] It is Ibn Abi Salama as the last footnote clarified.

Before providing evidence that Ibn Hajar al-ʿAsqalānī left a later grading on Abdul Majīd that superseded the grading in his *Taqrībul-Tahdhīb* it is worth mentioning what the likes of Abu Khuzaimah and his disgraced friend Abu Hibban thought about my mention of a final grading for another narrator known as Kathīr ibn Zayd. In their feeble and incompetent attempt to weaken a narration about the Sahabi Abu Ayyub al-Ansari (ra) they said the following on p. 578 with frenzied enragement:

> So what is this immature tactic of always saying, "*his final grading*." Abul Hasan Hussain Ahmed should refrain from this and stop imposing his distortions on the grading of the scholars of hadeeth. **Final grading, what trickery!!! This lying on the scholars with regards to saying Final grading must stop.**

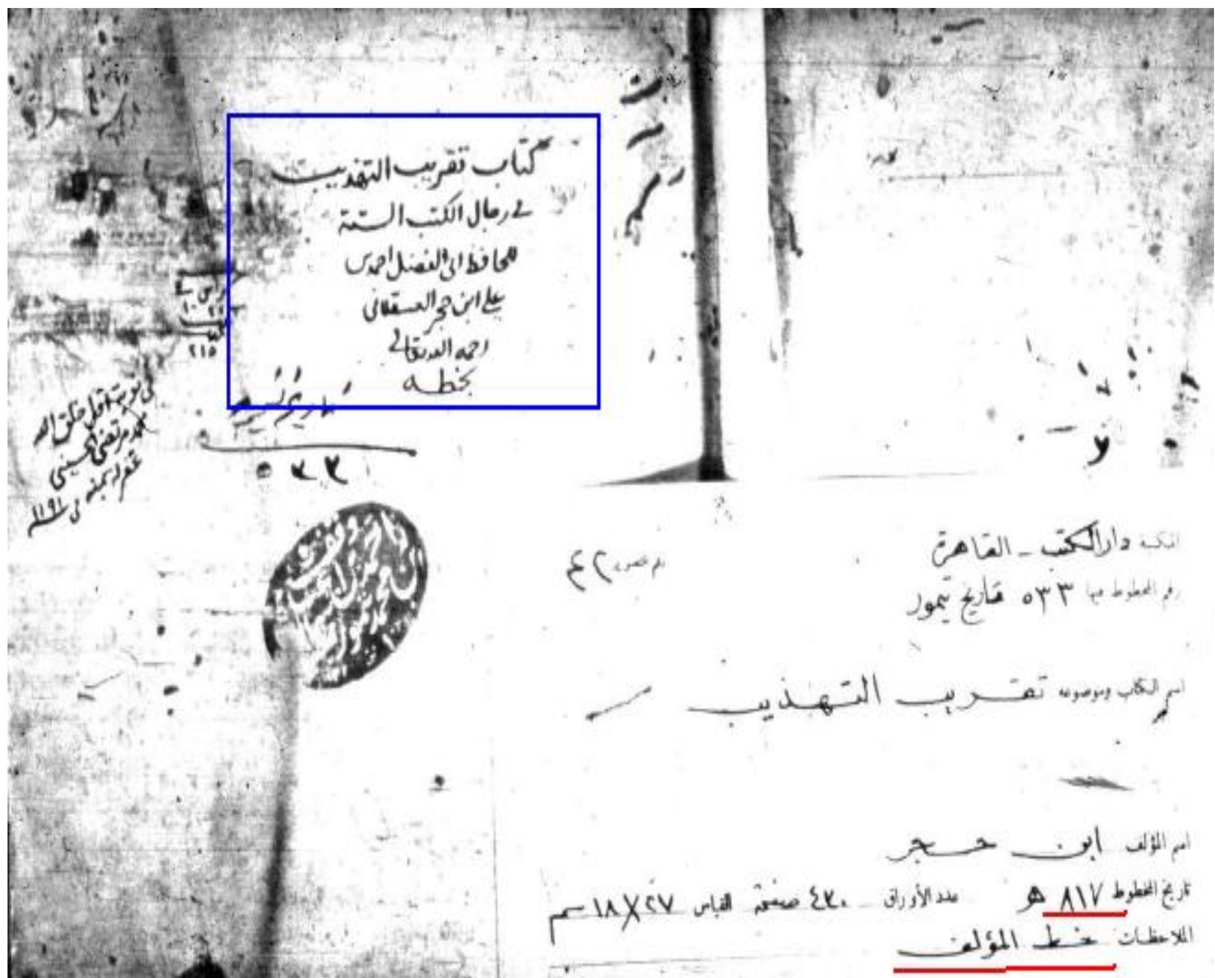
The above has been responded to in kind in 5 volumes[188] back in January 2024 and now another final grading with regard to Abdul Majīd shall be presented below.

[188] Available to download here – https://archive.org/download/abu-ayyub-al-ansari-and-the-noble-grave-5-vols/Abu%20Ayyub%20al%20Ansari%20and%20the%20Noble%20Grave_5%20vols.pdf

When the Taqrībul-Tahdhīb of Al-Ḥāfiẓ ibn Hajar was compiled:

Al-Ḥāfiẓ ibn Hajar al-ʿAsqalānī **completed his *Taqrībul-Tahdhīb* in the year 817 AH** as the manuscript found in Darul Kutub al-Misriyya[189]affirmed, while *Fath al-Bārī* was compiled over a 25-year period between the years 817 AH to 842 AH.

The manuscript being referred to was compiled in the actual handwriting of Al-Ḥāfiẓ ibn Hajar and the manuscript library in Egypt that now possesses it have looked over it and seen that it was completed by its author in 817 AH. Here is positive proof from the title page of this unique manuscript:



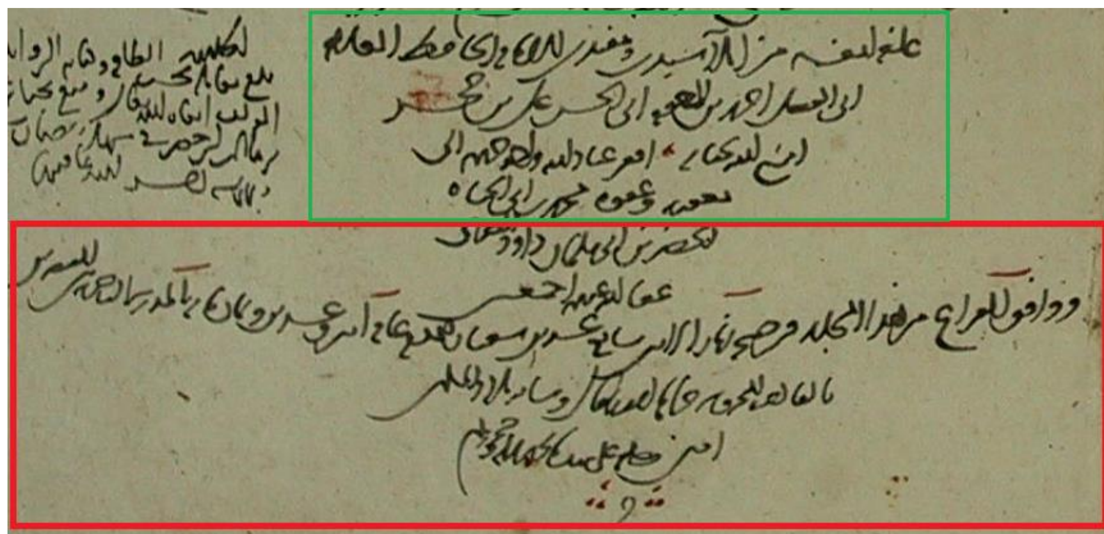
[189] No. 533 of the Taymur collection. This copy is in the handwriting of al-Hafiz ibn Hajar, and I have a digitised copy of it in my possession.

The first red underlined part mentioned 817 AH as the manuscript date, and the second line mentioned it is the actual handwritten copy of the compiler, Al-Ḥāfiẓ ibn Hajar al-ʿAsqalānī. In later times this copy was owned by the Muhaddith, Al-Ḥāfiẓ Muhammad Murtada al-Zabidi and his handwriting and name is visible on the left side of the title page with the date 1191 AH.

When the Fatḥ al-Bārī of Al-Ḥāfiẓ ibn Hajar was compiled:

In the Süleymaniye manuscript library in Istanbul, Türkiye, there is a manuscript of *Fath al-Bārī* stored under the Mahmud Pasha collection. The catalogue mentioned it is available in 13 volumes with the call numbers 79-91, and dated 822AH, while the last two volumes are from 829AH.

Manuscript no. 79 has a colophon mentioning the name of a scribe and the date of inscription. This being Muhammad ibn Abī al-Ḥayāt al-Khiḍr ibn Abī Sulaymān Dāwūd al-Misrī in the year 822AH. These details are present on folio 317b as follows:



The above manuscript (no. 79) has been discussed in an article entitled *Revision in the Manuscript Age: New Evidence of Early Versions of Ibn Ḥajar's Fatḥ al-Bārī*[190] by an American writer known as Joel Blecher. He has deciphered the above lines with the assistance of other researchers by stating:

The green boxed area (Fig. 1):

The colophon of Mahmud Paşa 79 that states the work was copied "from the dictation" of "al-Imām al-Ḥāfiẓ" Abū al-Faḍl Ibn Ḥajar.

[190] One may see the full article here - https://www.journals.uchicago.edu/doi/full/10.1086/690766

The red boxed area (Fig. 2):

The colophon of Mahmud Paşa 79 states that the volume was completed on the last hour before dawn on **Monday, Shaʿbān 17th, 822** / September 18th, 1419.

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See Fig. 1: *ʿallaqahu li-nafsih min imlāʾ sayyidī wa-mufīdī al-Imām al-Ḥāfiẓ al-ʿAlīm /1/ Abī al-Faḍl Aḥmad al-Maḥmūd Abī al-Ḥasan ʿAlī ibn Ḥajar /2/ amtaʿ Allāh bi-hayātihi afqar ʿibād Allāh wa-aḥwājuhum ilā /3/ maghfiratihi wa-ʿafwihi Muḥammad ibn Abī al-Ḥayāt /4/ al-Khiḍr ibn Abī Sulaymān Dāwūd al-Miṣrī /5/ ʿafā Allāh ʿanhum ijmaʿīn /6/*[10]

See Fig. 2: *wa-wāfiq al-farāgh min hādhā al-mujallad fī ṣabīḥat nahār al-ithnayn sābiʿ ʿishrīn shaʿbān muʿaẓẓam ʿām ithnayn wa-ʿishrīn wa-thamānī miʾa bi'l-madrasa al-Nāṣiriyya Bayn al-Qaṣrayn /1/ bi'l-Qāhira al-Maḥrūsa ḥamāha Allāhu taʿālā wa-sāʾir bilād al-Muslimīn /2/*[11]

Footnotes no. 10-11 mentioned:

[10] . Süleymaniye Library Istanbul, Mahmud Paşa 79, f. 317a. My thanks to Drs. Frédéric Bauden, Cécile Bonmairage, and Issam Eido[191] and for their assistance in deciphering the text of the colophon and audition statements that follow. Mairaj Syed and one of the anonymous reviewers also provided helpful comments on drafts of these passages. Any errors or misreadings are my own.

[11] . Mahmud Paşa 79, f. 317a.

What is known for sure is that Al-Ḥāfiẓ ibn Hajar completed his Fatḥ al-Bārī, in the year 842AH. Al-Ḥāfiẓ Shamsuddin al- Sakhāwī (d. 902 AH), the prominent student of Ibn Hajar has left a biography of his teacher entitled *al-Jawāhir wa'l-Durar* where he has mentioned points about *Fath al-Bārī*. He mentioned that Ibn Hajar started to dictate the work in the year 817AH and completed it on the 1st of Rajab in the year 842AH. Al- Sakhāwī said the following in his named work:[192]

[191] A Syrian Hanafi scholar and student of the late Shaykh, Dr. Nurud-Din Itr (d. 2020).
[192] See al-Jawāhir wa'l-Durar (2/675, Beirut: Dār Ibn Ḥazm, 1999).

“The explanation of al-Bukhārī, titled "Fatḥ al-Bārī", is the most magnificent of his works in general, the most beneficial for students in the East and West, the greatest in value, and the most well-known in terms of mention. I saw in the handwriting of its author before its completion the following text:

"If it were not for the fear of self-admiration, I would have explained what deserves to be described about this book. However, praise be to Allāh for what He has bestowed, and I ask Him to assist in completing it out of His favour and bounty."

The beginning of it was in the early part of the year 817 AH by way of dictation. Then, he started writing it with his own handwriting, circulating it among the students gradually. They would gather on a day of the week for comparison and discussion, with the recitation of our esteemed teacher Ibn Khaḍr, until it was completed on the first day of Rajab in the year 842 AH, apart from what was appended to it after that. It was not finished until shortly before the death of the author.

It came in the handwriting of its author in thirteen volumes, and it was written in ten, twenty, thirty, and more or less.”

These dates have also been mentioned by Ibn Hajar in his *Intiqād al-I’tirād*[193] in the following words:

“So, I began an intermediate explanation which I titled "Fatḥ al-Bārī bi-Sharḥ al-Bukhārī". After about five years or so, around a quarter of it had been written in an exemplary manner. A group of skilled students of knowledge had gathered with me, and they agreed with me on editing this explanation by me writing the notebook, then each of them would obtain copies of it. Then one of them would read it while his companions would compare their copies with it, along with researching and editing.

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[193] 1: 7.

The volume would not be completed except after it had been compared and edited from that review. The entire commentary was completed in that short period of time due to this benefit, until Allāh Almighty facilitated its completion in the month of Rajab in the year 842 AH."

Ibn Hajar declared ʿAbdul-Majīd ibn ʿAbd al-ʿAzīz ibn Abī Rawwād to be from the Thiqat (trustworthy narrators) in his Fath al-Bārī:

In al-Mu'jam al-Awsat (4/65) of al-Tabarani is the following narration:

3622 - حَدَّثَنَا سَعِيدُ بْنُ مُحَمَّدِ بْنِ سَعِيدِ بْنِ سَلْمِ بْنِ عُبَيْدِ اللَّهِ بْنِ أَبِي بَكْرَةَ أَبُو هَمَّامٍ الْبَكْرَاوِيُّ قَالَ: نا عَبْدُ اللَّهِ بْنُ عُمَرَ الْخَطَّابِيُّ قَالَ: نا عَبْدُ الْمَجِيدِ بْنُ عَبْدِ الْعَزِيزِ بْنِ أَبِي رَوَّادٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «مَنْ لَمْ يَدَعِ الْخَنَا وَالْكَذِبَ، فَلَا حَاجَةَ لِلَّهِ فِي أَنْ يَدَعَ طَعَامَهُ وَشَرَابَهُ»

لَمْ يَرْوِ هَذَا الْحَدِيثَ عَنِ ابْنِ جُرَيْجٍ، إِلَّا عَبْدُ الْمَجِيدِ، تَفَرَّدَ بِهِ: عَبْدُ اللَّهِ بْنُ عُمَرَ الْخَطَّابِيُّ، وَلَا يُرْوَى عَنْ أَنَسٍ إِلَّا بِهَذَا الْإِسْنَادِ "

Meaning:

3622 - Saʿīd ibn Muḥammad ibn Saʿīd ibn Salm ibn ʿUbaydullāh ibn Abī Bakra, Abū Hammām al-Bakrāwī narrated to us, he said: ʿAbdullāh ibn ʿUmar al-Khaṭṭābī narrated to us, he said: **ʿAbdul-Majīd ibn ʿAbd al-ʿAzīz ibn Abī Rawwād** narrated to us, from Ibn Jurayj, from Thābit, from Anas ibn Mālik, who said: The Messenger of Allāh ﷺ said: "Whoever does not abandon obscenity and falsehood, then Allāh has no need for him to abandon his food and drink."

No one narrated this hadith from Ibn Jurayj except ʿAbd al-Majīd. ʿAbdullāh ibn ʿUmar al-Khaṭṭābī is the only one who narrated it from him. And it is not narrated from Anas except through this chain.

Ibn Hajar in his Fath al-Bārī (4/117) mentioned the above as follows:

قُلْتُ وَحَدِيثُ أَنَسٍ أَخْرَجَهُ الطَّبَرَانِيُّ فِي الْأَوْسَطِ بِلَفْظِ مَنْ لَمْ يَدَعِ الْخَنَا وَالْكَذِبَ وَرِجَالُهُ ثِقَاتٌ

Meaning:

"I (Ibn Hajar) said: The ḥadīth of Anas was narrated by al-Ṭabarānī in (his book) al-Awsaṭ with the wording: 'Whoever does not abandon obscenity and falsehood,' and its narrators are trustworthy (thiqāt)."

Hence, the final grading by Ibn Hajar on ʿAbdul-Majīd ibn ʿAbd al-ʿAzīz ibn Abī Rawwād was the elevated grading known as thiqa (trustworthy) which is higher than what he mentioned in his earlier Taqrībul-Tahdhīb. Another example from Fath al-Bārī containing a chain with ʿAbdul-Majīd was mentioned earlier on and requoted:

Al-Ḥāfiẓ ibn Hajar al-ʿAsqalānī has mentioned in his Fath al-Bārī (2/100) the following:

أَخْرَجَ الْبَيْهَقِيُّ مِنْ طَرِيقِ مُوسَى بْنِ عُقْبَةَ عَنْ سَالِمٍ أَبِي النَّضْرِ أَنَّ النَّبِيَّ ﷺ كَانَ يَخْرُجُ بَعْدَ النِّدَاءِ إِلَى الْمَسْجِدِ فَإِنْ رَأَى أَهْلَ الْمَسْجِدِ قَلِيلًا جَلَسَ حَتَّى يَجْتَمِعُوا ثُمَّ يُصَلِّي وَإِسْنَادُهُ قَوِيٌّ مَعَ إِرْسَالِهِ

Meaning:

"Al-Bayhaqi narrated through the route of Musa bin 'Uqba, from Salim Abu An-Nadr, that the Prophet ﷺ used to go out to the masjid after the call (to prayer). If he saw the people in the masjid were few, he would sit until they gathered, then he would pray. **Its chain is strong (qawi)** despite being mursal."

This is a clear indication that Al-Ḥāfiẓ ibn Hajar considered Abdul Majīd ibn Abdul Aziz to be a type of reliable narrator as he deemed the above isnād found in Sunan al-Bayhaqi to be strong. The narration from *al-Sunan al-Kubra* (3/347) of al-Bayhaqi as edited by Abdullah al-Turki:

2315 – **أخبرَنا أبو الحسنِ محمدُ بنُ أحمدَ بنِ الحسنِ البَزّازُ ببغدادَ، أخبرَنا عبدُ اللَّهِ بنُ محمدِ بنِ إسحاقَ الفاكِهِيُّ بمَكَّةَ، أخبرَنا أبو يَحيَى عبدُ اللَّهِ بنُ أحمدَ بنِ زكريا بنِ الحارِثِ بنِ أبي مَسَرَّةَ، حدثنا أبى، حدثنا عبدُ المَجيدِ بنُ عبدِ العَزيزِ، عن ابنِ جُرَيجٍ، أخبرَنِي موسَى بنُ عُقبَةَ، عن سالِمٍ أبى النَّضرِ، أن النبيَّ – صلى الله عليه وسلم – كان يَخرُجُ بعدَ النّداءِ إلى المَسجِدِ، فإذا رأَى أهلَ المَسجِدِ قَليلًا جَلَسَ حَتَّى يَرَى مِنهُم جَماعَةً ثم يُصَلِّي، وكانَ إذا خَرَجَ فرأَى جَماعَةً أقامَ الصَّلاةَ.**

Meaning:

2315 – Abul Hasan Muhammad bin Ahmed bin al-Hasan al-Bazzaz informed us in Baghdad, 'Abdullah bin Muhammad bin Ishaq al-Fakihi informed us in Makka, Abu Yahya 'Abdullah bin Ahmad bin Zakariya bin al-Harith bin Abi Masarra narrated to us, my father narrated to us, **'Abdul-Majīd bin 'Abd al-'Aziz narrated** to us from Ibn Jurayj, Musa bin 'Uqba informed me from Salim Abu al-Nadr that the Prophet ﷺ used to go out to the masjid after the call to prayer. If he saw few people in the masjid, he would sit until he saw a group (had gathered), then he would pray. And if he went out and saw a group, he would establish the prayer.

Note, Al-Ḥāfiẓ ibn Hajar did not state that Abdul Majīd committed tadlis when narrating from Ibn Jurayj as he used the expression 'an' (عن).

The majority considered Abdul Majīd to be a reliable type of narrator

Abu Khuzaimah said on p. 27 of his article:

> Zubayr Ali Za'i in his checking of *Kitab adh-Dhu'afa* under Abdul Majīd s entry he says, *he is weak due to his memory and* ***the majjority [of the scholars of hadith] weakened him****. Al-Uqayli 3:96 brings an entry for him. Muslim transmitted from while corroborating with others [i.e. another narrator] he was used in the four sunans ….. and he is also a mudallis (refer to Ṭabaqāt al- Mudallisin with my checking 82:3)*[68].
>
> Footnote:
>
> [68] Zubayr Ali Za'i, *Tuhfa al-Aqwiya' Fi Tahqiq Kitab adh-Dhu'afa*, no.242, 76-77

Reply:

It has been demonstrated that a few of the cases where early authorities made Jarh on Abdul Majīd were of the unexplained type of criticism[194] and thus not acceptable in finalizing the overall status of Abdul Majīd . On the contrary to what Zubair Ali Za'i said there are scholars of the past who gave the ruling that Abdul Majīd was deemed reliable/trustworthy by the majority of scholars.

Al-Busayri said the majority deemed Abdul Majīd to be trustworthy and that was his own verdict

[194] This was also said in response to Farid al-Bahraini when it was said earlier on: "Farid al-Bahraini from the admirers of al-Albani also mentioned examples of those who made some form of Jarh on Abdul Majīd ibn Abdul Aziz and proceeded to conclude with the following words here - https://x.com/Farid_0v/status/1534426992694657024 (Date: 8-6-22):

'In conclusion, there are at least fourteen classical scholars that have made disparaging claims against Abdulmajeed. However, if you only came across anon's thread, you'd think that it was only one.'

Once again, he too like Abu Khuzaimah did not display fairness and honesty in explaining how many of the examples of Jarh are actually detailed criticism (Jarh mufassar), and thus acceptable as part of the process to determine the overall reliability of Abdul Majīd !"

Ḥāfiẓ Shihāb al-Dīn al-Būṣayrī (d. 840 AH) mentioned that the majority of scholars declared ʿAbd al-Majīd to be trustworthy in his *Miṣbāḥ al-Zujāja fī Zawāʾid Ibn Mājah* (1/677, no. 391):

حَدثنَا كثير بن عبيد الْحِمصِي

حَدثنَا عبد الْمجِيد بن عبد الْعَزِيز عَن معمر عَن الْأَعْمَش عَن إِبْرَاهِيم عَن عَلْقَمَة قَالَ خرجت مَعَ عبد الله إِلَى الْجُمُعَة فَوجدَ ثَلَاثَة قد سَبَقُوهُ

فَقَالَ رَابِع أَرْبَعَة

وَمَا رَابِع أَرْبَعَة بِبَعِيد

إِنِّي سَمِعت رَسُول الله صلى الله عَلَيْهِ وَسلم يَقُول إِن النَّاس يَجْلِسُونَ من الله يَوْم الْقِيَامَة على قدر رَوَاحهمْ إِلَى الْجُمُعَات

الأول وَالثَّانِي وَالثَّالِث

ثمَّ قَالَ رَابِع أَرْبَعَة

وَمَا رَابِع أَرْبَعَة بِبَعِيد

هَذَا إِسْنَاد فِيهِ مقَال عبد الْمجِيد هَذَا هُوَ ابْن عبد الْعَزِيز ابْن أبي رواد وَإِن أخرج لَهُ مُسلم فِي صَحِيحه فَإِنَّمَا أخرج لَهُ مَقْرُونا بِغَيْرِهِ فقد كَانَ شَدِيد الإرجاء دَاعِيَة إِلَيْهِ لَكِن وَثَّقَهُ الْجُمْهُور أَحْمد وَابْن معِين وَأَبُو دَاوُد وَالنَّسَائِيّ وَلينه أَبُو حَاتِم وَضَعفه ابْن حبَان وَبَاقِي رجال الْإِسْنَاد حسن رَوَاهُ ابْن أبي عَاصِم من هَذَا الْوَجْه بِإِسْنَاد حسن وَرَوَاهُ الطَّبَرَانِيّ فِي الْكَبِير من حَدِيث عبد الله بن مَسْعُود أَيْضا

Meaning:

Kathīr ibn ʿUbayd al-Ḥimṣī narrated to us, ʿAbd al-Majīd ibn ʿAbd al-ʿAzīz narrated to us, from Maʿmar, from al-Aʿmash, from Ibrāhīm, from ʿAlqamah, who said:

I went out with ʿAbdullāh to the Friday prayer, and he found that three people had preceded him. So he said, "The fourth of four, and the fourth of four is not far off. Indeed, I heard the Messenger of Allāh ﷺ say: 'Indeed, the people will sit with Allāh on the Day of Resurrection according to their early

departure for the Friday prayers - the first, the second, and the third.'" Then he said, "The fourth of four, and the fourth of four is not far off."

This chain of narration has some points of contention. This ʿAbdul-Majīd is Ibn ʿAbd al-ʿAzīz ibn Abī Rawwād, and although Muslim included him in his Ṣaḥīḥ, he only included him alongside others. He was a staunch Murji'ite and a proponent of Irjā'. **However, the majority of scholars,** such as Aḥmed, Ibn Maʿīn, Abū Dāwūd, and al-Nasā'ī, deemed him **trustworthy**. Abū Ḥātim considered him weak, and Ibn Ḥibbān deemed him weak. The rest of the narrators in the chain are good.

Ibn Abī ʿĀṣim narrated it from this chain with a good chain of narration, and al-Ṭabarānī narrated it in al-Kabīr from the ḥadīth of ʿAbdullāh ibn Masʿūd as well.

The above chain of transmission was declared to be Ḥasan (good) by **Ḥāfiẓ al-Mundhirī** (d. 656 AH) in his *al-Targhīb wa'l-Tarhīb* (1/503):

وعن علقمة رضي الله عنه قال: خرجت مع عبد الله بن مسعودٍ يوم الجمعة فوجد ثلاثة قد سبقوه، فقال: رابع أربعةٍ، وما رابعُ أربعةٍ من الله ببعيدٍ، إني سمعت رسول الله صلى الله عليه وسلم يقول: إن الناس يجلسون يوم القيامة من الله عز وجل على قدر رواحهم إلى الجمعات: الأول، ثم الثانى، ثم الثالث، ثم الرابع، وما رابع أربعةٍ من الله ببعيدٍ رواه ابن ماجه وابن أبي عاصم، وإسنادهما حسن

Meaning:

And from ʿAlqamah, may Allāh be pleased with him, who said: I went out with ʿAbdullāh ibn Masʿūd on Friday and found that three people had preceded him. So he said, "The fourth of four, and the fourth of four is not far from Allāh. Indeed, I heard the Messenger of Allāh ﷺ say: 'Verily, on the Day of Resurrection, people will sit in the presence of Allāh Almighty according to their early departure for the Friday prayers: the first, then the second, then the third, then the fourth. And the fourth of four is not far

from Allāh.'" It was narrated by Ibn Mājah and Ibn Abī ʿĀṣim, and their **chains of narration are Hasan (good).**

Ḥāfiẓ Sharaf al-Dīn al-Dimyāṭī (d. 705 AH) also declared the chain found in Sunan Ibn Mājah to be Ḥasan in his *al-Matjar al-Rābiḥ fī Thawāb al-ʿAmal al-Ṣāliḥ* (no. 434).

Imām al-Suyūṭī recorded the same narration in his al-Jāmiʿ al-*Ṣaghīr* and the commentator of this work was Imām **al-Munāwī** who said the following in *Fayḍ al-Qadīr* (2/400) after the narration:

عن كثير عن عبد المجيد بن عبد العزيز بن أبي رواد عن معمر عن الأعمش عن إبراهيم عن علقمة (عن ابن مسعود) قال علقمة خرجت مع ابن مسعود إلى الجمعة فوجد ثلاثة نفر سبقوه فقال رابع أربعة؟ سمعت رسول الله صلى الله عليه وسلم يقول فذكره وعبد المجيد هذا خرج له مسلم والأربعة لكن أورده الذهبي في الضعفاء وقال قال ابن حبان يستحق الترك وقال أبو داود داعية إلى الإرجاء ثقة

Meaning:

"From Kathīr, from ʿAbdul-Majīd ibn ʿAbd al-ʿAzīz ibn Abī Rawwād, from Maʿmar, from al-Aʿmash, from Ibrāhīm, from ʿAlqamah (from Ibn Masʿūd) - ʿAlqamah said: I went out with Ibn Masʿūd to the Friday prayer and found that three people had arrived before him. So, he said, 'The fourth of four?' I heard the Messenger of Allāh ﷺ say... and he mentioned it.

This ʿAbdul Majīd was included (in the collections) by Muslim and the authors of the four Sunan, but al-Dhahabī mentioned him in al-Ḍuʿafā' and said: Ibn Ḥibbān said he deserves to be abandoned (as a narrator). Abū Dāwūd said: (He was) a caller to Irjā' (the Murji'ite doctrine), (but) trustworthy."

Here, al-Munāwī did not give his own personal grading on the chain of transmission, but he said in his *al-Taysīr bi-Sharḥ al-Jāmiʿ al-Ṣaghīr*, which is his abridgement of his earlier *Fayḍ al-Qadīr* (1/303) the following:

(ان النَّاس يَجْلِسُونَ من الله تَعَالَى يَوْم الْقِيَامَة على قدر رَوَاحهمْ إِلَى الْجُمَاعَات) أَي على حسب غدوّهم إِلَيْهَا فالمبكرون فِي أوّل سَاعَة أقربهم إِلَى الله ثمَّ من يليهم وَهَكَذَا (الأوّل ثمَّ الثَّانِي ثمَّ الثَّالِث ثمَّ الرَّابِع) وَهَكَذَا وَفِيه أَن مَرَاتِب النَّاس بِحَسب أَعْمَالهم (هـ عَن ابْن مَسْعُود) (بِإِسْنَاد حسن)

Meaning:

(Verily, on the Day of Resurrection, people will sit in the presence of Allāh Almighty according to their early attendance at the congregational prayers) meaning, according to their early arrival to them. Those who come early in the first hour are the closest to Allāh, followed by those after them, and so on (the first, then the second, then the third, then the fourth) and so forth. In this (ḥadīth), it is mentioned that people's ranks are according to their deeds. (Ibn Majah from Ibn Masʿūd) (**with a Hasan (good) chain of narration**).

Amīr al-Ṣanʿānī (d. 1182 AH) has also mentioned that the chain is Ḥasan for the above narration in his al-Tanwīr Sharḥ al-Jāmiʿ al-Ṣaghīr (3/545).

Shaykh Muḥammad ibn ʿAbd al-Hādī al-Sindī (d. 1138 AH) in his notes (Ḥāshiya) to Sunan Ibn Mājah (1/340) has also deemed the chain to be Ḥasan for the same narration as follows:

قَوْلُهُ (يَجْلِسُونَ مِنَ اللَّهِ) أَيْ قُرْبُهُمْ مِنَ اللَّهِ عَلَى قَدْرِ رَوَاحِهِمْ قُرْبَ مَكَانَةٍ لَا مَكَانٍ كَمَا يُتَوَهَّمُ مِنْ ظَاهِرِ اللَّفْظِ وَفِي الزَّوَائِدِ فِي إِسْنَادِهِ مَقَالٌ عَبْدُ الْحَمِيدِ هَذَا هُوَ ابْنُ عَبْدِ الْعَزِيزِ وَإِنْ أَخْرَجَ لَهُ مُسْلِمٌ فِي صَحِيحِهِ فَإِنَّمَا أَخْرَجَ لَهُ مَقْرُونًا بِغَيْرِهِ فَقَدْ كَانَ شَدِيدَ الْإِرْجَاءِ دَاعِيَةً إِلَيْهِ لَكِنْ وَثَّقَهُ الْجُمْهُورُ وَأَحْمَدُ وَابْنُ مَعِينٍ وَأَبُو دَاوُدَ وَالنَّسَائِيُّ وَلَيَّنَهُ أَبُو حَاتِمٍ وَضَعَّفَهُ ابْنُ أَبِي حَاتِمٍ وَبَاقِي رِجَالُ الْإِسْنَادِ ثِقَاتٌ فَالْإِسْنَادُ حَسَنٌ

Meaning:

His saying (They will sit with Allāh) means their closeness to Allāh will be according to their early departure, in terms of status, not physical location, as one might imagine from the apparent meaning of the wording. In al-Zawā'id, it is stated: There is some discussion regarding its chain of narration. This ʿAbdul Majīd is Ibn ʿAbd al-ʿAzīz, and although Muslim included him in his Ṣaḥīḥ, he only included him alongside others. He was a staunch adherent of Irjā' and a propagator of it. However**, the majority of scholars,** as well as Aḥmed, Ibn Maʿīn, Abū Dāwūd, and al-Nasā'ī, deemed **him trustworthy.** Abū Ḥātim considered him weak, and Ibn Abī Ḥātim deemed him weak. The rest of the narrators in the chain are trustworthy, so the chain is ḥasan (good).

Now, here follows evidence that al-Būṣayrī also deemed ʿAbd al-Majīd to be Thiqa (trustworthy). He mentioned the following in his Itḥāf al-Khiyara (1/432):

797 – وَقَالَ مُحَمَّدُ بْنُ يَحْيَى بْنِ أَبِي عُمَرَ: ثنَا عَبْدُ الْمَجِيدِ بْنُ عَبْدِ الْعَزِيزِ، ثنَا بَلْهَطُ بْنُ عَبَّادٍ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: "شَكَوْنَا إِلَى النَّبِيِّ – صَلَّى الله عليه وسلم – الرَّمْضَاءِ، فَلَمْ يَشْكُنَا، وَقَالَ: اسْتَعِينُوا بِلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، فَإِنَّهَا تَدْفَعُ تِسْعَةً وَتِسْعِينَ بَابًا مِنَ الضُّرِّ، أَدْنَاهَا الْهَمُّ ".

قُلْتُ: هَذَا الإسناد فِيهِ مَقَالٌ بَلْهَطٌ قَالَ الذَّهَبِيُّ: لَا يُعْرَفُ، وَالْخَبَرُ مُنْكَرٌ. وَذَكَرَهُ ابْنُ حِبَّانَ فِي الثِّقَاتِ، وَبَاقِي الْإِسْنَادِ ثِقَاتٌ، وَصَدْرُ الْحَدِيثِ لَهُ شَاهِدٌ من حديث خباب

Meaning:

797 - Muḥammad ibn Yaḥyā ibn Abī ʿUmar said: ʿAbdul-Majīd ibn ʿAbd al-ʿAzīz narrated to us, Balhaṭ ibn ʿAbbād narrated to us, from Muḥammad ibn al-Munkadir, from Jābir ibn ʿAbd Allāh who said: "We complained to the Prophet - may Allāh's prayers and peace be upon him - about the burning heat, but he did not complain with us, and he said: 'Seek help with lā ḥawla

wa lā quwwata illā billāh (there is no power or strength except with Allāh), for it repels ninety-nine gates of harm, the least of which is anxiety.'"

I said: There is discussion about this chain of narration. Balhaṭ, al-Dhahabī said: He is unknown, and the report is rejected. Ibn Ḥibbān mentioned him among the trustworthy narrators, **and the rest of the chain of transmission are trustworthy (narrators)**, and the beginning of the ḥadīth has a supporting witness from the ḥadīth of Khabbāb.

Since: ʿAbdul-Majīd ibn ʿAbd al-ʿAzīz is in the above chain then it is clear that al-Busayri indicated that he was one of the trustworthy narrators (thiqat). Note also that the one who narrated from Abdul Majīd was his student: Muḥammad ibn Yaḥyā ibn Abī ʿUmar (al-Adani), and he was on record as weakening Abdul Majīd .

Indeed, what al-Adani actually thought about Abdul Majīd was mentioned earlier on from the *Tahdhīb al-Tahdhīb* of Ibn Hajar al-ʿAsqalānī, where it was mentioned as follows:

وقال العُقَيْلِي: ضَعَّفَه محمد بن يحيى (6).

(6) "الضعفاء" للعقيلي (4/ 24).

ومحمد بن يحيى هو ابن أبي عمر، أبو عبد الله، العدني، المجاور بمكة. قال أبو حاتم: صدوق، صالح، وفيه غفلة، رأيتُ عنده حديثًا موضوعًا رواه عن سفيان.

قال الليث: بلغني أنه لم يقعد عن الطواف ستين سنة. مات في آخر سنة ثلاث وأربعين ومئتين. "تذكرة الحفاظ" (2/ 501).

Meaning

Al-Uqayli said: Muhammad bin Yahya weakened him (6).

Footnote:

(6) "Al-Du'afa" by al-Uqayli (4/24).

Muhammad bin Yahya is Ibn Abi Umar, Abu Abdullah, al-Adani, who resided in Makka. Abu Hatim said: Truthful (saduq), righteous, but he had some heedlessness. I saw with him a fabricated hadith that he narrated from Sufyan.

Al-Layth said: It reached me that he did not stop circumambulating (the Ka'ba) for sixty years. He died at the end of the year 243. "Tadhkiratul Ḥuffāẓ" (2/501).

The weakening of Abdul Majīd by al-Adani is a case of unexplained Jarh so not admissible to outright weaken Abdul Majīd in a conclusive ruling. This also means that al-Busayri did not accept this type of unexplained Jarh made by Muhammad ibn Yahya who is also known as al-Adani.

A contemporary Syrian writer on Hadith related matters by the name of Dr. ʿAlī Nāyif al-Shuḥūd (born in 1956) mentioned the following in reply to al-Albānī in his work entitled: Al-Khulāṣa fī Aḥkām al-Istighātha wa'l Tawassul (p. 29):

الأول– أن **الأكثر** على توثيق عبد العزيز بن أبي رواد المكي. (**5**)

Meaning:

"Firstly, the majority (of scholars) are of the opinion that Abdul Aziz bin Abi Rawad al-Makki is trustworthy (thiqa)." (5)

Footnote 5 said:

(**5**) – انظر تهذيب الكمال] ج**18** – ص **136** [برقم(**3447**).

Meaning:

"(5) - See Tahdhīb al-Kamāl [Vol. 18 - Page 136] under the number (3447)."

A contemporary Saudi writer who seems to be from the Salafi sect by the name of **Khālid Ḍayf Allāh Simmār al-Shalāḥī**[195] has also said likewise in his al-Tibyān fī Takhrīj wa Tabwīb Aḥādīth Bulūgh al-Marām (7/160):

وقد اختلف في عبد المجيد بن أبي رواد الأزدي والجمهور على توثيقه وهو من رجال مسلم.

Meaning:

"There is disagreement regarding ʿAbdul-Majīd ibn Abī Rawwād al-Azdī, but the majority consider him trustworthy, and he is among the narrators of Muslim."

[195] His biography is available here - https://www.su.edu.sa/ar/faculty-members-450/cv

12. TWO SALAFI ASSOCIATES OF AL-ALBANI DEEMED ABDUL MAJĪD TO BE A TYPE OF RELIABLE NARRATOR

Two contemporary associates of al-Albani are Salim al-Hilali[196] and the late Muḥammad ibn Mūsā Āl Naṣr (d. 2017). As for the latter an online[197] article mentioned the following about his connection to al-Albani:

كانت بداية معرفته بالشيخ الألباني في أوائل عقد السبعينات من خلال قراءة كتبه: (صفة صلاة النبي)، و (تحذير الساجد من اتخاذ القبور مساجد)، و (السلسلة الصحيحة)، و (السلسلة الضعيفة) وغيرها. وسافر إلى دمشق ببلاد الشام في أواسط السبعينات؛ وهناك التقى بالشيخ الألباني في المكتبة الظاهرية؛ حيث طرح عليه أسئلة إثر شبه ألقاها بعض أهل البدع من التكفيريين؛ فأجابه الشيخ إجابات شافية. وعندما هاجر الشيخ الألباني إلى الأردن، واستقر فيها، لازمه الشيخ حتى وارى جسده التراب

Meaning:

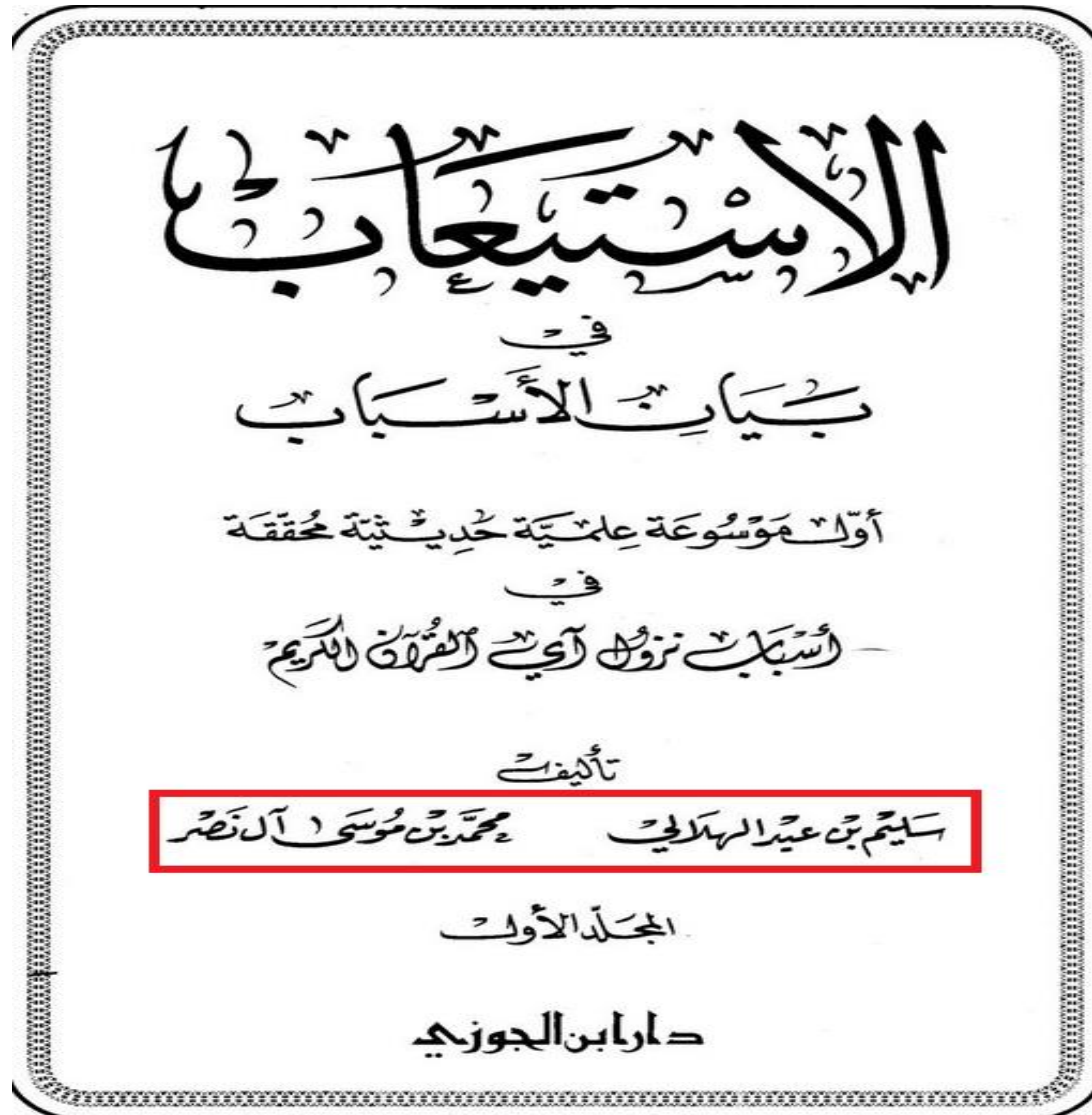
“His first acquaintance with Shaykh al-Albānī began in the early 1970s through reading his books: "Ṣifat Ṣalāt al-Nabī", "Taḥdhīr al-Sājid min Ittikhādh al-Qubūr Masājid", "al-Silsilah al-Ṣaḥīḥah", "al-Silsilah al-Ḍaʿīfah" and others. He travelled to Damascus in the land of Syria in the mid-1970s, where he met Shaykh al-Albānī in the al-Ẓāhirīyah Library. There, he posed questions to him following doubts cast by some of the people of innovation among the takfīrīs, and the Shaykh answered him with satisfactory responses. When Shaykh al-Albānī emigrated to Jordan and settled there, the Shaykh remained close to him until his body was buried in the soil.”

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[196] A controversial individual who has been accused of in the past for plagiarism and other matters. A Salafi biography on him - https://darulikhlaas.wordpress.com/2023/01/30/biography-of-shaykh-salim-bin-%CA%BFeid-al-hilali/

[197] Source - https://ar.wikipedia.org/wiki/%D9%85%D8%AD%D9%85%D8%AF_%D9%85%D9%88%D8%B3%D9%89_%D8%A2%D9%84_%D9%86%D8%B5%D8%B1

The two named individuals compiled a work entitled: Al-Istīʿāb fī Bayān al-Asbāb: Awwal Mawsūʿah ʿIlmiyyah Ḥadīthiyyah Muḥaqqaqah fī Asbāb Nuzūl Āy al-Qurʾān al-Karīm (The Comprehensive Explanation of the Reasons: The First Verified Scientific Hadith Encyclopaedia on the Reasons for the Revelation of the Verses of the Noble Qur'an). Title page:



الاستيعاب

في

بيان الأسباب

أول موسوعة علمية حديثية محققة

في

أسباب نزول آي القرآن الكريم

تأليف

سليم بن عيد الهلالي   محمد بن موسى آل نصر

المجلد الأول

دار ابن الجوزي

In the 2nd volume, between pages 228-229 is the following example with Abdul Majīd mentioned in the footnotes:

❖ عن المطلب بن أبي وداعة: أن أبا طالب قال لرسول الله ﷺ:

ما يأتمر به قومك، قال: «يريدون أن يسحروني ويقتلوني ويخرجوني»، فقال: من أخبرك بهذا؟ قال: «ربي»، قال: نعم، الرب ربك فاستوص به خيراً، فقال رسول الله ﷺ: «أنا أستوصي به، بل هو يستوصي بي خيراً»؛ فنزلت: ﴿وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ ۝٣٠﴾[1]. [حسن]

❖ عن أنس؛ قال: سئل النبي ﷺ عن الأيام، سئل عن يوم السبت فقال: «هو مكر وخديعة»، قالوا: وكيف ذاك يا رسول الله؟ قال: «فيه مكرت قريش في دار الندوة؛ إذ قال الله ـ عز وجل ـ: ﴿وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ ۝٣٠﴾»[2].

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(١) أخرجه الطبري في «جامع البيان» (٩/ ١٤٩): ثني محمد بن إسماعيل البصري ثنا عبد المجيد بن عبد العزيز بن أبي رواد عن ابن جريج عن عطاء عن عبيد بن عمير عن المطلب.

قلنا: وهذا إسناد حسن ـ إن شاء الله ـ؛ رجاله ثقات؛ عدا عبد المجيد هذا فيه كلام طويل، ولخصه الحافظ بقوله: «صدوق يخطئ»، وهو أثبت الناس في ابن جريج، وعنعنة ابن جريج عن عطاء خاصة محمولة على الاتصال.

قال الحافظ ابن كثير في «تفسير القرآن العظيم» (٢/ ٣١٤): «وذكر أبي طالب في هذا غريب جداً، بل منكر؛ لأن هذه الآية مدنية، ثم إن هذه القصة واجتماع قريش على هذا الائتمان والمشاورة على الإثبات أو النفي أو القتل إنما كان ليلة الهجرة سواء، وكان ذلك بعد موت أبي طالب بنحو من ثلاث سنين لما تمكنوا منه واجترأوا عليه بسبب موت عمه أبي طالب الذي كان يحوطه وينصره ويقوم بأعبائه، والدليل على صحة ما قلنا..» ثم ذكر حديث ابن عباس الواهي الذي ذكرنا آنفاً.

قلنا: حديث المطلب هذا من حيث السند أقوى من حديث ابن عباس جزماً، وإن كان في حديث المطلب بعض النكارة لا نحكم عليه كله؛ تماماً كحديث بحيرة الراهب الذي فيه جملاً مستنكرة ومع ذلك؛ فالمحدثين من أهل العلم صححوه؛ لصحة سنده، وأنكروا بعض ما فيه؛ لمخالفته للصحيح والواقع.

(٢) ذكره السيوطي في «الدر المنثور» (٤/ ٥٢) ونسبه لابن مردويه.

In typed format from the above scan followed by an English translation of the essential portions:

:عن المطلب بن أبي وداعة: أن أبا طالب قال لرسول الله ﷺ

ما يأتمر به قومك، قال: "يريدون أن يسحروني ويقتلوني ويخرجوني"، فقال: من أخبرك بهذا؟ قال: "ربي"، قال: نعم، الرب ربك فاستوص به خيراً، فقال رسول الله ﷺ: "أنا أستوصي به، بل هو يستوصي بي خيراً"؛ فنزلت: ﴿وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ (٣٠)﴾ (١). [حسن]• عن أنس؛ قال: سئل النبي ﷺ عن الأيام، سئل عن يوم السبت فقال: "هو مكر وخديعة"، قالوا: وكيف ذاك يا رسول الله؟ قال: "فيه مكرت قريش في دار الندوة؛ إذ قال الله : ﴿وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ (٣٠)﴾ (٢).

(١) أخرجه الطبري في "جامع البيان" (٩/ ١٤٩): ثني محمد بن إسماعيل البصري ثنا عبد المجيد بن عبد العزيز بن أبي رواد عن ابن جريج عن عطاء عن عبيد بن عمير عن المطلب.

قلنا: وهذا إسناد حسن -إن شاء الله-؛ رجاله ثقات؛ عدا عبد المجيد هذا فيه كلام طويل، ولخصه الحافظ بقوله: "صدوق يخطئ"، وهو أثبت الناس في ابن جريج، وعنعنة ابن جريج عن عطاء خاصة محمولة على الاتصال

Meaning:

From al-Muṭṭalib ibn Abī Wadāʿah: Abū Ṭālib said to the Messenger of Allāh ﷺ: "What are your people planning?" He said, "They want to bewitch me, kill me, and expel me." Abū Ṭālib asked, "Who informed you of this?" He replied, "My Lord." Abū Ṭālib said, "Yes, the Lord is your Lord, so take good care of Him." The Messenger of Allāh ﷺ responded, "I take care of Him? Rather, He takes good care of me." Then the verse was revealed: "And [remember, O Muḥammad], when those who disbelieved plotted against you to restrain you or kill you or evict you [from Makkah]. But they plan, and Allāh plans. And Allāh is the best of planners." (30) (1). [Ḥasan]

From Anas, he said: The Prophet ﷺ was asked about the days. He was asked about Saturday, so he said, "It is a day of plotting and deception." They asked, "How is that, O Messenger of Allāh?" He said, "On it, Quraysh plotted in Dār al-Nadwah; as Allāh ﷻ said: "And [remember, O Muḥammad], when those who disbelieved plotted against you to restrain you or kill you or evict you [from Makkah]. But they plan, and Allāh plans. And Allāh is the best of planners." (30) (2).

(1) Al-Ṭabarī reported it in Jāmiʿ al-Bayān (9/149): Muḥammad ibn Ismāʿīl al-Baṣrī told me, ʿ**Abdul-Majīd ibn ʿAbd al-ʿAzīz ibn Abī Rawwād** told us from Ibn Jurayj from ʿAṭāʾ from ʿUbayd ibn ʿUmayr from al-Muṭṭalib.

We say: This chain is Hasan (good) - if Allāh wills; **its narrators are trustworthy; except for ʿAbd al-Majīd, about whom there is lengthy discussion, summarized by al-Ḥāfiẓ saying: "Truthful but makes mistakes,"** and he is the most reliable of people regarding Ibn Jurayj, and the 'an'anah of Ibn Jurayj from ʿAṭāʾ specifically is considered connected. End of quote.

This is a proof that both of them considered ʿAbdul-Majīd ibn ʿAbd al-ʿAzīz ibn Abi Rawwād to be a type of reliable narrator based on the summation of al-Ḥāfiẓ ibn Hajar al-ʿAsqalānī's (Taqrībul-Tahdhīb), and their declaration of al-Tabarī's chain to be Hasan. Indeed, even their Shaykh, al-Albani also left at least one positive remark on ʿAbdul-Majīd being Hasan al-Hadith (good in Hadith) if he did not oppose others when relating a similar narration. This will be quoted below.

Another Salafi associate of al-Albani's is Mashhur Hasan Salman based in Jordan also. The next section will mention his verdict on a book by another Salafi from Pakistan originally, as it contained some narrations via Abdul Majīd in it.

12.1 SALAFI AUTHOR: ZAKARIYYA IBN GHULAM QADIR AL-PAKISTANI ON ABDUL MAJĪD AS A TYPE OF RELIABLE TRANSMITTER

The Salafi author known as Zakariyya ibn Ghulam Qadir al-Pakistani compiled a work known as ***Mā ṣaḥḥa min āthār al-Ṣaḥābah fī al-fiqh***. This translates to: "What is authentic from the narrations of the Companions in jurisprudence".

On Mashhur Hasan Salman's website there is a recording of his answer to the status of Zakariyya al-Pakistani and his named work. See here - https://meshhoor.com/fatwa/2182/

The actual video recording of his answer can also be seen here - https://www.youtube.com/watch?v=EEc1p6ZPx6s

Transcript from the above website:

"السؤال الحادي والعشرون: أخ يسأل فيقول كتاب "ما صح من أثار الصحابة في الفقه لمؤلفه الشيخ زكريا غلام باكستاني هل يمكن الاعتماد على تصحيحاته؟

الجواب: نعم ، هو اعتمد من تصحيحات العلماء المعاصرين ومنهم شيخنا الألباني – رحمه الله تعالى –.

كتابه جيد وأخونا طالب علم مكين.

✍?✍? . أسأل الله أن ينفع به

مجلس فتاوى الجمعة.* ⟵ *

شوال – ١٤٣٩ هجري ٢٢

إفرنجي ٢٠١٨ – ٧ – ٦

Meaning:

The twenty-first question: A brother asks, saying: The book "Mā ṣaḥḥa min āthār al-Ṣaḥābah fī al-fiqh" (What is authentic from the narrations of the Companions in jurisprudence) by Shaykh Zakariyyā Ghulām Bākistānī, can we rely on his authentications?

The answer: ***Yes, he relied on the authentications of contemporary scholars, including our Shaykh al-Albānī - may Allāh have mercy on him.***

His book is good, and our brother is a competent student of knowledge.

I ask Allāh to make it beneficial.

Majlis of legal verdicts on al-Jumu'a (Friday)

22 Shawwāl - 1439 Hijri

6-7-2018 CE

Now, let us see examples from this named work on what he had to say about Abdul Majīd :

From 1/385:

باب : إمامة من لا يحسن القراءة :

عن عبيد بن عمير قال: اجتمعت جماعة فيما حول مكة وفي الحج قال: فحانت الصلاة فتقدم رجل من آل أبي السائب أعجمي اللسان، قال: فأخره المسور بن مخرمة وقدم غيره فبلغ عمر بن الخطاب فلم يعرفه بشيء، حتى جاء المدينة فلما جاء المدينة عرفه بذلك فقال المسور: أنظرني يا أمير المؤمنين إن الرجل كان أعجمي اللسان، وكان في الحج فخشيت أن يسمع بعض الحجاج قراءته فيأخذ بعجميته فقال: هناك ذهبت بها، فقلت: نعم، فقال: قد أصبت.

حسن :

أخرجه الشافعي في الأم (١/١٩٣) أخبرنا عبدالمجيد عن ابن جريج نا عطاء سمعت عبيد بن عمير به .

وعبدالمجيد هو ابن عبدالعزيز بن أبي رواد وهو حسن الحديث.

The above in English:

Chapter: The Imāmate of One Who Does Not Recite Well:

From 'Ubayd ibn 'Umayr who said: A group gathered in the area around Makka and during the Hajj. He said: When the time for prayer came, a man from the family of Abū al-Sā'ib, who had a foreign (non-Arab) tongue, stepped forward. He said: Al-Miswar ibn Makhrama moved him back and put forward someone else. This reached 'Umar ibn al-Khaṭṭāb, but he did not address it until he came to Madīna. When he came to Madīna, he addressed it with him. Al-Miswar said: "Give me a chance, O Commander of the Believers. The man had a foreign tongue, and it was during the Hajj. I feared that some of the pilgrims might hear his recitation and adopt his foreign manner." 'Umar said: "That's where you were going with it?" I said: "Yes." He said: "You did the right thing."

Ḥasan[198]:

Al-Shāfi'ī reported it in Al-Umm (1/193): We were informed by 'Abd al-Majīd from Ibn Jurayj, who narrated to us 'Aṭā' heard 'Ubayd ibn 'Umayr with it.

And 'Abd al-Majīd is Ibn 'Abd al-'Azīz ibn Abī Rawwād, and he is Hasan in Hadith (good in Hadith).

Zakariyya al-Pakistani also gave the same verdict that Abdul Majīd is Hasan al-Hadith in the following parts of the same work:

1/214, 1/386, 2/828, 3/1047 and 3/1092.

Abu Khuzaimah is not on the level of these named Salafis who deemed Abdul Majīd to be a type of reliable narrator, and he is at logger heads with them when he said on p. 7 of his article the following with unscholarly exaggeration:

[198] Meaning the Hadith is Hasan (good).

However, you will see the overwhelming criticism on Abdul Majīd and the view of most of the scholars of hadith and al-Jarh wa't Ta'dil and learn **he is weak without doubt which in turn renders this narration weak without doubt.**

Rather, the reader who has reached this far into this reply would be able to deduce the fact that Abdul Majīd is not weak without doubt and the narration he transmitted as recorded in Musnad al-Bazzār was authenticated by a number of scholars as shall become apparent in a coming section below.

12.2 A REPLY TO AL-ALBANI IN HIS CLAIM THAT ABDUL MAJĪD'S WORDING IS SHĀDH (IRREGULAR) AS IN MUSNAD AL-BAZZĀR

As a reminder for the benefit of the reader the main narration being referred to was the one mentioned at the beginning of this work:

Musnad of Imām Abu Bakr Ahmed al-Bazzār (5/308-309)[199]:

"Yusuf ibn Musa narrated to us: He said: Abd al-Majīd ibn Abd al-Aziz ibn Abi Rawwād narrated to us from Sufyan from Abd Allāh ibn al-Sā'ib from Zādhān from Abdullah (ibn Mas'ud) from the Prophet (ﷺ) who said: '***Indeed, Allāh has angels who travel around, conveying the greetings of my Ummah to me.***'

He said[200]:

The Messenger of Allāh (ﷺ) also said: '***My life is good (khayr) for you, for you narrate and I relate to you [the revelations and guidance]. And my death is good (khayr) for you, for your deeds will be presented to me. Whatever good I see, I praise Allāh for it, and whatever evil I see, I ask Allāh's forgiveness for you.***'

(**Al-Bazzār** said): The latter part of this hadith, we do not know it narrated from Abdullah except through this channel with this chain of transmission."

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[199] Also known as *al-Bahr al-Zakkar*. The published edition shown above was initially edited by Mahfuzur Rahman Zayn Ullah, an admirer of al-Albani's who did not mention the leading scholars who authenticated this narration except the view of al-Hafiz Nurud-Din al-Haythami (d. 807 AH), and its subsequent weakening by al-Albani!

[200] This is the Sahabi, Ibn Mas'ud speaking, and the hadith is of two separate parts with one chain of transmission and what indicates that is al-Bazzar saying it is a latter part of the hadith related with the same chain of transmission. This shall be revisited as the likes of al-Albani, and his cohort held it to be merely one narration only.

It has been consistently said in this reply that the above wording of the Hadith indicates that it is composed of one chain of transmission but with two separate Hadiths both going back to Ibn Mas'ud (ra). Abu Khuzaimah said the following in his article:

Those who Narrated it From Sufyan

Al-Bazzar's statement in of itself indicates the weakness of this report due to this narration being a solitary or lone report from Abdullah from Abdul Majīd b. Abdul Aziz b. Abi Rawwad. al-Albani quotes Ibn Kathīr saying, *the first part of the hadith [in al-Bazzar] is the statement of Allāh's Messenger Sallalahu Alayhi Wasallam, Verily Allāh has Angels that roam [the earth] conveying the salam of my ummah to me, then al-Nasa'i transmitted this through numerous routes from Sufyan and from A'mash, both on the authority of Abdullah b. as-Sa'ib*[162].

This is Ibn Kathīr alluding to the fact this hadith are really two hadith, with the first one being authentic and well known and that there are numerous routes from Sufyan.

Ibn Kathīr also alludes to the fact that none of the transmission mention the second part of the hadith, which again indicate the weak transmission from Abdul Majīd .

Aqua@D1mashqi poorly attempts to show it is one hadith, but this is not the case and this is nothing but sheer desperation and despondency to authenticate the second part of the hadith.

Footnote: 62 Ibn Kathīr, *al-Bidayah wan-Nihayah* 5:275 from *Silsilah al-Ahadith ad-Da'ifah wal-Mawdhu'a* 2:404

Reply:

They have not quoted Ibn Kathīr to justify their assertion. The reference given was his *al-Bidāya wa'l-Nihāya* (5/275-276). This being the Dār al-Fikr edition with Ibn Kathīr saying the following:

وَقَدْ قَالَ الْحَافِظُ أَبُو بَكْرٍ الْبَزَّارُ: حَدَّثَنَا يوسف ابن موسى ثنا عبد المجيد بْنُ عَبْدِ الْعَزِيزِ بْنِ أَبِي رَوَّادٍ عَنْ سُفْيَانَ عَنْ عَبْدِ اللَّهِ بْنِ السَّائِبِ عَنْ زَاذَانَ عَنْ عَبْدِ اللَّهِ– هُوَ ابْنِ مَسْعُودٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وآله وَسَلَّمَ. قَالَ: «إِنَّ لله مَلَائِكَةً سَيَّاحِينَ يُبَلِّغُونِي عَنْ أُمَّتِي السَّلَامَ» . قَالَ وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: «حَيَاتِي خَيْرٌ لَكُمْ تُحَدِّثُونَ وَيُحَدَّثُ لَكُمْ، وَوَفَاتِي خَيْرٌ لَكُمْ تُعْرَضُ عَلَيَّ أَعْمَالُكُمْ، فَمَا رَأَيْتُ مِنْ خَيْرٍ حَمِدْتُ اللَّهَ عَلَيْهِ، وَمَا رَأَيْتُ مِنْ شَرٍّ اسْتَغْفَرْتُ اللَّهَ لَكُمْ» . ثُمَّ قال البزار لم نَعْرِفُ آخِرَهُ يُرْوَى عَنْ عَبْدِ اللَّهِ إِلَّا مِنْ هَذَا الْوَجْهِ.

قُلْتُ: وَأَمَّا أَوَّلُهُ وَهُوَ قوله عليه السلام: «إِنَّ لله مَلَائِكَةً سَيَّاحِينَ يُبَلِّغُونِي عَنْ أُمَّتِي السَّلَامَ» فَقَدْ رَوَاهُ النَّسَائِيُّ مِنْ طُرُقٍ مُتَعَدِّدَةٍ عَنْ سُفْيَانَ الثَّوْرِيِّ وَعَنِ الْأَعْمَشِ كِلَاهُمَا عَنْ عَبْدِ اللَّهِ بْنِ السَّائِبِ عن أبيه بِهِ. وَقَدْ قَالَ الْإِمَامُ أَحْمَدُ حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ الْجُعْفِيُّ عَنْ عَبْدُ الرَّحْمَنِ بْنُ يَزِيدَ بْنِ جَابِرٍ عَنْ أَبِي الأسود الصَّنْعَانِيّ عَنْ أَوْسِ بْنِ أَوْسٍ. قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وآله وَسَلَّمَ: «مِنْ أَفْضَلِ أَيَّامِكُمْ يَوْمُ الْجُمُعَةِ، فِيهِ خُلِقَ آدَمُ، وَفِيهِ قُبِضَ، وَفِيهِ النَّفْخَةُ، وَفِيهِ الصَّعْقَةُ، فَأَكْثِرُوا عَلَيَّ مِنَ الصَّلَاةِ فِيهِ، فَإِنَّ صَلَاتَكُمْ مَعْرُوضَةٌ عَلَيَّ» . قَالُوا: يَا رَسُولَ اللَّهِ كَيْفَ تُعْرَضُ صَلَاتُنَا عَلَيْكَ وَقَدْ أَرِمْتَ– يَعْنِي قَدْ بَلِيتَ–. قَالَ:

«إِنَّ اللَّهَ قَدْ حَرَّمَ عَلَى الْأَرْضِ أَنْ تَأْكُلَ أَجْسَادَ الْأَنْبِيَاءِ عَلَيْهِمُ السَّلَامُ» . وَهَكَذَا رَوَاهُ أَبُو دَاوُدَ عَنْ هَارُونِ بْنِ عَبْدِ اللَّهِ وَعَنِ الْحَسَنِ بْنِ عَلِيٍّ، وَالنَّسَائِيُّ عَنْ إِسْحَاقَ بْنِ مَنْصُورٍ ثَلَاثَتُهُمْ عَنْ حُسَيْنِ بْنِ عَلِيٍّ بِهِ. وَرَوَاهُ ابْنُ مَاجَهْ عَنْ أَبِي بَكْرِ بْنِ أَبِي شَيْبَةَ عَنْ حسين بن على عن جَابِرٍ عَنْ أَبِي الْأَشْعَثِ عَنْ شَدَّادِ بْنِ أَوْسٍ فَذَكَرَهُ. قَالَ شَيْخُنَا أَبُو الْحَجَّاجِ الْمِزِّيُّ وَذَلِكَ وَهْمٌ مِنَ ابْنِ مَاجَهْ، وَالصَّحِيحُ أَوْسُ بْنُ أَوْسٍ وَهُوَ الثَّقَفِيُّ رَضِيَ اللَّهُ عَنْهُ.

قُلْتُ. وَهُوَ عِنْدِي فِي نُسْخَةٍ جَيِّدَةٍ مَشْهُورَةٍ عَلَى الصَّوَابِ كَمَا رَوَاهُ احمد وأبو داود النسائي عن أوس ابن أَوْسٍ ثُمَّ قَالَ ابْنُ مَاجَهْ حَدَّثَنَا عَمْرُو بْنُ سَوَّادٍ الْمِصْرِيُّ ثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ عَنْ عَمْرُو بْنُ الْحَارِثِ عَنْ سَعِيدِ بْنِ أَبِي هِلَالٍ عَنْ زَيْدِ بْنِ أَيْمَنَ عَنْ عُبَادَةَ بْنِ نُسَيٍّ عَنْ أَبِي الدَّرْدَاءِ. قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وآله وَسَلَّمَ: «أَكْثِرُوا الصَّلَاةَ عَلَيَّ يَوْمَ الْجُمُعَةِ فَإِنَّهُ مشهود تشهده الملائكة، وإن أحدا ليصل عَلَيَّ إِلَّا عُرِضَتْ عَلَيَّ صَلَاتُهُ حَتَّى يَفْرُغَ مِنْهَا» . قَالَ قُلْتُ. وَبَعْدَ الْمَوْتِ؟ قَالَ: «إِنَّ اللَّهَ حَرَّمَ عَلَى الْأَرْضِ أَنْ تَأْكُلَ أَجْسَادَ الْأَنْبِيَاءِ عليهم السلام– نبي الله حي ويرزق» وَهَذَا مِنْ أَفْرَادِ ابْنِ مَاجَهْ رَحِمَهُ اللَّهُ. وقد عقد الحافظ ابن عساكر ها هنا بَابًا فِي إِيرَادِ الْأَحَادِيثِ الْمَرْوِيَّةِ فِي زِيَارَةِ قَبْرِهِ الشَّرِيفِ صَلَوَاتُ اللَّهِ وَسَلَامُهُ عَلَيْهِ دَائِمًا إِلَى يَوْمِ الدِّينِ، وَمَوْضِعُ اسْتِقْصَاءِ ذَلِكَ فِي كِتَابِ الْأَحْكَامِ الْكَبِيرِ إِنْ شَاءَ اللَّهُ تَعَالَى.

Meaning:

The Ḥāfiẓ Abū Bakr al-Bazzār said: Yūsuf ibn Mūsā narrated to us, 'Abd al-Majīd ibn 'Abd al-'Azīz ibn Abī Rawwād narrated to us from Sufyān, from 'Abdullāh ibn al-Sā'ib, from Zādhān, from 'Abdullāh - who is Ibn Mas'ūd - from the Prophet, peace and blessings be upon him and his family, who said: "Indeed, Allāh has roaming angels who convey to me the greetings from my Ummah." He said, and the Messenger of Allāh, peace and blessings be upon him and his family, said: ***'My life is good (khayr) for you, for you narrate and I relate to you [the revelations and guidance]. And my death is good (khayr) for you, for your deeds will be presented to me. Whatever good I see, I praise Allāh for it, and whatever evil I see, I ask Allāh's forgiveness for you.'***

Then al-Bazzār said: We do not know the latter part being narrated from 'Abdullāh except through this chain.

I say: As for the first part, which is his saying, peace be upon him: "Indeed, Allāh has roaming angels who convey to me the greetings from my Ummah," al-Nasā'ī has narrated it through multiple chains from Sufyān al-Thawrī and from al-A'mash, both from 'Abdullāh ibn al-Sā'ib, from his father, with it. Imām Aḥmed said: Hussain ibn 'Alī al-Ju'fī narrated to us from 'Abd al-Raḥmān ibn Yazīd ibn Jābir, from Abū al-Aswad al-Ṣan'ānī, from Aws ibn Aws, who said: The Messenger of Allāh, peace and blessings be upon him and his family, said: "Among the best of your days is Friday. On it, Adam was created, on it he died, on it the Trumpet will be blown, and on it all will swoon. So increase your prayers upon me on this day, for your prayers are presented to me." They said: "O Messenger of Allāh, how will our prayers be presented to you when you have decayed?" He said: "Indeed, Allāh has forbidden the earth to consume the bodies of the Prophets, peace be upon them."

This is how Abū Dāwūd narrated it from Hārūn ibn 'Abdullāh and from al-Ḥasan ibn 'Alī, and al-Nasā'ī from Isḥāq ibn Manṣūr, all three from Hussain ibn 'Alī with it. Ibn Mājah narrated it from Abū Bakr ibn Abī Shaybah from Hussain ibn 'Alī from Jābir from Abū al-Ash'ath from Shaddād ibn Aws, and he mentioned it. Our Shaykh Abū al-Ḥajjāj al-Mizzī said: That is a mistake

from Ibn Mājah, and the correct one is Aws ibn Aws, who is al-Thaqafī, may Allāh be pleased with him.

I say: And it is in my possession in a good, well-known copy correctly as Aḥmed, Abū Dāwūd, and al-Nasā'ī narrated it from Aws ibn Aws. Then Ibn Mājah said: 'Amr ibn Sawwād al-Miṣrī narrated to us, 'Abdullāh ibn Wahb narrated to us from 'Amr ibn al-Ḥārith from Sa'īd ibn Abī Hilāl from Zayd ibn Ayman from 'Ubādah ibn Nusayy from Abū al-Dardā', who said: The Messenger of Allāh, peace and blessings be upon him and his family, said: "Increase your prayers upon me on Friday, for it is witnessed; the angels witness it. And no one sends prayers upon me except that his prayer is presented to me until he finishes it." I said: "And after death?" He said: "Indeed, Allāh has forbidden the earth to consume the bodies of the Prophets, peace be upon them - Allāh's Prophet is alive and is provided for." This is one of Ibn Mājah's unique narrations, may Allāh have mercy on him.

The Ḥāfiẓ Ibn 'Asākir has dedicated a chapter here to presenting the hadiths narrated regarding visiting his noble grave, may Allāh's blessings and peace be upon him continuously until the Day of Judgment. The place for a thorough investigation of this is in the great book of rulings (al-Aḥkām al-Kabīr[201]), if Allāh the Exalted wills. (End of quote).

Ibn Kathīr did not: 1) Weaken Abdul Majīd , 2) Or weaken the second part of the hadith by saying its wording is Shadh (an irregularity) due to any weakness of Abdul Majīd . 3) He merely mentioned his analysis of the first hadith.

Abu Khuzaimah said:

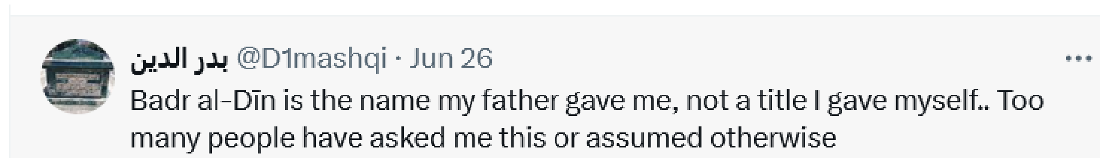
Aqua@D1mashqi **poorly attempts to show it is one hadith**, but this is not the case and this is nothing but sheer desperation and despondency to authenticate **the second part of the hadith**.

[201] This is a work by Ibn Kathir that has been published in our time.

Here, Abu Khuzaimah failed to quote what he attributed to Aqua@D1mashqi which is a twitter handle that was later updated mentioning the actual name of the account holder to be:

بدر الدين
@D1mashq

This was further clarified in this tweet on x.com (formerly known as Twitter): https://x.com/D1mashqi/status/1806069365814829114 (dated 26-6-24):



Badr al-Din actually mentioned the following points as may be followed by reading over his initial 2022 thread here:

https://threadreaderapp.com/thread/1534196334730924032.html

"The greatest blunder in al-Albani's Tad'if is that he took this past Hadith and said it is part of a different Hadith! So he is saying, this Hadith I have brought is an addition to a different Hadith narrated by Nasa'i and others through many Thiqat

Thus it is a Shadh (obscure) addition that contradicts the more authentic narrations without this addition. Yet when one goes back to the Musnad, he realizes that these are 2 different Mutun with the same Isnād! They are different Ahadith with the same **Isnād**.

This is very common where the Muhaddith will mention different Mutun with the same Isnād so there isnt unnecessary repetition, **but al-Albani thought this is all 1 Hadith thus is a Shadh addition from the narrator**.."

There appears to be irregularity in Abu Khuzaimah's position. He has mentioned the following which aligns with our assertion on p. 54 of his article:

This hadith in al-Bazzar can be clearly seen to comprise of two hadith, in the middle of the narration we can clearly see, ***Qala wa Qala Rasulullah SallAllāhu Alayhi Wasallam.***

So, this hadith can be seen to be two hadith combined as one. The contention is with the second hadith which has only been transmitted through this route of transmission.

Al-Bazzar affirms this by directly saying after transmitting it, *the last hadith, we do not know it being transmitted from Abdullah except through this route with this chain of transmission*[158].

Abu Khuzaimah also said the following on p. 7:

Aqua@D1mashqi claims thre are two different mutun with the same **isnad**. **So, that makes it two different hadith, right?** If this is the case, why do over 16 narrators narrate only the first matn and not the second matn?

The following was also mentioned earlier in this work:

The writers that answered al-Albani have mentioned that the **Musnad al-Bazzār** narration is actually two separate Hadiths with one chain of transmission. This was already mentioned at the beginning of chapter 6 of this work. Quote:

A contemporary Syrian writer on Hadith related matters by the name of Dr. ʿAlī Nāyif al-Shuḥūd (born in 1956) mentioned the following in reply to al-Albānī in his work entitled: Al-Khulāṣa fī Aḥkām al-Istighātha wa'l Tawassul (p. 29):

الثاني – هنا عندنا حديثان بسند واحد ليس إلا،فلا علاقة له بزيادة الثقات،إذ زيادة الثقات تكون عادة في الحديث نفسه زيادة ونقصاً،وليس في حديثين مختلفين لفظاً ومعنى

Meaning:

“Secondly, here we have **<u>two Hadiths with the same chain of narration (Sanad) and nothing more</u>**. This has no relation to the addition by trustworthy narrators (Ziyadat al-Thiqat), as the addition by trustworthy narrators is usually within the same Hadith itself, with additions and omissions, and not in two different Hadiths that differ in wording and meaning.”

Al-Albani said the following in his Silsilat al-Aḥādīth al-Ḍa'īfah after mentioning the narration from Musnad al-Bazzār:

قلت: فاتفاق جماعة من الثقات على رواية الحديث عن سفيان دون آخر الحديث " حياتي.... "، ثم متابعة الأعمش له على ذلك مما يدل عندي على شذوذ هذه الزيادة، لتفرد عبد المجيد بن عبد العزيز بها، لاسيما وهو متكلم فيه من قبل حفظه، مع أنه من رجال مسلم وقد وثقه جماعة وضعفه آخرون وبين....،

Meaning:

“I said: The agreement of a group of trustworthy narrators on reporting the hadith from Sufyān without the latter part "My life...", then al-A'mash's corroboration of that, indicates to me the **<u>irregularity (shudhūdh)</u>** of this addition. This is due to 'Abd al-Majīd ibn 'Abd al-'Azīz being the only one to narrate it, especially since he has been criticized regarding his memory. Although he is one of Muslim's narrators and a group has deemed him trustworthy while others have weakened him and explained...”

Abu Khuzaimah said on p. 57 of his article:

So, a group of trustworthy hadith narrators, some of whom are major scholars in hadith, rijal, ilm ul-hadith, Jarh wa’t- Ta’dil and all of them were either students and transmitters from Sufyan or known as Ashab Sufyan ath-

Thawri, all narrated this hadith from him and he in turn narrated it from Abdullah b. as-Sa'ib from Zazan from Ibn Mas'ud, so they all narrated the same hadith. They all narrated this hadith in marfu form and all of them except Abdul Majīd narrated only the first part of the hadith and not even one transmitted the second part!

Abu Khuzaimah also said on p. 61:

All 14 narrate from Sufyan ath-Thawri from Abdullah b. as- Sa'ib from Zazan from Abdullah ibn Mas'ud in marfu form with the only the first part of the hadith and not the second part, ***"My living…"*** Abdullah b. al-Mubarak, Abdur Razzaq, Waki b. al-Jarrah, Abdur Rahman b. Mahdi, Yahya b. Sa'id al-Qaṭṭān, Fudhayl b. Ayadh, Mu'adh b. Mu'adh al-AmBārī, Muhammad b. Yusuf al-Faryabi, Abdullah b. Numayr, Zayd b. al-Hubab, Abu Nu'aym Fadhal b. Dakin, Muhammad b. Kathīr, Abu Ishaq al-Fazari, Ubaydullah b. Musa, these 14 transmitters from Sufyan do not mention the words, ***"My living…".*** Abdul Majīd opposed these 14 transmitters while narrating from Sufyan with this chain and only he mentioned these words. **So, we learn this hadith is weak and munkar.**

This coupled with the fact that numerous scholars of hadith criticized Abdul Majīd in general and specifically for his weak memory, lack or precision and accuracy all allude to his weakness in narrating and that this hadith from his weak. Furthermore, Sufyan himself and all those who transmitted from him are supported in their transmission by al-A'mash.

Al-Albani and his followers failed to quote a single major authority in Hadith agreeing with their claim that the second part of the Hadith about the actions being presented to the Prophet ﷺ was an irregular textual addition (Shādh) made only by Abdul Majīd ibn Abdul Aziz. What disproves their claim is that in the coming section a list of the scholars who quoted the second part did not consider it to be Shādh and their grading and comments shall be presented too.

For now, here is an example from a 12th century Hanbali scholar known as **Shaykh Muḥammad al-Safārīnī (d. 1188 AH)** who mentioned the narration with both hadiths without dismissing the 2nd hadith as being an irregular

addition (Shādh) by the sub-narrator Abdul Majīd . This was mentioned by al-Safārīnī in his work known as Al-Buḥūr al-Zākhirah fī 'Ulūm al-Ākhirah (1/307-308) as follows:

ودخل عباد على إبراهيم بن صالح، وهو أمير على فلسطين، فقال له: عِظني، قال: ما أعظك أصلحك الله، بلغني أن أعمال

الأحياء تُعرض على أقاربهم من الموتى، فانظر ماذا تعرضُ على رسول الله ﷺ ابن عمك قال: فبكى إبراهيم حتى سالت دموعه على لحيته ومِمّا ينبغي أن يتفطّنَ له أنه جاء أنَّ أعمال الأمّة كُلّها تُعرضُ على رسول الله ﷺ لأنه ﷺ لأمته بمنزلة الوالد، بل أولى ولقد سمعتُ أستاذِي الشيخ عبد القادر التغلبي، قدَّسَ الله روحه يقول: شيخُ المرءِ أولى من أبيه؛ لأنَّ أبَ الإنسان يُربّيه حتى يبلغ أشدّه، ويَدَعُه فيكون جُلّ تربيته له من جهة ما يتعلقُ بأمُور الدنيا، وأمّا الشيخ فإنه يرشدُه لمعرفة ما يجب عليه وما يُسن وما يُكره، وما يُحرم وما يُباح ويدلّه على رَبِّه، ويعلّمه كلّ ما يحتاج إليه من أمر آخرته، .ويعرّفه ما يجبُ لِلّه، وما يجوز وما يستحيل، وكذلك لنبيّه، أو نحو ذلك وجزاه الله عنا خيرًا

ومِمَّا يدلّ لما ذكرنا مِن أنّ أعمالَ الأمّة، تُعرض على النبي ﷺ ما أخرجه البزار في مُسنده، عن عبد الله» عن رسول الله ﷺ قال: «إنَّ لله ملائكة سياحين يبلغوني عن أمتي السلام».

وقال ﷺ: «حياتي خيرٌ لكم تحدثون ويحُدث لكم، ومماتي خيرٌ لكم تُعرضُ عليّ أعمالُكم فما رأيتُ مِن خير، حمدتُ اللهَ عليه، وما رأيتُ من شرٍ استغفرتُ الله لكم»

Meaning:

'Abbād entered upon Ibrāhīm ibn Ṣāliḥ, who was the governor of Palestine, and said to him: "Advise me." He replied: "How can I advise you, may Allāh rectify you? I have been informed that the deeds of the living are presented to their deceased relatives. So consider what you are presenting to the Messenger of Allāh ﷺ, your cousin." Ibrāhīm then wept until his tears flowed onto his beard.[202]

[202] This is similar to the following narration recorded by Imam Abu Nu'aym al-Isfahani in his Hilyatul Awliyya (10/21):
حَدَّثَنَا عَبْدُ اللَّهِ، ثنا عُمَرُ قَالَ: سَمِعْتُ أَحْمَدَ يَقُولُ: دَخَلَ عَيَّادٌ الْخَوَّاصُ عَلَى إِبْرَاهِيمَ بْنِ صَالِحٍ وَهُوَ أَمِيرُ فِلَسْطِينَ فَقَالَ: يَا شَيْخُ عِظْنِي، فَقَالَ: بِمَ أَعِظُكَ أَصْلَحَكَ اللَّهُ؟ بَلَغَنِي أَنَّ أَعْمَالَ الْأَحْيَاءِ تُعْرَضُ عَلَى أَقَارِبِهِمْ مِنَ الْمَوْتَى، فَانْظُرْ مَاذَا يُعْرَضُ عَلَى رَسُولِ اللَّهِ ﷺ مِنْ عَمَلِكَ، قَالَ: فَبَكَى حَتَّى سَالَتِ الدُّمُوعُ عَلَى لِحْيَتِهِ "

Among what should be noted is that it has been reported that all the deeds of the Ummah are presented to the Messenger of Allāh ﷺ because he ﷺ is to his Ummah in the position of a father, rather even more so. I have heard my teacher, Shaykh 'Abd al-Qādir al-Taghlibī, may Allāh sanctify his soul, say: "A *person's shaykh is more deserving than his father because a person's father raises him until he reaches maturity and then leaves him, so most of his upbringing is related to worldly matters. As for the shaykh, he guides him to know what is obligatory, recommended, disliked, forbidden, and permissible. He directs him to his Lord and teaches him everything he needs to know about his afterlife, and informs him of what is necessary for Allāh, what is possible, and what is impossible, and likewise for His Prophet,*" or words to that effect. May Allāh reward him well on our behalf.

Among what indicates what we mentioned about the deeds of the Ummah being presented to the Prophet ﷺ is what **al-Bazzār reported in his Musnad, from Abdullah, from the Messenger of Allāh ﷺ** who said: "Indeed, Allāh has roaming angels who convey to me the greetings from my Ummah." And he ﷺ said: ***"My life is good for you; for you narrate and I relate to you. And my death is good for you; your deeds are presented to me. So whatever good I see, I praise Allāh for it, and whatever evil I see, I ask Allāh's forgiveness for you."***

Abu Khuzaimah made out that the addition from Abdul Majīd is weak and munkar (rejected) as highlighted in the above quote from him, while al-

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Meaning: ʿAbdullāh narrated to us, saying: ʿUmar informed us, saying: I heard Aḥmed say: ʿAyyād al-Khawwāṣ entered upon Ibrāhīm ibn Ṣāliḥ, who was the governor of Palestine, and said, "O Shaykh, advise me." He replied, "With what shall I advise you, may Allah rectify your affairs? It has reached me that the deeds of the living are presented to their deceased relatives**. So consider what of your deeds are being presented to the Messenger of Allah, peace be upon him**." Ibrāhīm then wept until tears flowed down his beard.

Also, Imam al-Suyūṭīin his Sharḥ al-ṣudūr bi-sharḥ ḥāl al-mawtā wa-al-qubūr (p. 258):

وَأخرج إِبْنِ أبي الدُّنْيَا وإبن مَنْدَه وإبن عَسَاكِر عَن أَحْمد بن عبد الله بن أبي الْحوَاري قَالَ حَدثنِي أخي مُحَمَّد بن عبد الله قَالَ دخل عباد الْخَواص على إِبْرَاهِيم بن صَالح الْهَاشِمِي وَهُوَ أَمِير فلسطين فَقَالَ لَهُ إِبْرَاهِيم عظني فَقَالَ قد بَلغنِي أَن أَعمال الْأَحْيَاء تعرض على أقاربهم من الْمَوْتَى فَانْظُر مَا تعرض على رَسُول الله ﷺ من عَمَلك

Meaning: Ibn Abī al-Dunyā, Ibn Mandah, and Ibn ʿAsākir reported from Aḥmed ibn ʿAbdullāh ibn Abī al-Ḥawārī, who said: My brother Muḥammad ibn ʿAbdullāh narrated to me, saying: ʿAbbād al-Khawwāṣ entered upon Ibrāhīm ibn Ṣāliḥ al-Hāshimī, who was the governor of Palestine. Ibrāhīm said to him, "Advise me." He replied, "It has reached me that the deeds of the living are presented to their deceased relatives. **So consider what of your deeds are being presented to the Messenger of Allah, peace be upon him."**

Albani said it was an irregularity (Shādh) from Abdul Majīd . This means that from a technical perspective Abu Khuzaimah is not in line with al-Albani!

The following is what was mentioned by Imām al-Suyūṭī in his *Tadrīb al-Rāwī* (1/279) about the Shādh and Munkar:

تَنْبِيهَاتٌ

الْأَوَّلُ: قَدْ عُلِمَ مِمَّا تَقَدَّمَ، بَلْ مِنْ صَرِيحِ كَلَامِ ابْنِ الصَّلَاحِ، أَنَّ الشَّاذَّ وَالْمُنْكَرَ بِمَعْنًى.

وَقَالَ شَيْخُ الْإِسْلَامِ: إِنَّ الشَّاذَّ، وَالْمُنْكَرَ يَجْتَمِعَانِ فِي اشْتِرَاطِ الْمُخَالَفَةِ، وَيَفْتَرِقَانِ فِي أَنَّ الشَّاذَّ رِوَايَةُ ثِقَةٍ أَوْ صَدُوقٍ، وَالْمُنْكَرَ رِوَايَةُ ضَعِيفٍ.

قَالَ: وَقَدْ غَفَلَ مَنْ سَوَّى بَيْنَهُمَا.

Meaning:

“Notifications:

The first: It has been known from what preceded, rather from the explicit statement of Ibn al-Ṣalāḥ, that the shādh and the munkar are of the same meaning.

Shaykh al-Islām (Ibn Hajar al-ʿAsqalānī)[203] said: ***Indeed, the shādh and the munkar come together in the condition of mukhālafah (contradiction), and they differ in that the shādh (irregular) is the riwāyah (narration) of a thiqa (trustworthy) or ṣadūq (truthful) narrator, while the munkar (rejected) is the riwāya of a ḍaʿīf (weak) narrator.***

He said: And he who equated between them has been negligent.”

What also disproves the claim that it is a Shādh wording is the Mursal narration going back authentically to Bakr al-Muzanī that does not contain Abdul Majīd in the chain, as well as the one attributed to Anas (ra) as in some copies of Musnad al-Ḥārith ibn Abī Usāma.

[203] This can be seen in Ibn Hajar’s work known as Nuzhat al-Naẓar (p. 87).

An example was quoted earlier on from Faḍl al-Ṣalāh ʿalā al-Nabī by Imām Ismāʿīl ibn Isḥāq al-Qāḍī (199 AH-282 AH):

25 – حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ: ثنا حَمَّادُ بْنُ زَيْدٍ قَالَ: ثنا غَالِبٌ الْقَطَّانُ، عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ الْمُزَنِيِّ , قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «حَيَاتِي خَيْرٌ لَكُمْ تُحَدِّثُونَ وَيُحَدَّثُ لَكُمْ، فَإِذَا أَنَا مُتُّ كَانَتْ وَفَاتِي خَيْرًا لَكُمْ، تُعْرَضُ عَلَيَّ أَعْمَالُكُمْ فَإِنْ رَأَيْتُ خَيْرًا حَمِدْتُ اللَّهَ، وَإِنْ رَأَيْتُ غَيْرَ ذَلِكَ اسْتَغْفَرْتُ اللَّهَ لَكُمْ»

Translation:

No. 25 - Sulayman ibn Harb narrated to us, he said: Hammad ibn Zayd narrated to us, he said: Ghālib al-Qaṭṭān narrated to us, from Bakr ibn 'Abdullah al-Muzanī , who said: The Messenger of Allāh (peace and blessings be upon him) said: **"My life is better for you. *You will narrate and be narrated to*, but when I die, my death will be better for you. Your deeds are presented to me, so if I see good, I praise Allāh, and if I see other than that, I seek forgiveness from Allāh for you."**

As for the chain of transmission presented above from the Faḍl al-Ṣalāh ʿalā al-Nabī by Imām Ismāʿīl ibn Isḥāq al-Qāḍī (no. 25) then all the sub-narrators are trustworthy, and the chain of transmission is Sahih up to the level of Bakr al-Muzanī , and Mursal from him to the Prophet ﷺ. Hence, the grading is also known as Mursal Sahih.

The likes of al-Albani and his followers have deemed the mursal of Bakr al-Muzanī to be essentially weak as he has not named the intermediary, he may have received the Hadith from. Our contention is that it is possible that Bakr took this narration from his teacher Anas ibn Mālik (ra) who took the hadith from the Prophet ﷺ. See the next section for what al-Albani said about this latter point.

What is also worth pointing out is that although al-Albani generally weakened Abdul Majīd ibn ʿAbdul ʿAzīz ibn Abī Rawwād he has also left

another ruling that is worth mentioning. In his work known *as Irwā' al-Ghalīl fī Takhrīj Aḥādīth Manār al-Sabīl* (7/211) he said the following:

(2135) – (روى مجاهد قال: " استشهد رجال يوم أحد فجاء نساؤهم رسول الله صلى الله عليه وسلم وقلن: يا رسول الله: نستوحش بالليل فنبيت عند إحدانا حتى إذا أصبحنا بادرنا بيوتنا. فقال رسول الله صلى الله عليه وسلم: تحدثن عند إحداكن ما بدا لكن فإذا أردتن النوم فلتأت كل امرأة إلى بيتها ".

*** ضعيف.**

أخرجه البيهقى (436/7) من طريق الشافعى انبأ عبد المجيد عن ابن جريج أخبرنى إسماعيل بن كثير عن مجاهد به.

قلت: وهذا إسناد رجاله ثقات غير عبد المجيد وهو ابن عبد العزيز بن أبى رواد أورده الذهبى فى " الضعفاء " وقال: " وثقه ابن معين وغيره , وقال أبو داود: ثقة داعية إلى الإرجاء , وتركه ابن حبان ".

وقال الحافظ فى " التقريب ": " صدوق يخطىء ".

قلت: فمثله حسن الحديث إن شاء الله إذا لم يخالف.

والله أعلم لكن الحديث مرسل , لأن مجاهدا تابعى لم يدرك الحادثة فهو ضعيف.

Meaning:

(2135) - Mujāhid narrated: "Some men were martyred on the day of Uḥud. Their wives came to the Messenger of Allāh, peace be upon him, and said: 'O Messenger of Allāh, we feel lonely at night, so can we spend the night with one of us until morning, then we'll hurry back to our homes?' The Messenger of Allāh, peace be upon him, said: 'You may converse with one of you as you wish, but when you want to sleep, each woman should return to her own house.'"

*Weak (Ḍa'īf)

Al-Bayhaqī (7/436) reported it through the path of al-Shāfi'ī, who was informed by 'Abd al-Majīd, from Ibn Jurayj, who was informed by Ismā'īl ibn Kathīr, from Mujāhid.

I say: This chain of narrators is trustworthy except for **'Abd al-Majīd, who is Ibn 'Abd al-'Azīz ibn Abī Rawwād**. Al-Dhahabī mentioned him in "Al-Ḍu'afā'" (The Weak Narrators) and said: "Ibn Ma'īn and others considered him trustworthy. Abū Dāwūd said: 'He is trustworthy but calls to Irjā' (a theological position). Ibn Ḥibbān abandoned him.'"

Al-Ḥāfiẓ said in "Al-Taqrīb": "He is truthful but makes mistakes."

I say: His narrations are considered Ḥasan (good) if Allāh wills, when he doesn't contradict others.

Allāh knows best, but the hadith is Mursal (disconnected), because Mujāhid is a Tābi'ī (successor) who did not witness the incident, so it is weak.

As stated above Abdul Majīd is not alone in his wording and his wording is independently supported by the authentic Mursal narration going back to Bakr al-Muzanī and the narration attributed to Anas (ra) as in some manuscript copies of Musnad al-Ḥārith ibn Abī Usāma.[204] If al-Albani and his cohort considered the narration found in Musnad al-Bazzār to be weak (da'īf) then they should have accepted it as it was supported by the narration from Bakr al-Muzanī at least. This principle is not hidden or unusual to the likes of al-Albani as the next section will demonstrate.

[204] See proof for this in the earlier section entitled: **2.8 Was Hafiz al-Iraqi incorrect in ascribing the Hadith of Anas to the Musnad of al-Harith ibn Abi Usama (d. 282 AH)?**

12.3 AL-ALBANI AUTHENTICATING AN APPARENTLY WEAK NARRATION BY USE OF A MURSAL NARRATION FROM BAKR AL-MUZANĪ

Here follows proof that al-Albani went out of his way to strengthen a narration that he deemed weak by using a Mursal Sahih narration from Bakr al-Muzanī . In his work known as Silsilat al-Aḥādīth al-Ṣaḥīḥa (5/137-138, no. 2101) he mentioned the following:

2101 – " كان له ملحفة مصبوغة بالورس والزعفران يدور بها على نسائه، فإذا كانت ليلة هذه رشتها بالماء وإذا كانت ليلة هذه رشتها بالماء، وإذا كانت ليلة هذه رشتها بالماء ".

أخرجه الخطيب البغدادي في " تاريخه " (13 / 320) عن مؤمل بن إسماعيل حدثنا عمارة بن زاذان عن ثابت عن أنس قال: فذكره مرفوعا.

قلت: وهذا إسناد
ضعيف، عمارة بن زاذان صدوق كثير الخطأ. ومؤمل بن إسماعيل صدوق سيء الحفظ كما في " التقريب ". لكن للحديث شاهد قوي مرسل من رواية هشام بن حسان عن بكر بن عبد الله المزني قال: " كانت لرسول الله صلى الله عليه وسلم ملحفة مورسة فإذا دار على نسائه رشها بالماء ". أخرجه ابن سعد (1 / 451) . قلت: وهذا إسناد مرسل صحيح. ولعل المزني تلقاه عن أنس فإنه كثير الرواية عنه وقد رواه أبو الشيخ في " أخلاق النبي صلى الله عليه وسلم " (ص 169) من طريق عثمان بن حفص أخبرنا سلام بن أبي خبزة أخبرنا ثابت عنه. وابن أبي خبزة متروك، وقد ذكره الذهبي في " المشتبه " في (الحاء) وذكر أنه " خبزة " تأنيث الخبز. وعثمان بن حفص الظاهر أنه الزرقي، قال البخاري: " في إسناده نظر ". ووثقه ابن حبان وابن عبد البر، فالعمدة على المرسل مع الوصول قبله.

Meaning:

2101 - "He had a cloak dyed with wars (a type of plant) and saffron, which he would rotate among his wives. When it was the night of this one, she would sprinkle it with water, and when it was the night of that one, she would sprinkle it with water, and when it was the night of this one, she would sprinkle it with water."

Al-Khaṭīb al-Baghdādī reported it in his Tarikh (13/320) from Mu'ammal ibn Ismā'īl, who narrated from 'Umārah ibn Zādhān, from Thābit, from Anas who said: Then he mentioned it as a marfū' hadith.

I say: This chain is weak. 'Umārah ibn Zādhān is truthful but makes many mistakes. Mu'ammal ibn Ismā'īl is truthful but has poor memory, as mentioned in al-Taqrīb. However**, the hadith has a strong supporting mursal narration** from Hishām ibn Ḥassān, from **Bakr ibn 'Abdullāh al-Muzanī**, who said: "The Messenger of Allāh, peace be upon him, had a cloak dyed with wars. When he would rotate among his wives, he would sprinkle it with water." Ibn Sa'd reported it (1/451). I say: **This is a mursal chain that is authentic. Perhaps al-Muzanī received it from Anas, as he narrates from him frequently**. Abū al-Shaykh reported it in Akhlāq al-Nabī (p. 169) through 'Uthmān ibn Ḥafṣ, who was informed by Sallām ibn Abī Khubzah, who was informed by Thābit from him. Ibn Abī Khubzah is abandoned (matrūk). Al-Dhahabī mentioned him in al-Mushtabih under (al-Ḥā'), noting that "Khubzah" is the feminine form of bread. 'Uthmān ibn Ḥafṣ is apparently al-Zuraqī. Al-Bukhārī said: "There is doubt in his chain." Ibn Ḥibbān and Ibn 'Abd al-Barr considered him trustworthy. Therefore, the reliance is on the mursal narration along with its connected form before it.

Hence, al-Albani deemed the narration from Anas (ra) to be Sahih by using the Mursal Sahih variant from Bakr al-Muzanī . This is a strong proof that had al-Albani, and his cohort followed this same principle they should have gone out of their way to authenticate the narration from Musnad al-Bazzār via the route of Abdul Majīd ibn Abdul Aziz!

Let us also observe some words from al-Albani in reply to another Salafi writer known as Isma'il al-Ansari (d. 1997) as quoted in a work known as Ḥayāt al-Albānī wa-Āthāruhu by Muhammad ibn Ibrahim al-Shaybani (pp. 133-136) regarding the Mursal narration:

الجواب عن حديث إعراضه ﷺ

عن أم سلمة من أجل الشعائر

وأما الحديث الثالث وهو حديث أم سلمة في إعراضه ﷺ

عنها لما رأى في رقبتها شعائر من ذهب . فقد سلم الأستاذ بصحة هذا

الحديث ولم يحاول تضعيفه كما فعل بالحديثين السابقين، ولكنه تعلق عليه في جملة واحدة فضعفها وهي قول الراوي فيه : «زعموا أنه قال : ما ضر إحداكن . . . . فنقل عني أني قلت : هذا القدر من الحديث مرسل وبنى عليه قوله : (فسقط بذلك الاستدلال به قلت. لعل الأستاذ نسي أن ينقل تمام قولي المذكور حتى استجاز أن يبني على أوله قوله : «فسقط . . . . دون أن يتعرض للإجابة عن التمام الذي لا يسمح له أن يقول هذا ! وهذا التمام هو قولي مستدركا على القدر

: الذي اقتصر الأستاذ عليه في النقل

لكن هذا القدر من الحديث صحيح أيضا، لأنه مرسل صحيح الإسناد، وقد روي موصولا كما . علمت (*) وله شاهدان موصولان : الأول عن أبي هريرة .. والآخر عن أسماء بنت زيد

ثم قلت مشيراً إلى شواهد أخرى : وفي الباب عن عائشة عند النسائي وغيره، وأسماء أيضا عند . « أبي داود

فهذه الشواهد وإن كان غالب مفرداتها لا تخلو من ضعف

فمما لا شك فيه أنها بمجموعها صالحة للاحتجاج بها على تحريم ما

اجتمعت عليه من تحريم السوار والطوق وكذا الخرص، لما تقرر في

مصطلح الحديث أن كثرة الطرق تقوي الحديث إذا خلت من متروك

أو متهم، لاسيما والمشهود له وهو الحديث المرسل الصحيح إسناده

حجة وحده عند جمهور الفقهاء، قال الحافظ ابن كثير: والاحتجاج

به مذهب مالك وأبي حنيفة وأصحابهما، وهو يحكي عن أحمد في

. « رواية

وأما مذهب الشافعي فشرطه في الاحتجاج به معروف وهو أن يجيء موصولا من وجه آخر ولو مرسلا فهذا قد جاء موصولا من طرق، وعليه فهذا الحديث المرسل صحيح حجة عند جميع علماء المذاهب الأربعة وغيرهم من أئمة أصول الحديث والفقه، وبذلك يظهر لكل منصف أن القول بسقوط الاستدلال بهذا الحديث لمجرد

وروده مرسلا هو الساقط . والله تعالى هو الموفق

وإلى هنا ينتهي الجواب عن تضعيف الأستاذ الأنصاري للقسم الأول من الأحاديث وهي التي كنت اعتمدت عليها في «آداب الزفاف وقد تبين والحمد لله صلاحيتها للاحتجاج بكل واحد منها وأنها لم تزدد بنقد الأستاذ إياها إلا قوة

ولنشرع الآن في الجواب عن تضعيفه للقسم الثاني من الأحاديث وهي التي كنت ذكرتها استشهاداً بها لا احتجاجاً فأقول

Footnote under the symbol - * mentioned:

أعني طريق ليث بن أبي سليم وفيه ضعف، ووقع في الأصل خصيف» بدل ليث» وهو (*)

.سبق نظر أو قلم، والفضل للأستاذ الأنصاري في التنبيه على ذلك جزاه الله خيرا

Meaning:

The Answer to the Hadith of His (ﷺ) Turning Away from Umm Salamah due to the Jewellery

As for the third hadith, which is the hadith of Umm Salamah regarding his (ﷺ) turning away from her when he saw golden jewellery on her neck, the Ustadh (teacher) has accepted the authenticity of this hadith and did not attempt to weaken it as he did with the previous two hadiths. However, he commented on a single phrase in it, weakening it, which is the narrator's saying: "They claimed that he said: 'What harm would it do to one of you...'" He quoted me as saying: "This portion of the hadith is mursal (disconnected)," and based on this, he said: "Thus, the argument from it falls." I say: Perhaps the Ustadh forgot to quote the rest of my statement, allowing himself to build upon its beginning his saying: "Thus, it falls..." without addressing the response to the remainder which does not allow him to say this! This remainder is my statement, rectifying the portion that the Ustadh limited himself to in quoting:

"But this portion of the hadith is also authentic, because it is a mursal with an authentic chain, and it has been narrated with a connected chain as you know. It has two connected supporting narrations: The first from Abū Hurayra... and the other from Asmā' bint Yazīd."

Then I said, pointing to other supporting evidence: "And in this chapter, there are narrations from 'Ā'isha in al-Nasā'ī and others, and also from Asmā' in Abū Dāwūd."

While most of these individual supporting narrations are not free from weakness, there is no doubt that collectively they are suitable as evidence for the prohibition of what they agree upon regarding the prohibition of bracelets, necklaces, and earrings. This is based on the established principle in hadith terminology that *multiple chains strengthen a hadith if they are free from abandoned or accused narrators. Especially since the supported narration, which is the mursal hadith with an authentic chain, is evidence on its own according to the majority of jurists*. Al-Ḥāfiẓ Ibn Kathīr said: *"Using it as evidence is the school of Mālik, Abū Ḥanīfa, and their companions, and it is narrated from Aḥmed in one report."*

As for al-Shāfi'ī's school, his condition for using it as evidence is well-known, which is that it should come connected from another route, even if mursal. This hadith has come connected through multiple routes. Therefore, this mursal hadith is authentic evidence according to all scholars

of the four schools of thought and others among the Imāms of hadith principles and jurisprudence. Thus, it becomes clear to every fair person that the claim of dropping the argument with this hadith merely because it is reported as mursal is itself what should be dropped. And Allāh, the Exalted, is the One who grants success.

Here ends the answer to Ustadh al-Anṣārī's weakening of the first section of hadiths, which I had relied upon in Ādāb al-Zifāf. It has become clear, and praise be to Allāh, that they are suitable for argumentation, each one of them, and that the Ustadh's criticism has only increased their strength.

Let us now begin the answer to his weakening of the second section of hadiths, which I had mentioned as supporting evidence, not as primary arguments. So, I say...

Footnote (*): I mean the route of Layth ibn Abī Sulaym, which contains weakness. In the original, Khuṣayf appeared instead of Layth, which was an oversight or a slip of the pen. Credit goes to Ustadh al-Anṣārī for pointing this out, may Allāh reward him well.

13. A LIST OF SCHOLARS WHO AUTHENTICATED OR MENTIONED THE IBN MAS'UD (RA) NARRATION FROM MUSNAD AL-BAZZĀR OR FROM ANAS (RA) AS IN SOME COPIES OF MUSNAD AL-ḤĀRITH IBN ABĪ USĀMA

In this section, we shall systematically examine the contributions of predominantly classical scholars regarding the positive authentication of the narration found in Musnad al-Bazzār or attributed to certain manuscript recensions of Musnad al-Ḥārith. This analysis will encompass the scholarly discourse surrounding the ḥadīth's chain of transmission (isnād) and textual content (matn).

Up to this point we have witnessed how al-Albani and some of his followers have tried their utmost to weaken the main narration from Musnad al-Bazzār and his England based follower known as Abu Khuzaimah made this clear in the conclusion of his article by saying on p. 80:

> There are many numerous other ahadith that dispel and contradict[205] the wording of this report, which further alludes to its weakness. Perhaps at a later stage I can expand on this paper and bring further clarification.[206] The discussion regarding the chains and narrators should be sufficient to prove to the honest reader to the weakness of this report and other supporting reports. This also shows the desperation and false attempt of the Sufi Ash'aris in deceiving the readers in trying to prove its authenticity.

[205] Maybe he is referring to the Ḥadīth about certain people being turned away from al-Ḥawḍ al-Kawthar (the pool). See below for what Imām al-Zarqānī, Shaykh al-Ghumārī and Dr. ʿAlī Nāyif al-Shuḥūd mentioned.

[206] He may wish to also refute one from his own Aqida school known as Uthman ibn Abdul Aziz al-Tamimi (see the quote from him in this chapter), as well as what Ibn Taymiyya said after this chapter.

Let us now see how these named individuals are diametrically opposed to several scholars of the past and it is actually they who are revisionists who tried to weaken narrations based on personal desires.

1. Al-Ḥāfiẓ Abu Zur’a Waliud-Din al-ʿIrāqī (d. 826 AH)

Ḥāfiẓ Zaynud-Din al-ʿIrāqī (d. 806 AH) mentioned in the introduction to the book known as *Tarh al-Tathrib* the following words:

فَلَمَّا أَكْمَلْت كِتَابِي الْمُسَمَّى بِتَقْرِيبِ الْأَسَانِيدِ وَتَرْتِيبِ الْمَسَانِيدِ وَحَفِظَهُ ابْنِي أَبُو زُرْعَةَ الْمُؤَلَّفُ لَهُ وَطَلَبَ حَمْلَهُ عَنِّي جَمَاعَةٌ مِنْ الطَّلَبَةِ الحَمَلَةِ، سَأَلَنِي جَمَاعَةٌ مِنْ أَصْحَابِنَا فِي كِتَابَةِ شَرْحٍ لَهُ يُسَهِّلُ مَا عَسَاهُ يَصْعُبُ عَلَى مَوْضُوعِ الْكِتَابِ، وَيَكُونُ مُتَوَسِّطًا بَيْنَ الْإِيجَازِ وَالْإِسْهَابِ، فَتَعَلَّلْتُ بِقُصُورٍ مِنْ الْمُجَاوَرَةِ بِمَكَّةَ عَنْ ذَلِكَ، وَبِقِلَّةِ الْكُتُبِ الْمُعِينَةِ عَلَى مَا هُنَالِكَ، ثُمَّ رَأَيْت أَنَّ الْمُسَارَعَةَ إلَى الخَيْرِ أَوْلَى وَأَجَلُّ، وَتَلَوْت {فَإِنْ لَمْ يُصِبْهَا وَابِلٌ فَطَلٌّ} [البقرة: 265] ، وَلِمَا ذَكَرْته مِنْ قِصَرِ الزَّمَانِ وَقِلَّةِ الْأَعْوَانِ، سَمَّيْته طَرْحَ التَّثْرِيبِ فِي شَرْحِ التَّقْرِيبِ، فَلْيَبْسُطْ النَّاظِرُ فِيهِ عُذْرًا وَلِيَقْتَنِصْ عَرُوسَ فَوَائِدِهِ عُذْرًا، وَاَللَّهُ الْمَسْئُولُ فِي إكْمَالِهِ وَإِتْمَامِهِ وَحُصُولِ النَّفْعِ بِهِ وَدَوَامِهِ، إنَّهُ عَلَى مَا يَشَاءُ قَدِيرٌ وَبِالْإِجَابَةِ جَدِيرٌ.

Meaning:

“When I completed my book titled *Taqrībul-Asānīd wa Tartib al-Masānīd*, and my son Abu Zur'a, for whom it was authored, had memorized it, and a group of students and narrators sought to transmit it from me, a group of our companions asked me to write a commentary for it that would facilitate what might be difficult for the subject of the book, and would be moderate between brevity and elaboration.

I made excuses due to my shortcomings while residing in Makka, and the scarcity of books that would assist me in that. Then I considered that hastening towards good is better and more sublime, and I recited: "And if it is not hit by a downpour, then a drizzle [is sufficient]." [Quran 2:265]

Due to what I mentioned about the shortness of time and the lack of assistants, I named it ***Ṭarḥ al-Tathrīb fī Sharḥ al-Taqrīb***. So let the one who examines it extend an excuse and let him capture the bride of its benefits readily. Allāh is the one asked to complete it, perfect it, bring about benefit through it, and make it last. Indeed, He is capable of whatever He wills and worthy of answering."

The following is from *Ṭarḥ al-Tathrīb* (3/297) as completed by Abū Zurʿa Walī al-Dīn al-ʿIrāqī:

[فَائِدَة أَنْ رَسُول اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ شَاهِدًا عَلَى جَمِيعِ الْأُمَمِ]

{الْخَامِسَةُ} قَوْلُهُ «وَأَنَا شَهِيدٌ عَلَيْكُمْ» مُوَافِقٌ لِقَوْلِهِ تَعَالَى {وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا} [النساء: 41] وَلِقَوْلِهِ تَعَالَى {وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا} [البقرة: 143] ، وَقَدْ ذَكَرَ التَّفْسِيرُ أَنَّهُ - عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ - يَشْهَدُ عَلَى جَمِيعِ الْأُمَمِ مَنْ رَآهُ وَمَنْ لَمْ يَرَهُ، وَقَدْ أَخْبَرَ - عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ - فِي هَذَا الْحَدِيثِ بِأَمْرَيْنِ كَوْنُهُ فَرَطًا لَهُمْ يَتَقَدَّمُهُمْ بِعَمَلِ مَصْلَحَتِهِمْ وَشَهِيدًا عَلَيْهِمْ يَشْهَدُ بِأَعْمَالِهِمْ فَكَأَنَّهُ بَاقٍ مَعَهُمْ لَمْ يَتَقَدَّمْهُمْ بَلْ يَبْقَى بَعْدَهُمْ حَتَّى يَشْهَدَ بِأَعْمَالِ آخِرِهِمْ فَجَمَعَهَا اللَّهُ تَعَالَى لَهُ مَا بَيْنَ هَاتَيْنِ الصِّفَتَيْنِ اللَّتَيْنِ تَتَنَافَيَانِ فِي حَقِّ غَيْرِهِ فَهُوَ - عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ - قَائِمٌ بِأَمْرِهِمْ فِي الدَّارَيْنِ فِي حَالَتَيْ حَيَاتِهِ وَمَوْتِهِ <u>وَرَوَى أَبُو بَكْرٍ الْبَزَّارُ فِي مُسْنَدِهِ بِإِسْنَادٍ جَيِّدٍ</u> عَنْ ابْنِ مَسْعُودٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «حَيَاتِي خَيْرٌ لَكُمْ تُحَدِّثُونَ وَيُحَدَّثُ لَكُمْ وَوَفَاتِي خَيْرٌ لَكُمْ تُعْرَضُ عَلَيَّ أَعْمَالُكُمْ فَمَا رَأَيْت مِنْ خَيْرٍ حَمِدْت اللَّهَ عَلَيْهِ وَمَا رَأَيْت مِنْ شَرٍّ اسْتَغْفَرْت اللَّهَ لَكُمْ»

Meaning:

[Benefit: The Messenger of Allāh ﷺ is a witness over all nations]

The fifth [point]: His statement, "And I am a witness over you," is in agreement with the saying of Allāh the Exalted, "And We will bring you

as a witness over these [people]" [4:41], and His saying, "And the Messenger will be a witness over you" [2:143].

The tafsīr has mentioned that he ﷺ will bear witness over all nations, those who saw him and those who did not see him. He ﷺ has informed in this ḥadīth of two matters: his being a predecessor for them, preceding them in working for their benefit, and being a witness over them, testifying to their deeds. It is as if he remains with them, not having preceded them; rather, he remains after them until he bears witness to the deeds of the last of them.

Allāh the Exalted has combined for him that which is between these two attributes which are contradictory for others. He ﷺ is the one taking care of their affairs in both abodes, in the two states of his life and his death.

Abū Bakr al-Bazzār narrated in his Musnad with a good (jayyid) chain of transmission from Ibn Masʿūd, may Allāh be pleased with him, who said: The Messenger of Allāh (ﷺ) also said: ***'My life is good (khayr) for you, for you narrate and I relate to you [the revelations and guidance]. And my death is good (khayr) for you, for your deeds will be presented to me. Whatever good I see, I praise Allāh for it, and whatever evil I see, I ask Allāh's forgiveness for you.'***

2. Al-Ḥāfiẓ Nurud-Din al-Haythamī (d. 807 AH)

Now let us look at what Al-Ḥāfiẓ Nurud-Din al-Haythamī mentioned about the status of the narration in **Musnad al-Bazzār.** This is how al-Haythamī recorded it in his *Majmaʿ al-Zawāʾid:*[207]

[207] 9/24 (Husamuddin al Qudsi edition).

﴿ باب مايحصل لأمته ﷺ من استغفاره بعد وفاته ﴾

عن عبدالله بن مسعود عن النبي صلى الله عليه وسلم قال إن لله ملائكة سياحين
يبلغون عن أمتي السلام قال وقال رسول الله صلى الله عليه وسلم حياتي خير لكم
تحدثون وتحدث لكم ووفاتي خير لكم تعرض علي أعمالكم فما رأيت من خير حمدت
الله عليه وما رأيت من شر استغفرت الله لكم . رواه البزار ورجاله رجال الصحيح .

Meaning:

"[Chapter: What his Umma (community) will gain from his (ﷺ) seeking forgiveness for them after his death]

Narrated 'Abdullāh ibn Mas'ūd from the Prophet (ﷺ) who said: 'Indeed, Allāh has angels who travel around, conveying to me the salutations of my ummah.' **He said**[208]**:**

The Messenger of Allāh (ﷺ) also said: '***My life is good (khayr) for you, for you narrate and I relate to you [the revelations and guidance]. And my death is good (khayr) for you, for your deeds will be presented to me. Whatever good I see, I praise Allāh for it, and whatever evil I see, I ask Allāh's forgiveness for you.***'

Reported by Al-Bazzār, and its narrators are the narrators of the Ṣaḥīḥ (authentic collections)."

Here, al-Haythamī has given his personal verdict that all the sub narrators are found in some of the collections of hadith that contain Sahih narrations according to the methodologies of the compilers at hand. Al-Haythamī did not deem any of the sub narrators to be weak and that includes Abdul Majīd. Indeed, al-Haythamī actually held the view that Abdul Majīd was a trustworthy narrator as demonstrated earlier. The above comment by al-Haythamī has been taken to mean that he had authenticated the narration.

[208] This is the Sahabi, Ibn Mas'ud speaking, and the hadith is of two separate parts with one chain of transmission and what indicates that is al-Bazzar saying it is a latter part of the hadith related with the same chain of transmission. This shall be revisited as the likes of al-Albani, and his cohort held it to be merely one narration only.

An example can be seen from a contemporary Ḥadīth writer from Makka known as **Sayyid Nabīl al-Ghamrī** who wrote a 10-volume commentary on the Musnad al-Dārimī under the title *Fatḥ al-Mannān*.[209] In this work (1/159-160) he said the following:

فقد روى البزار من حديث ابن مسعود أيضًا

قال: قال رسول الله – صلى الله عليه وسلم – حياتي خير لكم تحدثون ويحدث لكم، ووفاتي خير لكم، تعرض أعمالكم علي، فما رأيت من خير حمدت الله عليه، وما رأيت من شر استغفرت الله لكم، جوده الحافظ العراقي في كتاب الجنائز من طرح التثريب، وصححه الحافظ الهيثمي في مجمع الزوائد، والسيوطي في الخصائص، وله طريق آخر من حديث بكر بن عبد الله المزني، قال الحافظ ابن عبد الهادي في الصارم المنكي: هذا خبر مرسل، إسناده صحيح إلى بكر بن عبد الله وبكر من ثقات التابعين وأئمتهم

Meaning:

"Al-Bazzār narrated from the ḥadīth of Ibn Masʿūd as well, who said: The Messenger of Allāh ﷺ said, 'My life is good (khayr) for you, for you narrate and I relate to you (the revelations and guidance). And my death is good for you. Your deeds are presented to me. Whatever good I see, I praise Allāh for it, and whatever evil I see, I seek forgiveness from Allāh for you.' Al-Ḥāfiẓ al-ʿIrāqī deemed it good in his book al-Janāʾiz from Ṭarḥ al-Tathrīb, **and al-Ḥāfiẓ al-Haythamī authenticated it in Majmaʿ al-Zawāʾid,**[210] as did al-Suyūṭī in al-Khaṣāʾiṣ. And it has another route from the ḥadīth of Bakr ibn ʿAbdullāh al-Muzanī. Al-Ḥāfiẓ Ibn ʿAbd al-Hādī said in al-Ṣārim al-Munkī: This is a mursal report, its isnād (chain of narration) is ṣaḥīḥ (authentic) up to Bakr ibn ʿAbdullāh, and Bakr is among the trustworthy and leading Tābiʿīn (successors)."

[209] Available here – https://archive.org/details/Ft7Mannan_Shr7Darimi/00.0%20-%20%D8%A7%D9%84%D8%BA%D9%84%D8%A7%D9%81/

[210] The same was also mentioned in the 13th Islamic century by Shaykh Ahmed ibn al-Bashir al-Shanqiti (d. 1276 AH) in his work known as Mufīd al-'ibād sawā' al-'ākif fīhi wa al-bādī (p. 620). The quotation is given later on.

Al-Ghamrī also edited a work known as *Sharaf al-Muṣṭafā* by Imām Abū Saʿd ʿAbd al-Mālik al-Kharkūshī al-Naysābūrī (d. 406 AH). Al-Ghamrī said on p. 1607:

ومنها: ما أخرجه البزار من حديث ابن مسعود مرفوعا: حياتي خير لكم، تحدثون ويحدث لكم، ووفاتي خير لكم، تعرض أعمالكم عليّ، فما رأيت من خير حمدت الله عليه، وما رأيت من شر استغفرت الله لكم، جودّه الحافظ العراقي، في الجنائز من طرح التثريب، وصححه الهيثمي في مجمع الزوائد، والسيوطي في الخصائص وغيرهم.

Meaning:

"Among them: What al-Bazzār has narrated as a raised back ḥadīth from Ibn Masʿūd, [attributed to the Prophet ﷺ]: "My life is better for you, ***for you narrate and I relate to you [the revelations and guidance].*** And my death is better for you. Your deeds are presented to me. Whatever good I see, I praise Allāh for it, and whatever evil I see, I seek Allāh's forgiveness for you." Al-Ḥāfiẓ al-ʿIrāqī deemed it to be good [in terms of its chain of narration] in [the chapter on] funerals from [his book] Ṭarḥ al-Tathrīb, and ***al-Haythamī authenticated it in [his book] Majmaʿ al-Zawāʾid***, and [so did] al-Suyūṭī in [his book] al-Khaṣāʾiṣ and others."

Likewise, the late **Abdur Rahim Tahhan al-Nu'aymi** in a Khutba he delivered replying to al-Albani's weakening of the narration from Musnad al-**Bazzār** said:

نعم إن بركة نبينا – صلى الله عليه وسلم – دائمة متصلة لا تنقطع لا في حياته ولا بعد موته – صلى الله عليه وسلم – وقد ثبت في مسند البزار عن عبد الله ابن مسعود والحديث صححه حفاظ جهابذة منهم:

– الإمام الهيثمي

– شيخ الإسلام زين الدين العراقي

– ولي الدين العراقي

– الإمام السيوطي

– الإمام الزرقاني

– الإمام الزبيدي

وهو حديث صحيحٌ صحيح عن نبينا عليه صلوات الله وعليه سلامه، أنه قال: [حياتي خيركم تحدثون ويحدث لكم] ، أي تسألون وينزل الوحي بالجواب وتقع لكم حوادث ومسائل وينزل الوحي ببيان حكم الله فيها، [تُحدِثون ويُحدَثُ لكم ووفاتي خير لكم تعرض عليَّ أعمالكم فما رأيت من خيرٍ حمدتُ الله وما رأيت من شرٍ استغفرت الله لكم] .

Meaning:

“Indeed, the blessing of our Prophet ﷺ is continuous and uninterrupted, not ceasing in his life nor after his death ﷺ. It has been established in Musnad al-Bazzār from ʿAbdullāh ibn Masʿūd, and the ḥadīth has been **authenticated** by eminent ḥadīth masters (Ḥuffāẓ), among them: - **Imām al-Haythamī** - Shaykh al-Islām Zayn al-Dīn al-ʿIrāqī - Walī al-Dīn al-ʿIrāqī - Imām al-Suyūṭī - Imām al-Zarqānī - Imām al-Zabīdī.

It is a Sahih ḥadīth; authentic from our Prophet ﷺ, in which he said: ‘My, in which he said: ‘My life is better for you, for you narrate and I relate to you [the revelations and guidance]," meaning you ask, and revelation descends with the answer, and incidents and issues occur for you and revelation descends with the explanation of Allāh's ruling regarding them. ‘You relate and it is related to you. And my death is better for you. Your deeds are presented to me. Whatever good I see, I praise Allāh, and whatever evil I see, I seek Allāh's forgiveness for you.’"

3. Imām Jalalud-Din al-Suyūṭī(d. 911 AH)

Imām al-Suyūṭī has graded the narration from Musnad al-Bazzār in two of his works as follows:

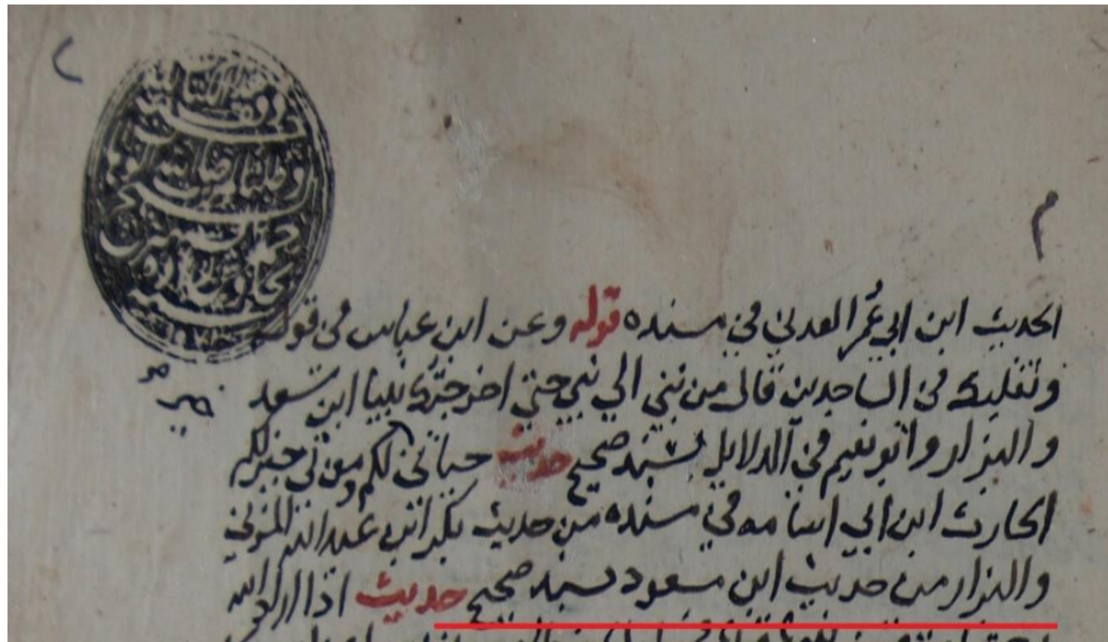
a) In his work known as ***Manāhil al-Ṣafā fī Takhrīj Aḥādīth al-Shifā***[211] he has mentioned the narration from Musnad al-Bazzār. Here are images from two manuscripts. The first being from the Waliud-Din Effendi library collection (no. 854) in Istanbul, Türkiye. Title page:


كتاب مناهل الصفا في تخريج أحاديث
الشفا تأليف سيدنا ومولانا الإمام
العلامة حافظ العصر جلال الدين
عبد الرحمن بن الإمام العلامة
الكمال السيوطي
رحمه الله رحمة واسعة
وأعاد علينا
من بركاته

الحمد لله قوبلت هذه النسخة المباركة على
خط المؤلف تغمده الله بالرحمة والرضوان ثم على نسخة
مقروءة عليه

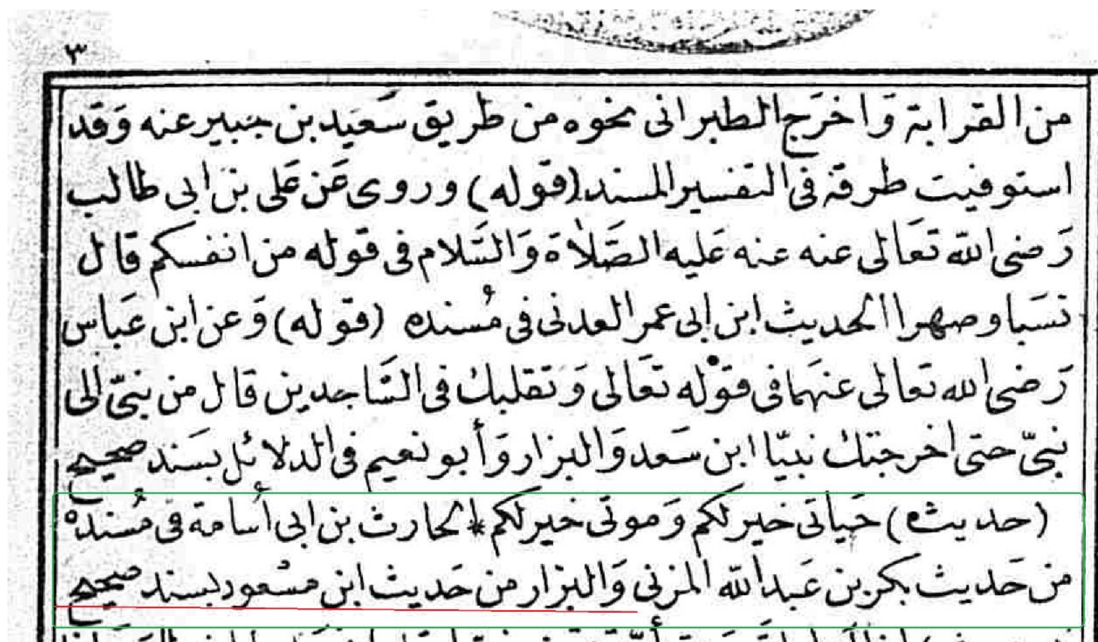
[211] See p. 31, no. 8 of the printed edition edited by Samir al-Qadi.

The narration is on folio 2b:



الحديث ابن ابي عمر العدني في مسنده قوله وعن ابن عباس في قوله
وتقلبك في الساجدين قال من نبي الى نبي حتى اخرجتك نبيا ابن سعد
والبزار وابو نعيم في الدلائل بسند صحيح حديث حياتي لكم وموتي خير لكم
الحارث بن ابي اسامة في مسنده من حديث بكر بن عبد الله المزني
والبزار من حديث ابن مسعود بسند صحيح حديث اذا ...

The same can be seen in the Izmir manuscript collection (no. 937) held also in Türkiye, folio 3:



٣

من القرابة واخرج الطبراني نحوه من طريق سعيد بن جبير عنه وقد
استوفيت طرقه في التفسير المسند (قوله) وروى عن علي بن ابي طالب
رضي الله تعالى عنه عنه عليه الصلاة والسلام في قوله من انفسكم قال
نسبا وصهرا الحديث ابن ابي عمر العدني في مسنده (قوله) وعن ابن عباس
رضي الله تعالى عنهما في قوله تعالى وتقلبك في الساجدين قال من نبي الى
نبي حتى اخرجتك نبيا ابن سعد والبزار وابو نعيم في الدلائل بسند صحيح
(حديث) حياتي خير لكم وموتي خير لكم الحارث بن ابي اسامة في مسنده
من حديث بكر بن عبد الله المزني والبزار من حديث ابن مسعود بسند صحيح

Hence, al-Suyūṭī said the following:

حديث: "حياتي خير لكم، وموتي خير لكم".

الحارث ابن أبي أسامة في مسنده من حديث بكر بن عبد الله المزني، <u>والبزار من حديث ابن مسعود بسند صحيح</u>.

Meaning:

Hadith: "My life is better for you, and my death is better for you". Al-Ḥārith ibn Abī Usāma in his Musnad from the hadith of Bakr ibn ʿAbdullāh al-Muzanī, and ***<u>al-Bazzār from the hadith of Ibn Masʿūd with a Sahih (authentic) chain of transmission</u>***.

b) In his work known as al-Khaṣāʾiṣ al-Kubrā, he has mentioned the same narration and verdict towards the end of the work. . Here are images from two manuscripts. The first being from the Murad Molla collection (no. 387) in Istanbul. Title page:

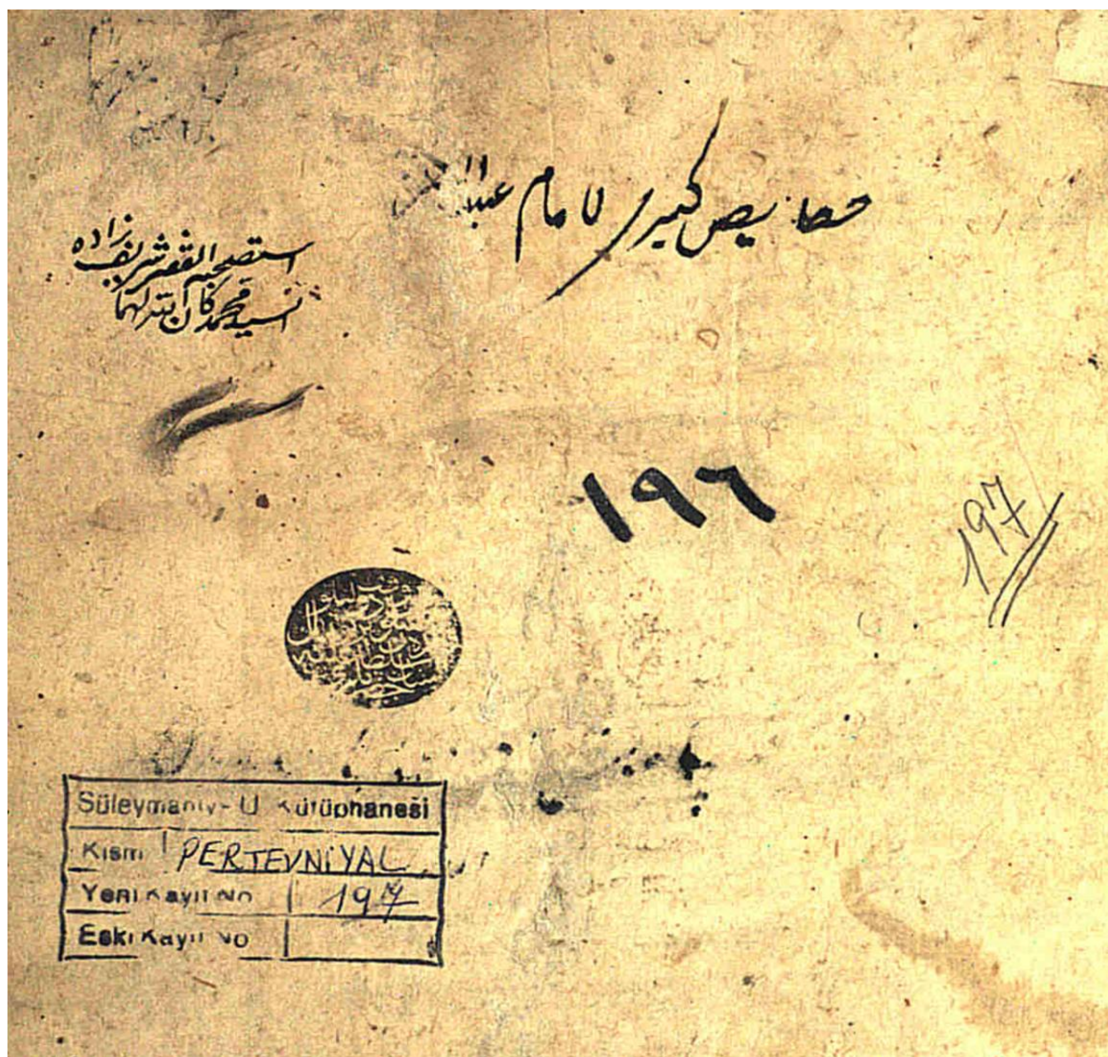


Folio 424a has the narration:

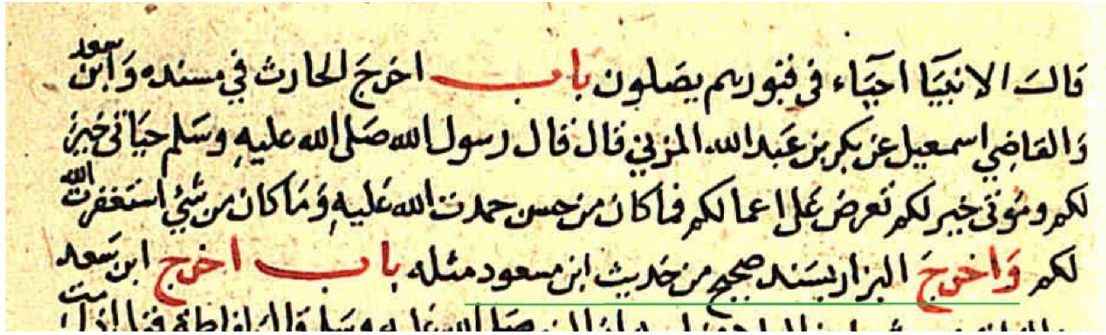


اخرج ابن سعد والحارث في مسنده والقاضي اسمعيل عن بكر بن عبد الله المزني قال
قال رسول الله صلى الله عليه وسلم حياتي خير لكم ومماتي خير لكم تعرض علي اعمالكم
فما كان من حسن حمدت الله عليه وما كان من سيء استغفرت الله لكم واخرج البزار
بسند صحيح من حديث ابن مسعود مثله باب اخرج ابن سعد عن الواقدي

The second manuscript is from the Pertevniyal manuscript collection (no. 197) in Türkiye. Title page:



Folio 290b has the narration:



كانت الانبيا احياء في قبورهم يصلون باب اخرج الحارث في مسنده وابن سعد
والقاضي اسمعيل عن بكر بن عبد الله المزني قال قال رسول الله صلى الله عليه وسلم حياتي خير
لكم وموتي خير لكم تعرض علي اعمالكم فما كان من حسن حمدت الله عليه وما كان من شي استغفرت الله
لكم واخرج البزار بسند صحيح من حديث ابن مسعود مثله باب اخرج ابن سعد

From the published[212] edition (2/491):

أخرج الْحَارِث فِي مُسْنده وَابْن سعد وَالْقَاضِي إِسْمَاعِيل عَن بكر بن عبد الله الْمُزنِيّ قَالَ قَالَ رَسُول الله صلى الله عَلَيْهِ وَسلم (حَياتِي خير لكم وموتي خير لكم تعرض عَليّ أَعمالكُم فَمَا كَانَ من حسن حمدت الله عَلَيْهِ وَمَا كَانَ من سيء استغفرت الله لكم) **وَأخرج الْبَزَّار بِسَنَد صَحِيح من حَدِيث ابْن مَسْعُود** مثله

Meaning:

"Al-Ḥārith in his Musnad, Ibn Saʿd, and al-Qāḍī Ismāʿīl reported from Bakr ibn ʿAbdullāh al-Muzanī, who said: The Messenger of Allāh, may Allāh's blessings and peace be upon him, said: ('My life is better for you and my death is better for you. Your deeds are presented to me. Whatever good I find, I praise Allāh for it, and whatever evil I find, I seek Allāh's forgiveness for you.') And **al-Bazzār reported with a sound chain from the hadith of Ibn Masʿūd something similar."**

It is also worth mentioning what Imām al-Suyūṭī said in the introduction to his al-Khaṣāʾiṣ al-Kubrā as it also clarified that he expended efforts to clarify the authenticity of narrations. He said as part of the introduction the following:

[212] Darul Kutub al-Ilmiyya, Beirut, Lebanon.

هَذَا كتاب مرقوم يشْهد بفضله المقربون وسحاب مركوم يحيى بوابله الأقصون وَالْأَقْرَبُونَ كتاب نَفِيس جليل محَله من الْكتب محل الدرة من الأكليل أَو مَوضِع السَّجْدَة من آي التَّنْزِيل كتاب أمرعت قطراته وأينعت ثمراته وعبقت زهراته وأشرقت انواره ونيراته وصدقت أخباره آيَاته كتاب بسقت فنونه وأورقت غصونه واتسقت اسانيده ومتونه كتاب يُؤجر قارئه ومستمعه ويحفظ بِهِ ان شَاءَ الله تَعَالَى مُؤَلفه فِيمَا يأْتِيهِ ويدعه ويثبته بالْقَوْل الثَّابِت إِذا حَان مصرعه وَيكون لَهُ فِي عرصات الْقِيَامَة نور يسْعَى بَين يَدَيْهِ ويتبعه كتاب جمع فأوعى مَا كل عَن جمعه ووهى كل بَطل شَدِيد القوى كتاب فاق الْكتب فِي نَوعه جمعا واتقانا يشْرَح صُدُور المهتدين ايقانا ويزداد بِهِ الَّذين آمنُوا إِيمَانًا ديوَان مستوف لما تناسخته السفرة الْكِرَام البررة مستوعب لما تناقلته أَئِمَّة الحَدِيث بأسانيدها الْمُعْتَبرَة مُشْتَمل على مَا اخْتصَّ بِهِ سيد الْمُرْسلين من المعجزات الباهرة والخصائص الَّتِي أشرقت إشراق البدور السافرة وأوردت فِيهِ كلما ورد ونزهته عَن الاخبار الْمَوْضُوعَة وَمَا يرد وتتبعت الطّرق والشواهد لما ضعف من حَيْثُ السَّنَد ورتبته أقساما متناسقة وأبوابا متلاحقة بِحَيْثُ جَاءَ بِحَمْد الله كَامِلا فِي فنه وابلا مطرد جنه سابغة ذيوله سَائِغَة نيوله حلله ضافية ومناهله صَافِيَة وموارده كَافِيَة ومصادره وافية لَا تجمع وَارِدَة إِلَّا وَهِي فِيهِ مسموعة وَلَا تسمع شاردة إِلَّا وتراها فِي ديوانه مَجْمُوعَة قربت فِيهِ مَا كَانَ بَعيدا

وآنست مَا كَانَ فريدا وأهلت مَا كَانَ شَرِيدًا وَفتحت لكل غَرِيبَة وصيدا وشرحت بِهِ صُدُور قوم مُؤمنين وَقُلُوب طَائِفَة آمِنين وغظت بِهِ الجاحدين والمفسدين والطائفة المبتدعة والملحدين والفلاسفة المتمردين ورجوت بِهِ الحْسنى وَمن يهده الله فَهُوَ من المهتدين

Meaning:

"This is an inscribed book to whose virtue the nearest [to Allāh] bear witness, and a heaped cloud whose downpour revives those far and near. It is a precious, majestic book whose place among books is like that of the pearl in the crown, or the place of prostration among the verses of revelation. It is a book whose drops are fertile, whose fruits are ripe, whose flowers are fragrant, whose lights and fires are radiant, and whose reports

are confirmed by its verses. It is a book whose arts are lofty, whose branches are leafy, and whose chains of narration and texts are consistent.

It is a book whose reader and listener are rewarded, and by which, Allāh willing, its author is protected in what he does and leaves. It establishes him with the firm word when his demise approaches, and on the plains of resurrection, it will be a light that travels before him and follows him. It is a book that has gathered and retained what others were too weak to gather, and what every mighty hero of great strength was incapable of. It is a book that surpasses other books in its type in comprehensiveness and perfection, expanding the breasts of the guided with certainty, and increasing those who believe in faith.

It is a complete record of what the noble, righteous scribes have transcribed, encompassing what the Imām s of hadith have transmitted with their respected chains, including what the master of the Messengers was distinguished with of dazzling miracles and characteristics that shone like brilliant full moons**. I have included in it everything that has been reported, and I have purified it from fabricated reports and what is rejected. I have pursued the paths and supporting evidence for what is weak in terms of chain of narration.**

I have arranged it into harmonious sections and successive chapters, so that it has come, praise be to Allāh, perfect in its art, abundant in its flowing garden, with trailing hems and pleasant gifts, ample garments and pure springs, sufficient resources and ample sources. No incoming [report] is gathered except it is heard in it, and no isolated [report] is heard except you see it collected in its records. In it, I have brought near what was distant, made familiar what was unique, tamed what was feral, and opened a way to every strange prey.

By it, I have expanded the breasts of a believing people and the hearts of a secure group. ***With it, I have enraged the deniers, the corrupters, the innovative sect, the heretics, and the rebellious philosophers. By it, I hope for the best, and whoever Allāh guides is among the rightly guided.”***

The last paragraph about innovators and other corrupt individuals reminds one of Abu Khuzaimah and his uncouth conclusion with brag filled innuendos on pp. 81-82:

> This game playing has only but landed you
> further in your ignorance and lack of understanding of hadith and its sciences.
>
> Let this be a lesson for **Aqua@D1mashqi** to humble himself and learn from his embarrassing research and major blunders while attacking the Salafi scholars. He should pay more attention to his own Sufi Ash'ari house.

If this is insufficient for the likes of such braggarts who feign true knowledge of Hadith and diametrically oppose several scholars who authenticated the narration from Ibn Mas'ud then they will be gifted with the view of their Shaykh al-Islam, **Ibn Taymiyya** (d. 728 AH) below. It is adequate to conclude that Imām al-Suyūṭī was absolutely convinced with the authenticity of the narration from *Musnad al-Bazzār* and mentioned no hidden defects (Ilal) that the likes of al-Albani and some of his cohort raised.

Indeed, al-Suyūṭī also mentioned it in another of his works connected to Iʿjāz al-Qurʾān (inimitability of the Qurʾān) entitled: *Muʿtarak al-Aqrān fī Iʿjāz al-Qurʾān.*[213] Quote from 3/239:

فانظر يا محمدي، كيف يكون حالُك لولا أنَّ الله مَنَّ عليك بني كريم شفع لك وفيك، كما قال – صلى الله عليه وسلم –:
" حياتي خير لكم ومماتي خير لكم، أمّا حياتي فأسنُّ لكم وأشرع لكم الشرائع، وأما مماتي فإن ذنوبكم تُعْرَضُ عليَّ، فما كان منها سيئاً استغفرتُ الله لكم ".
فأكثِر من الصلاة عليه صلى الله عليه وعلى آله في كل وقت وحين.

Meaning:

[213] Dār al-Kutub al-ʿIlmiyya, Beirut, Lebanon, 1st edition, 3 volumes, 1408 AH – 1988 CE.

"So, consider, O follower of Muḥammad, what your state would be if Allāh had not favoured you with a noble Prophet who intercedes for you and on your behalf, as he - ṣallā Allāhu ʿalayhi wa sallam - said:

'My life is better for you and my death is better for you. As for my life, I establish the Sunnah for you and legislate the laws for you. As for my death, your sins are presented to me, and whatever of them is evil, I seek Allāh's forgiveness for you.'

Therefore, increase your invocations of blessings upon him - Sallā Allāhu ʿalayhi wa ʿalā ālihi - at all times and moments."

4. Imām Nurud-Din al-Samhudi (d. 911 AH)

He has mentioned the following about the Musnad al-Bazzār narration in his *Wafā' al-Wafā bi Akhbār Dār al-Muṣṭafā* (4/180-181), and what he mentioned after it has also been presented for the benefit of the keen readers:

و روى البزار برجال الصحيح عن عبد الله بن مسعود رضي الله تعالى عنه عن النبي صلى الله عليه و سلم قال «إن لله ملائكة سيّاحين يبلغونيّ عن أمتي» قال: و قال رسول الله صلى الله تعالى عليه و سلم «حياتي خير لكم، تحدثون و يحدث لكم، و وفاتي خير لكم، تعرض علي أعمالكم، فما رأيت من خير حمدت الله عليه، و ما رأيت من شر استغفرت الله لكم».

و قال الأستاذ أبو منصور البغدادي في أجوبة مسائل الجاجرميين: قال المتكلمون المحققون من أصحابنا: إن نبينا محمدا صلى الله عليه و سلم حي بعد وفاته، يسرّ بطاعات أمته، و إن الأنبياء صلوات الله و سلامه عليهم لا يبلون، و سيأتي في الفصل الثالث قول ابن حبيب:

فإنه صلى الله عليه و سلم يسمع و يعلم وقوفك بين يديه.

و قال البيهقي في كتاب الاعتقاد: الأنبياء عليهم الصلاة و السلام بعد ما قبضوا ردّت إليهم أرواحهم؛ فهم أحياء عند ربهم كالشهداء، و قد رأى نبيّنا صلى الله تعالى عليه و سلم ليلة المعراج جماعة منهم، قال: و قد أفردنا لإثبات حياتهم كتابا.

قلت: و يؤيد ذلك حديث «إن عيسى ابن مريم عليه السلام مار بالمدينة حاجا أو معتمرا، و إن سلم عليّ لأردّنّ عليه».

فإن قيل: قوله في الحديث المصدر به هذا الفصل «إلا رد الله عليّ روحي حتى أرد عليه» دال على عدم استمرار الحياة.

فالجواب من وجوه: الأول: أن البيهقي استدل به على حياة الأنبياء، قال: و إنما أراد و الله أعلم إلا و قد رد الله عليّ روحي حتى أرد عليه، الثاني: أن السبكي قال: يحتمل:

أن يكون ردّا معنويا، و أن تكون روحه الشريفة مشتغلة بشهود الحضرة و الملأ الأعلى عن هذا العالم؛ فإذا سلم عليه أقبلت روحه على هذا العالم لتدارك السلام و ترد على المسلّم، يعني أن رد روحه الشريفة التفات روحاني، و تنزّل إلى دوائر البشرية من الاستغراق في الحضرة العلية. الثالث: قال بعضهم: هو خطاب على مقدار فهم المخاطبين في الخارج من الدنيا أنه لا بد من عود روحه حتى يسمع و يجيب، فكأنه قال: أنا أجيب ذلك تمام الإجابة، و أسمعه تمام السماع، مع دلالته على رد الروح عند سلام أول مسلّم، و قبضها بعد لم يرد، و لا قائل بتكرر ذلك، إذ يفضي ذلك إلى توالي موتات لا تحصر، مع أننا نعتقد ثبوت الإدراكات كالعلم و السماع لسائر الموتى، فضلا عن الأنبياء، و يقطع بعود الحياة لكل ميت في قبره، كما ثبت في السنة، و لم يثبت أنه يموت بعد ذلك موتة ثانية، بل ثبت نعيم القبر و عذابه، و إدراك ذلك من الأعراض المشروطة بالحياة، لكن يكفي فيه حياة جزء يقع به الإدراك، فلا يتوقف على البنية كما زعم المعتزلة.

و أما أدلّة حياة الأنبياء فمقتضاها حياة الأبدان كحالة الدنيا، مع الاستغناء عن الغذاء، و مع قوة النفوذ في العالم، و قد أوضحنا المسألة في كتابنا المسمى «بالوفا، لما يجب لحضرة المصطفى» صلى الله تعالى عليه و سلم.

و قال أبو محمد عبد الله بن عبد الملك المرجاني في أخبار المدينة له: قال صاحب الدر المنظم: إن النبي صلى الله تعالى عليه و سلم لما مات ترك في أمته رحمة لهم، روى عنه عليه الصلاة و السلام أنه قال: ما من نبي دفن إلا و قد رفع بعد ثلاث غيري، فإني سألت الله عز و جل أن أكون بينكم إلى يوم القيامة، اه و قال الحافظ ابن حجر: إن حديث «أنا أكرم على ربي من أن يتركني في قبري بعد ثلاث» ذكره الغزالي لا أصل له، اه.

Meaning:

<u>Al-Bazzār reported with the narrators of the Sahih from 'Abdullāh ibn Mas'ūd, may Allāh be pleased with him, that the Prophet, peace be upon him,</u> said: "Indeed, Allāh has wandering angels who convey to me greetings from my Ummah." He said: And the Messenger of Allāh, peace and blessings be upon him, said: ***"My life is better for you; for you narrate and I relate to you [the revelations and guidance]. And my death is better for you; your deeds are presented to me. Whatever good I see, I praise Allāh for it, and whatever evil I see, I seek Allāh's forgiveness for you."***

Al-Ustadh Abū Manṣūr al-Baghdādī said in his answers to the questions of the Jājarmiyyīn: "The accomplished theologians among our companions said: Indeed, our Prophet Muhammad, peace be upon him, is alive after his death, pleased with the obedience of his Ummah, and indeed the Prophets, may Allāh's blessings and peace be upon them, do not decay." And in the third chapter will come the saying of Ibn Ḥabīb: "For he, peace be upon him, hears and knows your standing before him."

Al-Bayhaqī said in the Book of Belief (Kitab al-I'tiqad): "The Prophets, peace be upon them, after they were taken, their souls were returned to them; so they are alive with their Lord like the martyrs. Our Prophet, peace be upon him, saw a group of them on the night of the Ascension." He said: "We have dedicated a book to proving their life."

I say: This is supported by the hadith: "Indeed, Isa son of Mary, peace be upon him, will pass through Madina as a pilgrim or an 'Umrah performer, and if he greets me, I will surely respond to him."

If it is said: His saying in the hadith at the beginning of this chapter, "except that Allāh returns my soul to me so that I may respond to him" indicates that life is not continuous.

The answer is from several aspects:

First: Al-Bayhaqī used it as evidence for the life of the Prophets, saying: "He only meant, and Allāh knows best, 'except that Allāh has already returned my soul to me so that I may respond to him.'"

Second: Al-Subkī said: "It is possible that it is a spiritual return, and that his noble soul is occupied with witnessing the Divine Presence and the Supreme Assembly away from this world; so when someone greets him, his soul turns to this world to receive the greeting and respond to the one greeting."

Third: Some said: "It is an address according to the understanding of those addressed outside of this world, that his soul must return so that he may hear and respond. It is as if he said: 'I respond to that with a complete response, and I hear it with complete hearing,' while indicating the return of the soul at the greeting of the first greeter, and its taking afterwards was not mentioned, and no one says this is repeated, as it would lead to countless successive deaths."

As for the evidence of the life of the Prophets, it necessitates the life of the bodies as in the state of the world, without the need for food, and with the power of influence in the world. We have clarified this issue in our book named 'al-Wafā, for what is due to the presence of al-Muṣṭafā,' ﷺ

Abū Muḥammad 'Abdullāh ibn 'Abd al-Mālik al-Marjānī said in his reports about Madina: The author of 'Al-Durr al-Munaẓẓam' said: "When the Prophet, peace and blessings of Allah be upon him, died, he was left in his Ummah as a mercy to them. It was narrated from him, peace and blessings be upon him, that he said: 'There is no Prophet who was buried except that he was raised after three days other than me, for I asked Allāh, the Mighty and Sublime, to be among you until the Day of Resurrection.'"

Al-Ḥāfiẓ Ibn Ḥajar said: "The hadith 'I am too honoured by my Lord to be left in my grave after three days' mentioned by al-Ghazālī has no basis." End of quote.

What al-Samhudi said as follows should be taken as acceptance and authentication of the narration when he said: "**Al-Bazzār reported with the narrators of the Sahih from 'Abdullāh ibn Mas'ūd, may Allāh be pleased with him, that the Prophet, peace be upon him..**"

This is because he mentioned the following in his Wafā' (2/178) after recording the details of a great fire that engulfed Masjid al-Nabawi in Madina in the year 886 AH:

و في ذلك كله عبرة تامة و موعظة عامة لأولي الأبصار، و هو منذر بأمر عظيم، و لهذا اختص به هذا المحل المنسوب إلى النذير صلّى الله عليه و سلّم، و قد ثبت أن أعمال الأمة تعرض عليه صلّى الله عليه و سلّم

Meaning:

In all of this, there is a complete lesson and a general admonition for those with insight, and it is a warning of a great matter. This is why this place, attributed to the Warner, ﷺ, is distinguished by it. ***It has been established that the deeds of the Ummah are presented to him peace be upon him.***

The last statement was based on what he mentioned from Musnad al-Bazzār.

5. Imām Ahmed ibn Muḥammad al-Qasṭallānī (d. 923 AH)

Imām al-Qasṭallānī mentioned the following in his commentary to Sahih al- Bukhārī known as Irshād al-Sārī li-Sharḥ Ṣaḥīḥ al-Bukhārī (2/440):

(ثم انصرف إلى المنبر) ولمسلم، كالمؤلّف في المغازي: ثم صعد المنبر كالمودعّ للأحياء والأموات (فقال: إلي فرط لكم) بفتح الفاء والراء، هو: الذي يتقدم الواردة ليصلح لهم الحياض والدلاء، ونحوهما. أي: أنا سابقكم إلى الحوض، كالمهيئ له لأجلكم. وفيه إشارة إلى قرب وفاته عليه الصلاة والسلام. وتقدمه على أصحابه، ولذا قال: كالمودع للأحياء والأموات (وأنا شهيد عليكم) أشهد عليكم بأعمالكم، فكأنه باق معهم لم يتقدمهم، بل يبقى بعدهم حتى يشهد بأعمال آخرهم، فهو عليه الصلاة والسلام قائم بأمرهم في الدارين، في حال حياته وموته. وفي حديث ابن مسعود عند البزار، بإسناد جيد، رفعه: حياتي خير لكم، ووفاتي خير لكم، تعرض علي أعمالكم، فما رأيت من

خير حمدت الله عليه، وما رأيت من شرّ استغفرت الله لكم (وإني والله لأنظر إلى حوضي الآن) نظرًا حقيقيًّا بطريق الكشف (وإني أعطيت مفاتيح خزائن الأرض، أو مفاتيح الأرض) شك الراوي، فيه إشارة إلى ما فتح على أمته من الملك والخزائن من بعده (وإني والله أخاف عليكم أن تشركوا بعدي) أي: ما أخاف على جميعكم الإشراك، بل على مجموعكم، لأن ذلك قد وقع من بعض (ولكن أخاف عليكم أن تنافسوا فيهم) بإسقاط إحدى تاءي: تنافسوا، والضمير: لخزائن الأرض، المذكورة، أو للدنيا، المصرح بها في مسلم كالمؤلّف في المغازي، بلفظ: ولكني أخشى عليكم الدنيا أن تنافسوا فيها، والمنافسة في الشيء الرغبة فيه، والانفراد به.

Meaning:

“(Then he turned to the pulpit) And in Muslim's narration, like the authors in al-Maghāzī: Then he ascended the pulpit as if bidding farewell to the living and the dead (and said: "I am a faraṭ for you") with fatḥa on the fā' and rā', it means: the one who precedes the water-seekers to prepare the watering places and buckets for them. That is: I am your predecessor to the Ḥawḍ (Pool), like one preparing it for you. This indicates the nearness of his death, peace and blessings be upon him, and his precedence over his companions, hence he said: as if bidding farewell to the living and the dead.

("And I am a witness over you") I will testify about your deeds, as if he remains with them and has not preceded them, but rather remains after them to witness the deeds of the last of them. So he, peace and blessings be upon him, is taking care of their affairs in both worlds, in his life and after his death.

In the ḥadīth of Ibn Mas'ūd narrated by al-Bazzār with a good chain, he raised it (back to the Prophet ﷺ): *"My life is better for you, and my death is better for you. Your deeds will be presented to me, so whatever good I see, I will praise Allāh for it, and whatever evil I see, I will seek Allāh's forgiveness for you."*

("By Allāh, I am looking at my Ḥawḍ now") A real look through unveiling (kashf).

("And I have been given the keys to the treasures of the earth, or the keys of the earth") The narrator is uncertain. This indicates the conquests and treasures that would be opened to his nation after him.

("By Allāh, I do not fear that you will associate partners with Allāh after me") That is, I don't fear polytheism for all of you, but for some of you, as it did occur with some.

("But I fear for you that you will compete for them") With one of the two tā's of "tatanāfasū" dropped. The pronoun refers to the treasures of the earth mentioned earlier, or to the worldly life (dunyā) as explicitly stated in Muslim's narration and the authors in al-Maghāzī, with the wording: "But I fear the worldly life for you, that you will compete for it." Competition (munāfasah) for something means desiring it and wanting to have it exclusively."

Confirmation by Imām 'Uthmān ibn 'Īsā aṣ-Ṣiddīqī al-Ḥanafī (d. 1008 AH)

Imām 'Uthmān ibn 'Īsā ibn Ibrāhīm aṣ-Ṣiddīqī al-Ḥanafī (d. 1008 AH) also mentioned this authentication from al-Qastallani in his Ghāyat at-Tawḍīḥ Sharḥ al-Jāmi' aṣ-Ṣaḥīḥ li-l-Imām al-Bukhārī (p. 5035) without opposing his verdict:

قولُهُ: (وَأَنَا شَهِيدٌ عَلَيْكُمْ) أي: أشهد عليكم بأعمالكم، فكأنَّه باقٍ معهم لم يتقدَّمهم، بل يبقى بعدهم حتَّى يشهدَ أعمال آخرِهم، فهو عليه الصَّلاة والسَّلام قائمٌ في الدَّارين في حال حياته وموته، وفي حديث ابن مسعودٍ رضي الله عنه عند البزَّار رفعه بإسنادٍ جيِّدٍ: «حياتي خيرٌ لكم، ووفاتي خيرٌ لكم، تُعرَض عليَّ أعمالُكم، فما رأيتُ من خيرٍ؛ حمدتُ الله تعالى عليه، وما رأيتُ من شرٍّ؛ استغفرتُ الله لكم»؛ كذا في «القسطلانيّ»

Meaning:

His saying: (And I am a witness over you) means: I bear witness over you regarding your deeds. It's as if he remains with them, not preceding them, but rather staying after them until he witnesses the deeds of the last of them. So he, peace and blessings be upon him, is present in both abodes (this world and the hereafter) in the state of his life and death.

In the ḥadīth of **Ibn Mas'ūd, may Allāh be pleased with him, reported by al-Bazzār with a good chain of narration**, raised (back to the Prophet ﷺ): ***"My life is better for you, and my death is better for you. Your deeds are presented to me, so whatever good I see, I praise Allāh the Exalted for it, and whatever evil I see, I seek Allāh's forgiveness for you."*** This is as mentioned in [the work of] al-Qasṭallānī.

6. Imām Ali al-Qari al-Hanafī (d. 1014 AH)

He has left behind a commentary to Qadi Iyad's *al-Shifa* known as *Sharh al-Shifa* (1/45) where he authenticated the narrations from Ibn Mas'ud (as in Musnad al-Bazzār) and mentioned the one attributed to Musnad *al-Ḥārith ibn Abī Usāma*. He said the following:

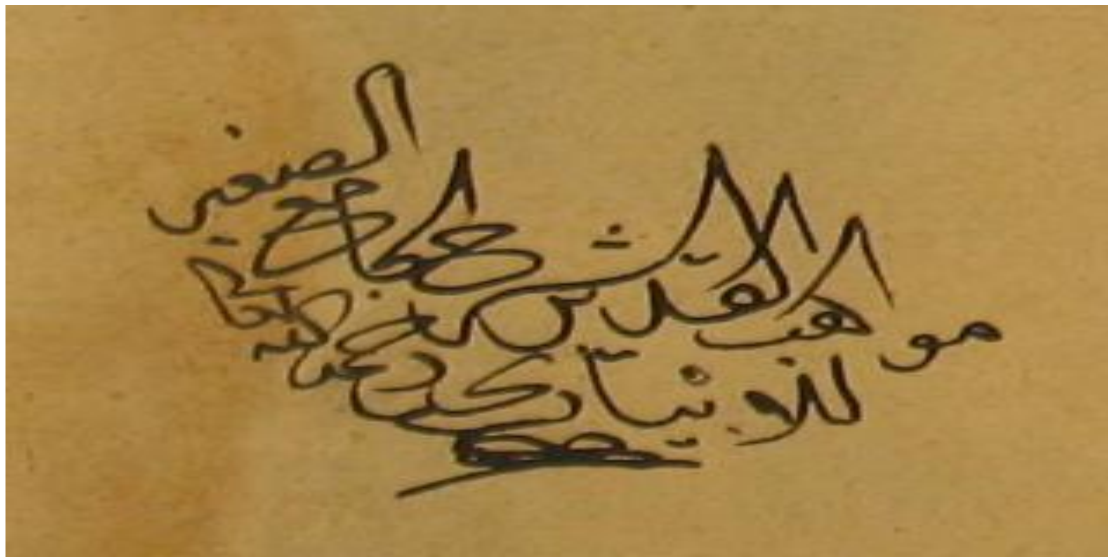
(فكانت حياته رحمة، ومماته رحمة) بل وليس هناك موت ولا فوت بل انتقال من حال إلى حال وارتحال من دار إلى دار فإن المعتقد المحقق أنه حي يرزق. (كما قال صلى الله تعالى عليه وسلم) فيما رواه الحارث بن أبي أسامة في مسنده والبزار بإسناد صحيح:
(حياتي خير لكم) وهو ظاهر (وموتى لكم) قال الدلجي بشهادة وَما كانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ حيا وميتا انتهى وغرابته لا تخفى فالأظهر أن يقال لأنه قال تعرض على أعمالكم فأشفع في غفران سيئاتكم وأدعو لكم في تحسين حالاتكم والمعنى أني متوجه إليكم وراحم عليكم وشفيع لكم حيا وميتا بالنسبة إلى حاضركم وغائبكم أو التقدير وموتي قبلكم خير لكم فيوافق ما أراده المصنف بقوله

Meaning:

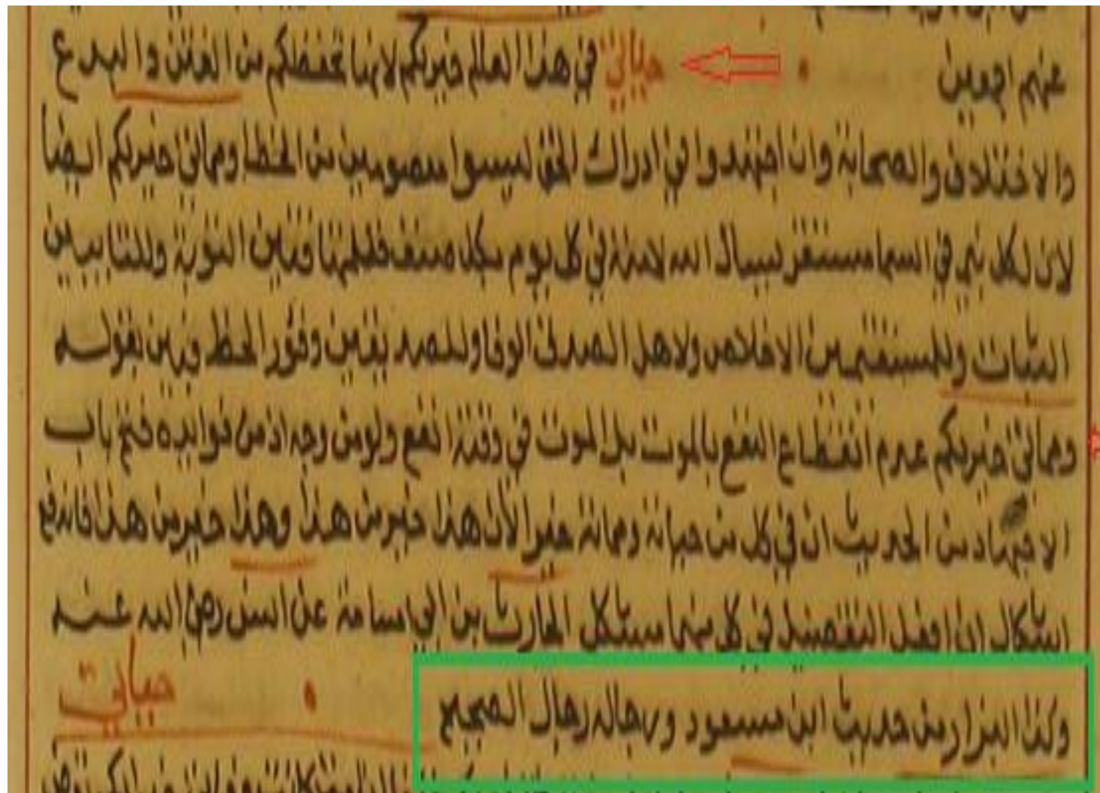
"(His life was a mercy, and his death was a mercy) In fact, there is no death nor loss, but rather a transition from one state to another and a journey from one abode to another, for the verified belief is that he is alive and receiving provision. (As he, may Allāh's blessings and peace be upon him, said) in what was narrated by ***al-Ḥārith ibn Abī Usāmah in his Musnad and al-Bazzār with a sound (Sahih) chain***: ("My life is better for you") which is apparent ("and my death is for you"). Ad-Daljī said, as evidenced by 'And Allāh would not punish them while you are among them' - alive and dead. End of quote. Its strangeness is not hidden, so it's more apparent to say because he said, your deeds are presented to me, so I intercede for the forgiveness of your misdeeds and pray for the improvement of your conditions. The meaning is that I am oriented towards you, merciful to you, and an intercessor for you, alive and dead, in relation to those of you present and absent. Or the implication is 'and my death before you is better for you,' which agrees with what the author meant by saying..."

7. Imām Fā'id ibn Mubārak al-Abyārī (d. 1016 AH)

The Ḥanafī scholar known as Imām Fā'id ibn Mubārak al-Abyārī al-Anṣārī of Egypt has left a work on Imām al-Suyūṭī's al-Jāmiʿ al-Ṣaghīr entitled: Mawāhib al-Qadīr ʿalā al-Jāmiʿ al-Ṣaghīr. The following image is from the Nuru Osmanniye collection held in the Süleymaniye library in Istanbul (no. 946, dated 1086AH). Title page:



On folio 247a he has mentioned the narration at hand by stating it was recorded by al-Bazzār in his Musnad with sub narrators that are found in the Sahih collections (like Bukhari or Muslim). This has been highlighted in the image below:



The portion in the green box stated:

و كذا البزار من حديث ابن مسعود و رجاله رجال الصحيح

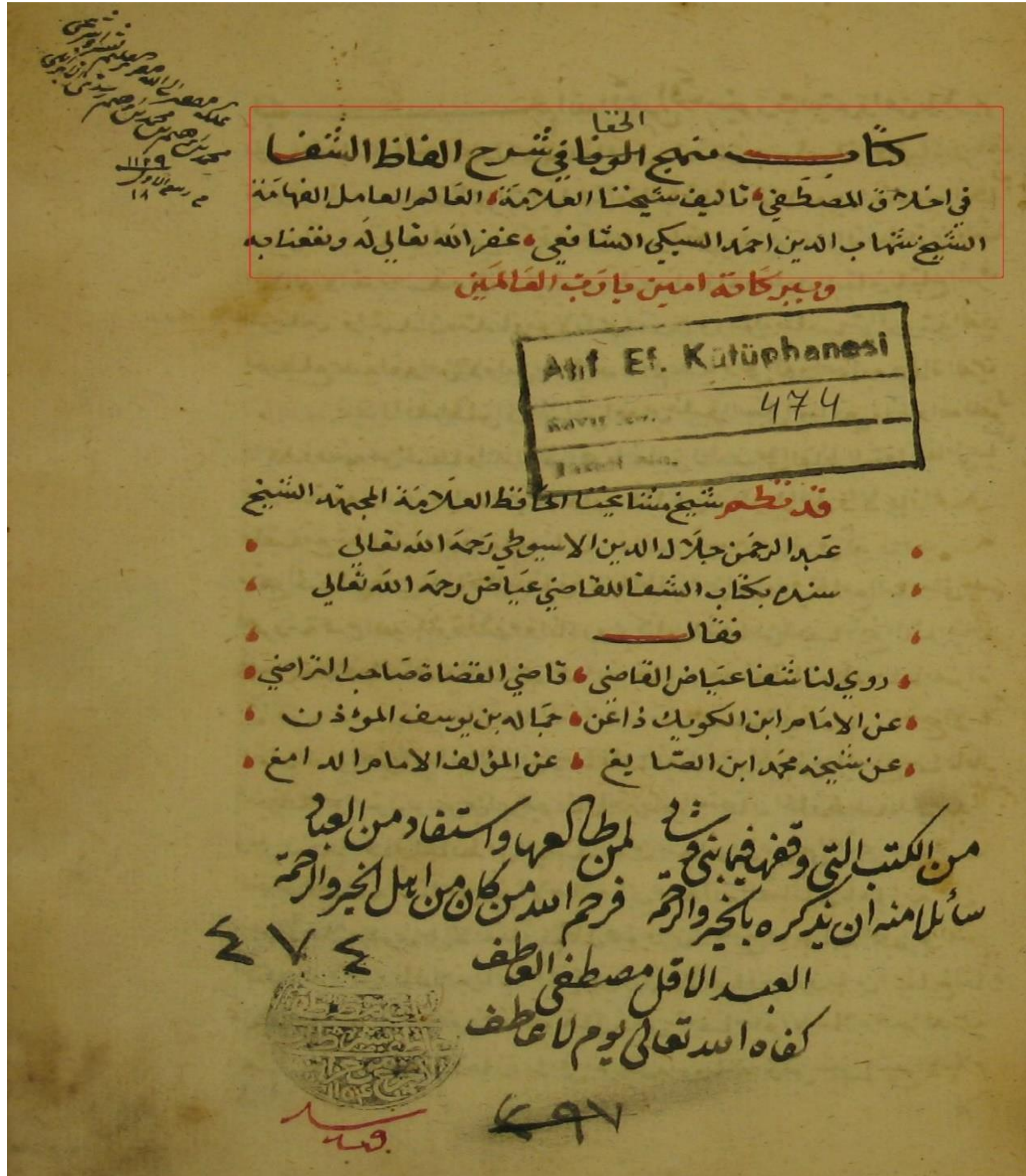
Meaning:

"And likewise, al-Bazzār [reported] from the ḥadīth of Ibn Mas'ūd, and its narrators are the narrators of [the] Ṣaḥīḥ."

This statement indicates that the ḥadīth mentioned was reported by al-Bazzār on the authority of Ibn Mas'ūd, and that the chain of narrators for this ḥadīth consists of individuals who are considered reliable and are found in the authentic (Ṣaḥīḥ) collections of ḥadīth. This is an indication by al-Abyārī that the chain of transmission is authentic in an adequate manner.

8. Imām Shihābud-Dīn Aḥmed al-Subkī (d. 1032 AH)

Imām Shihābud-Dīn Aḥmed al-Subkī has mentioned the narration by authenticating the chain of transmission in his commentary to al-Shifa of Qadi Iyad entitled: Manhaj al-Wafāʾ fī Sharḥ al-Fāz al-Shifāʾ li'l-Qāḍī. There is a manuscript copy stored in the Atif Effendi collection (no. 474, dated 1017 AH) in Türkiye. Title page:


كتاب منهج الوفا في شرح الفاظ الشفا
في اخلاق المصطفى تأليف شيخنا العلامة العالم العامل الفهامة
الشيخ شهاب الدين احمد السبكي الشافعي عفر الله تعالى له ونفعنا به
وببركاته امين يا رب العالمين

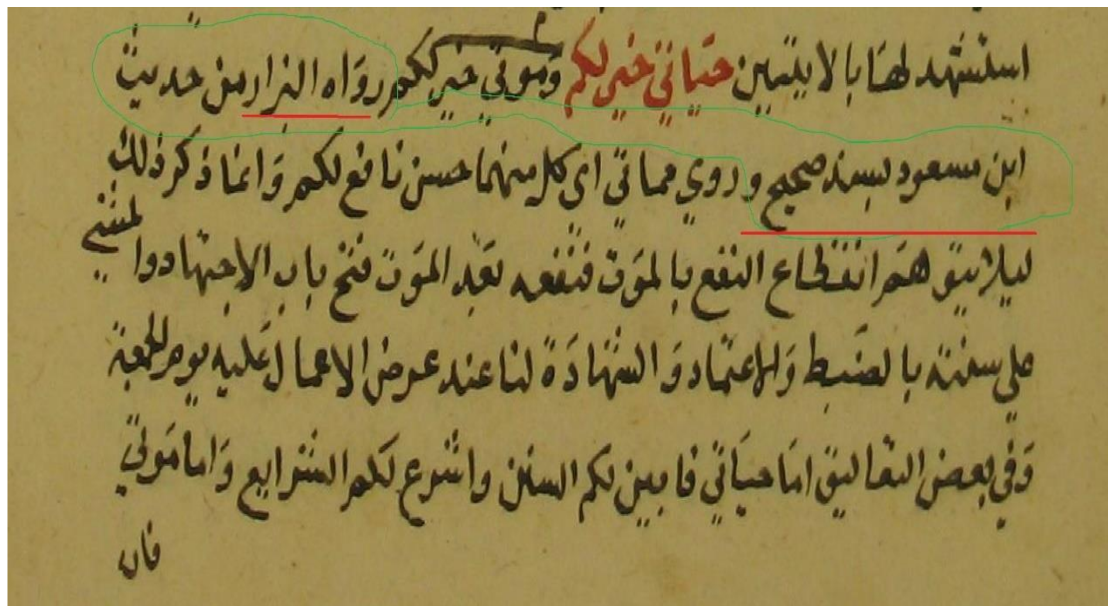
Atif Ef. Kütüphanesi 474

قد نظم شيخ مشايخنا الحافظ العلامة المجتهد الشيخ
عبد الرحمن جلال الدين الاسيوطي رحمه الله تعالى
سند كتاب الشفا للقاضي عياض رحمه الله تعالى
فقال
روى لنا شفا عياض القاضي قاضي القضاة صاحب التراضي
عن الامام ابن الكويك ذا عن جمال الدين يوسف المؤذن
عن شيخه محمد ابن الصايغ عن المؤلف الامام الدامغ

من الكتب التي وقفها ... لمن طالعها واستفاد من العباد
سائلا منه ان يذكره بالخير والرحمة فرحم الله من كان من اهل الخير والرحمة
العبد الاقل مصطفى العاطف
كفاه الله تعالى يوم لا عاطف

٤٧٤

Folio 15a has mentioned the narration as follows:



استشهد لها بالآيتين حياتي خير لكم وموتي خير لكم رواه البزار من حديث
ابن مسعود بسند صحيح وروى مماتي اي كل منهما حسن نافع لكم وانما ذكر ذلك
لئلا يتوهم انقطاع النفع بالموت فنفعه بعد الموت فتح باب الاجتهاد دوا للمتبني
على سنته بالضبط والاعتناء والشهادة لنا عند عرض الاعمال عليه يوم الجمعة
وفي بعض التعاليق اما حياتي فابين لكم السنن واشرع لكم الشرائع واما موتي
فان

The top line starting with red writing mentioned:

حياتي خير لكم و موتي خير لكم رواه البزار من حديث ابن مسعود بسند صحيح

Meaning:

"My life is better for you and my death is better for you." This was narrated by al-Bazzār from the hadith of Ibn Masʿūd with an authentic (Sahih) chain of transmission."

9. Imām Shihabud-Din Ahmed al-Khafaji (d. 1069 AH).

He wrote a well-known commentary to Qadi Iyad's *al-Shifa* under the title: Nasīm al-Riyāḍ. Within this work he has mentioned the narrations from Ibn Mas'ud (as in Musnad al-Bazzār) and the one attributed to Musnad *al-Ḥārith ibn Abī Usāma.*

The highlighted portion[214] in the second paragraph below is from his Nasīm al-Riyāḍ (1/173) which mentioned the narrations:

[214] Nasīm al-Riyāḍ, Darul Kutub al-Ilmiyya, Beirut, 1st edition, 2001 CE.

علم أنه من أصابته هذه الرحمة لم ينل مكروها إذ نيله ينافي الحصر وهـذا ترغيـب، كـما في حديث: «من قال لا إله إلا الله دخـل الجنـة» فـلا مسـامحة فـي المدعى حتـى يحتـاج للتأويل، وهذه العبارة تسميها العلماء تنويرًا لأنها تشير إلى أن ما بعدها موضح لما قبلها، ولذا عبر بالرؤية لجعله كالمحسوس، وهذا من كلام ابن طـاهر فـلا تكـرار فيـه، والكـلام على الآية مبسوط في التفسير وشهرته تغني عن ذكره.

(فكانت حياته رحمة ومماته رحمة كما قال صلى الله تعالى عليه وسلم: «حياتي خير لكـم ومونى خير لكم») هذا الحديث رواه ابن مسـعود رضـي الله عنـه بسـند صحيـح، ورواه الحارث بن أبي أسامة في مسنده بسند صحيح أيضًا، والحديث الذي بعـده فـي صحيـح مسلم وفي رواية موته بدل مماته، أي كل منهما نافع لأمته صلى الله تعالى عليـه وسـلم، فلا يتوهم انقطاع نفعه صلى الله تعالى عليه وسـلم عنـا بموته، لأن كثـيرًا منـا إذا مـات انقطع عمله عنه وعن غيره إلا ما استثنى والخير النفع الذي يرغب فيه، وهو يكون صفـة مشبهة وأفعل تفضيل مخفف من أخير كشر من أشر، ولا ينطق بأصلـه إلا نـادرًا كقولـه صلى الله تعالى عليه وسلم: **(بلال خير الناس وابن الأخير)** وقرئ في الشواذ: «سيعلمون غدًا من الكذاب الأشر» ويكون صفة كالخير بالتشديد ويجوز كل منهما هنا أي كل من حياته صلى الله تعالى عليه وسلم، وموته نفع لمن دخل تحت الخطاب، أو أن حياتـه أنفـع من موته في وقتها وموته أنفع في وقته من وجه لنفعه صلى الله تعالى عليـه وسـلم لهـم، لنحو شفاعته عند عرض أعمالهم عليه يوم الاثنين، وفتح باب الاجتـهاد وتـرك الاتكـال والمشي على الاحتياط، وكالإثابة بالحزن لموته وتسهيل كل مصيبة بمصيبته، والاعتبار به، والرحمة الناشئة من اختلاف أمته، وارتفاع الشديد بتوقيره، وفي الحديث زيادة في بعض التعاليق وهي: «أما حياتي فـأبين لكـم السـنن وأشـرع لكـم الشرائع، وأمـا موتـي فـإن أعمـالكم تعـرض علـيَّ فمـا رأيـت منـها حسـنًا حمـدت الله، ومـا رأيـت منـها سـيئًا استغفرت»[١] وأيضًا فإن الملائكة عليهم الصلاة والسـلام تعرض عليـه صلـى الله تعـالى عليه وسلم صلاة من صلى عليه وتبلغها له في وقـت واحـد وإن لم يحـص عددهـا كـما سيأتي.

كالشمس في كبد السماء وضوءهـا يغشى البـلاد مشارقـا ومغـاربـا

كما في بعض الشروح ونقل في بعضها ما لا مساس له بالمقام، وفيـه نقـلا عـن ابـن عربي أنه صلى الله تعالى عليه وسلم قال: «إذا مت لا أزال أنادي في قـبري أمتـي

(١) أخرجه ابن سعد في الطبقات (٢/٢/٢)، وابن عدي في الكامل (٣/٩٤٥)، وأورده ابـن حجـر في المطالب العالية (٣٨٥٣).

The meaning of the second paragraph in the above image being:

"So his life was a mercy, and his death was a mercy, as he, ṣallā Allāhu taʿālā ʿalayhi wa-sallam, said: ***'My life is better for you and my death is better for you.'*** This ḥadīth was narrated by **Ibn Masʿūd, raḍiya Allāhu ʿanhu, with a Sahih (authentic) chain of transmission, and it was narrated by al-Ḥārith ibn Abī Usāmah in his Musnad with a Sahih chain of transmission as well.** The ḥadīth that follows it is in Ṣaḥīḥ Muslim, and in one narration 'his death' instead of 'his passing,' meaning each of them is beneficial for his ummah, ṣallā Allāhu taʿālā ʿalayhi wa-sallam. So one should not imagine that his benefit, ṣallā Allāhu taʿālā ʿalayhi wa-sallam, to us is cut off by his death, because for many of us when we die our deeds are cut off from us and from others except what is excluded. And 'better' means the benefit that is desired, and it can be a resembling attribute and a superlative adjective shortened from 'akhyar' like 'sharr' from 'asharr', and its original form is rarely pronounced except as in his saying, ṣallā Allāhu taʿālā ʿalayhi wa-sallam: 'Bilāl is the best of people and the son of the best,' and it was read in the irregular readings: 'They will know tomorrow who is the most insolent liar.' And it can be an attribute like 'al-khayyir' with emphasis, and both are possible here, meaning each of his life, ṣallā Allāhu taʿālā ʿalayhi wa-sallam, and his death is beneficial for those addressed, or that his life is more beneficial than his death in its time and his death is more beneficial in its time from one aspect due to his benefit, ṣallā Allāhu taʿālā ʿalayhi wa-sallam, to them, for things like his intercession when their deeds are presented to him on Monday, and the opening of the door of ijtihād and leaving dependence and walking on caution, and like being rewarded for grief at his death and easing every calamity by his calamity, and taking lessons from it and the mercy arising from the differences of his ummah, and the elevation of the severe by revering him. ***And in the ḥadīth there is an addition in some commentaries,*** which is: ***'As for my life, I clarify for you the Sunan (Prophetic practices) and legislate for you the laws, and as for my death, your deeds are presented to me, so what I see of them that is good, I praise Allāh, and what I see of them that is bad, I seek forgiveness*** . And also, the angels, ʿalayhim al-ṣalāh wa-l-salām, present to him, ṣallā Allāhu taʿālā ʿalayhi wa-sallam, the prayer of those who pray for him and deliver it to him at one time even if their number cannot be counted, as will come."

As for the variant given towards the end of the above quote it was also mentioned by the 4th century scholar known as Imām Muhammad ibn Ali al-Harithi, well known as **Abu Talib al-Makki (d. 386 AH)** in his Qūt al-qulūb fī muʿāmalat al-maḥbūb wa-waṣf ṭarīq al-murīd ilā maqām al-tawḥīd (The

Nourishment of Hearts in Dealing with the Beloved and Describing the Path of the Seeker to the Station of Divine Unity). The quote from Qūt al-qulūb (1/357):

وقد روينا عنه صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: أنه قال حياتي خير لكم وموتي خيرلكم، أما حياتي فإني أبين لكم السنن وأشرع الشرائع، وأما موتي فأعمالكم تعرض عليّ فما رأيت منها حسناً حمدت الله عزّ وجلّ وما رأيت منها شيئاً استغفرت الله عزّ وجلّ لكم.

Meaning:

"We have narrated from him, ṣallā Allāhu ʿalayhi wa-sallam (may Allāh's peace and blessings be upon him), that he said: ***'My life is better for you and my death is better for you. As for my life, I clarify for you the Sunan (prophetic traditions) and establish the laws. And as for my death, your deeds are presented to me. So whatever I see of them that is good, I praise Allāh ʿazza wa-jalla (the Mighty and Majestic), and whatever I see of them that is bad, I seek forgiveness from Allāh ʿazza wa-jalla for you.'***"

10. Imām Muḥammad ibn 'Abd al- Bāqī al-Zarqānī

Imām Muḥammad ibn 'Abd al- Bāqī al-Zarqānī al-Mālikī (d. 1122 AH) has mentioned the narration in some places to a commentary of a work by Imām al-Qasṭallānī known as *al-Mawāhib al-Laduniyyah bi-al-Minaḥ al-Muḥammadiyya.*

It was published under the title: *Sharḥ al-'Allāma al-Zarqānī 'alā al-Mawāhib al-Laduniyyah bi-al-Minaḥ al-Muḥammadiyya.*

Some quotes:

4/293:

قال أبو بكر بن طاهر زين الله تعالى محمدا صلى الله عليه وسلم بزينة الرحمة فكان كونه رحمة، وجميع شمائله رحمة وصفاته رحمة على الخلق، وحياته رحمة وموته رحمة، كما قال صلى الله عليه وسلم: "حياتي خير لكم ومماتي خير لكم"، وكما قال صلى الله عليه وسلم: "إذا أراد الله رحمة بأمة قبض نبيها قبلها، فجعله لها فرطا وسلفا"

Meaning:

Abū Bakr ibn Ṭāhir said: Allāh the Exalted adorned Muḥammad (peace be upon him) with the adornment of mercy, so his very existence was mercy, and all his characteristics were mercy, and his attributes were mercy upon creation. His life was mercy, and his death was mercy, as he ﷺ (peace and blessings of Allah be upon him) said: "***My life is better for you and my death is better for you.***" And as he ﷺ (peace and blessings of Allah be upon him) said: "When Allāh wants to show mercy to a nation, He takes its Prophet before it, making him a forerunner and predecessor for it."

7/373-374:

"وتعرض عليه أعمال أمته" حسنها وسيئها فيحمد الله على حسنها، "ويستغفر لهم" سيئها، وروى البزار بسند جيد عن ابن مسعود، رفعه: "حياتي خير لكم ومماتي خير لكم، تعرض عليّ أعمالكم، فما كان من حسن حمدت الله عليه، وما كان من سيئ استغفرت الله لكم" أي: طلبت مغفرة الصغائر وتخفيف عقوبات الكبائر، وظاهره أن المراد عرض أعمال المكلفين، إذ غير المكلف لا ذنب له، ويحتمل العموم، وذلك العرض كل يوم مرتين كما "روى ابن المبارك" عبد الله، الذي تستنزل الرحمة بذكره "عن سعيد بن المسيب" التابعي الجليل ابن الصحابي، "قال: ليس من يوم إلا وتعرض على النبي صلى الله عليه وسلم أعمال أمته غدوة وعشيًا" زيادة إكرام لهم، "فيعرفهم بسيماهم وأعمالهم" فيحمد الله ويستغفر لهم، فإذا علم المسيء ذلك قد

يحمله على الإقلاع، ولا يعارضه قوله صلى الله عليه وسلم: "تعرض الأعمال كل يوم الاثنين والخميس على الله، وتعرض على الأنبياء والآباء والأمهات يوم الجمعة، فيفرحون بحسناتهم، وتزداد وجوههم بياضًا وإشراقًا، فاتقوا الله ولا تؤذوا موتاكم"، رواه الحكيم الترمذي، لجواز أن العرض على

النبي صلى الله عليه وسلم كل يوم على وجه التفصيل، وعلى الأنبياء، ومنهم نبينا على وجه الإجمال يوم الجمعة، فيمتاز صلى الله عليه وسلم بعرض أعمال أمته كل يوم تفصيلا، ويوم الجمعة إجمالا، ويأتي إن شاء الله تعالى وجه أن مماته خير في المقصد العاشر.

Meaning:

"And the deeds of his Ummah are presented to him," their good and bad, so he praises Allāh for the good, "and seeks forgiveness for them" for the bad. **Al-Bazzār narrated with a good (jayyid) chain from Ibn Mas'ūd, raising it (to the Prophet ﷺ):** ***"My life is better for you and my death is better for you. Your deeds are presented to me, so whatever good I see, I praise Allāh for it, and whatever bad I see, I seek Allāh's forgiveness for you."*** That is, he asks for forgiveness of minor sins and alleviation of punishments for major sins. The apparent meaning suggests that this refers to the deeds of those who are accountable, as those who are not accountable have no sins. However, it could also be general.

This presentation occurs twice every day, as Ibn al-Mubārak 'Abdullāh, whose mention brings down mercy, narrated from Sa'īd ibn al-Musayyib the noble Tābi'ī, son of the Companion, who said: ***"There is no day except that the deeds of the Prophet's (peace be upon him) Ummah are presented to him morning and evening"*** as an additional honour for them. "He recognizes them by their marks and their deeds," so he praises Allāh and seeks forgiveness for them. If the wrongdoer knows this, it might lead him to cease his wrongdoing.

This does not contradict his ﷺ (peace and blessings of Allah be upon him) saying: "Deeds are presented every Monday and Thursday to Allāh, and they are presented to the Prophets and fathers and mothers on Friday. They rejoice at their good deeds, and their faces increase in whiteness and radiance. So, fear Allāh and do not harm your dead." This was narrated by al-Ḥakīm al-Tirmidhī. It's possible that the presentation to the Prophet (peace be upon him) occurs daily in detail, while the presentation to the Prophets, including our Prophet, occurs in summary on Friday. Thus, our Prophet ﷺ (peace and blessings be upon him) is distinguished by having the deeds of his Ummah presented to him in detail every day, and in summary

on Friday. The explanation of how his death is better will come, God willing, in the tenth objective.

8/390:

ومعنى البيتين ظاهر، "فبيانه" أي: ظهوره أو تبيينه "عليه السلام ونصحه رحمة" أي: كل واحد منهما، "ودعاؤه واستغفاره" كل منهما "رحمة" سواء في حياته وبعد مماته، كما قال صلى الله عليه وسلم: "حياتي خير لكم ومماتي خير لكم، أما حياتي فأبين لكم السنن وأشرع لكم الشرائع، وأما موتي، فإن أعمالكم تعرض علي، فما رأيت منها حسنًا حمدت الله، وما رأيت منها سيئًا استغفرت الله لكم" رواه البزار وغيره بسند جيد.

Meaning:

The meaning of the two verses is clear. "His explanation", that is, its clarity or elucidation, "peace be upon him, and his advice" are each a mercy. "His supplication" and "his seeking forgiveness" are each a mercy, both during his life and after his death. As he, peace and blessings be upon him, said: "My life is better for you and my death is better for you. As for my life, I clarify the Sunan (Prophetic traditions) for you and legislate the laws for you. As for my death, your deeds will be presented to me. Whatever good I see among them, I will praise Allāh for it, and whatever bad I see among them, I will seek forgiveness from Allāh for you." ***This was narrated by al-Bazzār and others with a good chain of transmission.***

12/75-76:

وعند البزار بسند جيد عن ابن مسعود رفعه: "حياتي خير لكم, ومماتي خير لكم, تعرض علي أعمالكم, فما كان من حسن حمدت الله عليه, وما كان من سيىء استغفرت الله لكم" , "وإن موعدكم الحوض" يوم القيامة, "وإني" زاد في رواية: والله "لأنظر إليه" نظرًا حقيقيًّا "وأنا في مقامي" بفتح الميم "هذا" الذي أنا قائم فيه، فهو على ظاهره, وكأنه كُشِفَ له عنه في تلك الحالة، قاله الحافظ وغيره، ويقويه رواية في الصحيح: "إني والله لأنظر إلى حوضي الآن"، قال المصنف وغيره: فيه أن الحوض على الحقيقة, وأنه مخلوق موجود الآن, "وإني قد أعطيت

مفاتيح خزائن الأرض" فيه إشارة إلى ما فتح لأمته من الملك والخزائن من بعده, "وإني لست أخشى عليكم أن تشركوا بعدي" أي: لا أخاف على جميعكم الإشراك, بل على مجموعكم؛ لأنه قد وقع من بعضهم بعده, "ولكني أخشى عليكم الدنيا أن تنافسوا" بحذف إحدى التاءين, "فيها" أي: الدنيا بدل اشتمال مما قبله، والمنافسة في الشيء الرغبة فيه وحب الانفراد به, "وزاد بعضهم" أي: الرواة "فتقتتلوا على المنافسة, فتهلكوا كما هلك من كان قبلكم" وقد وقع ما قاله –صلى الله عليه وسلم, ففتحت على أمته بعده الفتوح, وصبّت عليهم الدنيا صبًّا, وتحاسدوا وتقاتلوا, وكان ما كان، ولم يزل الأمر في ازدياد.

Meaning:

Al-Bazzār reports with a good chain of transmission from Ibn Masʿūd, who raised (it to the Prophet ﷺ): "***My life is better for you, and my death is better for you. Your deeds will be presented to me. Whatever good I see, I will praise Allāh for it, and whatever bad I see, I will seek forgiveness from Allāh for you.***" "And your meeting place is the Pool (al-Ḥawḍ)" on the Day of Resurrection. "And I" - in another narration it adds: "By Allāh" - "look at it" with a real gaze "from this position of mine" with the mīm vowelled with a fatḥa, meaning the place where I am standing. This is to be taken literally, as if it was unveiled to him in that state, as stated by al-Ḥāfiẓ[215] and others. This is supported by a narration in the Ṣaḥīḥ: "By Allāh, I am looking at my Pool right now." The author and others said: This proves that the Pool is real and that it is created and exists now. "And I have been given the keys to the treasures of the earth." This indicates the conquests and treasures that were opened to his community after him. "And I do not fear that you will associate partners with Allāh after me." That is, I do not fear polytheism for all of you, but for some of you, as it did occur among some after him. "But I fear for you the world, that you will compete" with one of the two tā's omitted, "for it," meaning the world, as a comprehensive substitute for what preceded it. Competition for something means desire for it and the love of having it exclusively. "And some of them" meaning the narrators, "added: so you will fight over the competition, and you will be destroyed as those before you were destroyed." What he, peace and blessings be upon him, said came to pass. Conquests were opened to his community after him, and the world was poured upon them abundantly. They envied each other and

[215] This is a reference to al-Ḥāfiẓ Ibn Hajar al-Asqalani.

fought, and what happened, happened. And the matter has continued to increase.

Al-Zarqānī has also mentioned the narration from Musnad al-Bazzār in his commentary to the Muwatta of Imām Mālik ibn Anas under the title: Sharḥ az-Zarqānī ʿalā Muwaṭṭaʾ al-Imām Mālik. Within this work he gave a lengthy commentary to the following Hadith (1/147 onwards):

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ «أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ إِلَى الْمَقْبُرَةِ فَقَالَ السَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ وَإِنَّا إِنْ شَاءَ اللَّهُ بِكُمْ لَاحِقُونَ وَدِدْتُ أَنِّي قَدْ رَأَيْتُ إِخْوَانَنَا فَقَالُوا يَا رَسُولَ اللَّهِ أَلَسْنَا بِإِخْوَانِكَ قَالَ بَلْ أَنْتُمْ أَصْحَابِي وَإِخْوَانُنَا الَّذِينَ لَمْ يَأْتُوا بَعْدُ وَأَنَا فَرَطُهُمْ عَلَى الْحَوْضِ فَقَالُوا يَا رَسُولَ اللَّهِ كَيْفَ تَعْرِفُ مَنْ يَأْتِي بَعْدَكَ مِنْ أُمَّتِكَ قَالَ أَرَأَيْتَ لَوْ كَانَ لِرَجُلٍ خَيْلٌ غُرٌّ مُحَجَّلَةٌ فِي خَيْلٍ دُهْمٍ بُهْمٍ أَلَا يَعْرِفُ خَيْلَهُ قَالُوا بَلَى يَا رَسُولَ اللَّهِ قَالَ فَإِنَّهُمْ يَأْتُونَ يَوْمَ الْقِيَامَةِ غُرًّا مُحَجَّلِينَ مِنْ الْوُضُوءِ وَأَنَا فَرَطُهُمْ عَلَى الْحَوْضِ فَلَا يُذَادَنَّ رِجَالٌ عَنْ حَوْضِي كَمَا يُذَادُ الْبَعِيرُ الضَّالُّ أُنَادِيهِمْ أَلَا هَلُمَّ أَلَا هَلُمَّ أَلَا هَلُمَّ فَيُقَالُ إِنَّهُمْ قَدْ بَدَّلُوا بَعْدَكَ فَأَقُولُ فَسُحْقًا فَسُحْقًا فَسُحْقًا»

Meaning:

It was narrated to me from Mālik, from al-ʿAlāʾ ibn ʿAbd al-Raḥmān, from his father, from Abū Hurayra that the Messenger of Allāh, peace be upon him, went out to the graveyard and said: "Peace be upon you, abode of a believing people. God willing, we will join you. I wish I had seen our brothers." They said: "O Messenger of Allāh, are we not your brothers?" He said: "You are my companions. Our brothers are those who have not come yet. I will be at the Pool (al-Hawd) before them." They asked: "O Messenger of Allāh, how will you recognize those of your Ummah who come after you?" He said: "Tell me, if a man had horses with white blazes and white legs among black horses, would he not recognize his own horses?" They said: "Yes, O Messenger of Allāh." He said: "They will come on the Day of Resurrection with bright faces and limbs from wuḍūʾ (ablution), and I will be at the Pool before them. Some men will be driven away from my Pool as a stray camel is driven away. I will call out to them: 'Come here! Come here! Come here!' But it will be said: 'They changed after you.' So, I will say: 'Away with them! Away with them! Away with them!'"

As part of the commentary to the above Hadith he mentioned the following (1/150-152):

(وَأَنَا فَرَطُهُمْ) بِفَتْحِ الْفَاءِ وَالرَّاءِ وَبَعْدَ الطَّاءِ هَاءٌ أَيْ فَرَطُ إِخْوَانِنَا وَهُوَ فِي مُسْلِمٍ بِالْكَافِ بَدَلَ الْهَاءِ خِطَابًا لِلصَّحَابَةِ.

(عَلَى الْحَوْضِ) قَالَ لِلْبَاجِيّ: يُرِيدُ أَنَّهُ يَتَقَدَّمُهُمْ إِلَيْهِ وَيَجِدُونَهُ عِنْدَهُ، يُقَالُ فَرَطْتُ الْقَوْمَ إِذَا تَقَدَّمْتَهُمْ لِتَرْتَادَ لَهُمُ الْمَاءَ وَتُهَيِّئَ لَهُمُ الدِّلَاءَ وَالرِّشَاءَ، وَافْتَرَطَ فُلَانٌ ابْنًا لَهُ أَيْ تَقَدَّمَ لَهُ ابْنٌ اهـ.

وَبِهَذَا فَسَّرَهُ أَبُو عُبَيْدٍ فَضَرَبَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَثَلًا لِمَنْ تَقَدَّمَ مِنْ أَصْحَابِهِ يُهَيِّئُ لَهُمْ مَا يَحْتَاجُونَ إِلَيْهِ، وَقِيلَ مَعْنَاهُ أَنَا أَمَامَكُمْ وَأَنْتُمْ وَرَائِي لِأَنَّهُ يَتَقَدَّمُ أُمَّتَهُ شَافِعًا وَعَلَى الْحَوْضِ.

(«فَقَالُوا: يَا رَسُولَ اللَّهِ كَيْفَ تَعْرِفُ مَنْ يَأْتِي بَعْدَكَ مِنْ أُمَّتِكَ») وَفِي رِوَايَةِ مُسْلِمٍ مِنْ طَرِيقِ إِسْمَاعِيلَ بْنِ جَعْفَرٍ عَنِ الْعَلَاءِ: " «كَيْفَ تَعْرِفُ مَنْ لَمْ يَأْتِ بَعْدُ مِنْ أُمَّتِكَ» " وَالْمَعْنَى وَاحِدٌ.

(قَالَ: أَرَأَيْتَ) أَخْبِرْنِي (لَوْ كَانَ لِرَجُلٍ) وَلِمُسْلِمٍ: لَوْ أَنَّ رَجُلًا لَهُ (خَيْلٌ غُرٌّ) بِضَمِّ الْمُعْجَمَةِ وَشَدِّ الرَّاءِ جَمْعُ أَغَرَّ أَيْ ذُو غُرَّةٍ.

وَهِيَ بَيَاضٌ فِي جَبْهَةِ الْفَرَسِ (مُحَجَّلَةٌ) بِمُهْمَلَةٍ فَجِيمٍ مِنَ التَّحْجِيلِ وَهُوَ بَيَاضٌ فِي ثَلَاثَةِ قَوَائِمَ مِنْ قَوَائِمِ الْفَرَسِ وَأَصْلُهُ مِنَ الْحِجْلِ وَهُوَ الْخَلْخَالُ (فِي خَيْلٍ دُهْمٍ) بِضَمِّ الدَّالِ وَسُكُونِ الْهَاءِ جَمْعُ أَدْهَمَ وَالدُّهْمَةُ السَّوَادُ (بُهْمٍ) جَمْعُ بَهِيمٍ قِيلَ هُوَ الْأَسْوَدُ أَيْضًا، وَقِيلَ الَّذِي لَا يُخَالِطُ لَوْنُهُ لَوْنَ سِوَاهُ سَوَاءٌ كَانَ أَسْوَدَ أَوْ أَبْيَضَ أَوْ أَحْمَرَ بَلْ يَكُونُ لَوْنُهُ خَالِصًا.

(أَلَا يَعْرِفُ خَيْلَهُ؟ قَالُوا: بَلَى يَا رَسُولَ اللَّهِ) يَعْرِفُهَا، وَبَلَى حَرْفُ إِيجَابٍ يَرْفَعُ حُكْمَ النَّفْيِ وَيُوجِبُ نَقِيضَهُ أَبَدًا.

(قَالَ: فَإِنَّهُمْ يَأْتُونَ يَوْمَ الْقِيَامَةِ) حَالَ كَوْنِهِمْ (غُرًّا) أَصْلُ الْغُرَّةِ لَمْعَةٌ بَيْضَاءُ فِي جَبْهَةِ الْفَرَسِ ثُمَّ اسْتُعْمِلَتْ فِي الْجَمَالِ وَالشُّهْرَةِ وَطِيبِ الذِّكْرِ، وَالْمُرَادُ بِهَا هُنَا النُّورُ الْكَائِنُ فِي وُجُوهِ أُمَّتِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

(مُحَجَّلِينَ) مِنَ التَّحْجِيلِ وَالْمُرَادُ النُّورُ أَيْضًا.

(مِنَ الْوُضُوءِ) بِضَمِّ الْوَاوِ وَيَجُوزُ فَتْحُهَا عَلَى أَنَّهُ الْمَاءُ قَالَهُ ابْنُ دَقِيقِ الْعِيدِ، وَظَاهِرُهُ أَنَّ هَذِهِ السِّيمَا إِنَّمَا تَكُونُ لِمَنْ تَوَضَّأَ فِي الدُّنْيَا وَبِهِ جَزَمَ الْأَنْصَارِيُّ فِي شَرْحِ الْبُخَارِيِّ فَفِيهِ رَدٌّ عَلَى مَنْ زَعَمَ أَنَّهَا تَكُونُ حَتَّى

لِمَنْ لَمْ يَتَوَضَّأْ كَمَا يُقَالُ لَهُمْ أَهْلُ الْقِبْلَةِ مَنْ صَلَّى وَمَنْ لَا، وَفِي قِيَاسِهِ عَلَى الْإِيمَانِ نَظَرٌ لِأَنَّهُ التَّصْدِيقُ وَالشَّهَادَةُ وَإِنْ تَرَكَ الْوَاجِبَ وَفَعَلَ الْحَرَامَ، بِخِلَافِ الْغُرَّةِ وَالتَّحْجِيلِ فَمُجَرَّدُ فَضِيلَةٍ وَتَشْرِيفٍ لِمَنْ تَوَضَّأَ

بِالْفِعْلِ لَا لِسِوَاهُ، وَالَّذِي يَظْهَرُ أَنَّ الْمُرَادَ الْمُتَوَضِّئُ فِي حَيَاتِهِ لَا مَنْ وَضَّأَهُ الْغَاسِلُ، فَلَوْ تَيَمَّمَ لِعُذْرٍ طُولَ حَيَاتِهِ حَصَلَتْ لَهُ السِّيمَا لِقِيَامِهِ مَقَامَ الْوُضُوءِ وَقَدْ سَمَّاهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَضُوءًا فَقَالَ: " «الصَّعِيدُ الطَّيِّبُ وَضُوءُ الْمُؤْمِنِ» " أَخْرَجَهُ النَّسَائِيُّ بِسَنَدٍ قَوِيٍّ عَنْ أَبِي ذَرٍّ.

(وَأَنَا فَرَطُهُمْ) مُتَقَدِّمُهُمُ السَّابِقُ.

(عَلَى الْحَوْضِ) وَهَذَا تَأْكِيدٌ لِتَقَدُّمِهِ سَابِقًا، لَكِنْ قَدْ عُلِمَ أَنَّ مُسْلِمًا رَوَى السَّابِقَ بِالْكَافِ فَعَلَيْهِ يَكُونُ بَيَّنَ بِهَذَا أَنَّهُ كَمَا أَنَّهُ فَرَطُ أَصْحَابِهِ الَّذِينَ خَاطَبَهُمْ بِهَذَا أَوَّلًا كَذَلِكَ هُوَ فَرَطٌ لِأُمَّتِهِ الْآتِينَ بَعْدَهُ وَلِلَّهِ الْحَمْدُ.

(فَلَا يُذَادَنَّ) بِذَالٍ مُعْجَمَةٍ فَأَلِفٍ فَمُهْمَلَةٍ أَيْ لَا يُطْرَدَنَّ، كَذَا رَوَاهُ يَحْيَى وَمُطَرِّفٌ وَابْنُ نَافِعٍ عَلَى النَّهْيِ أَيْ لَا يَفْعَلَنَّ أَحَدٌ فِعْلًا يُذَادُ بِهِ عَنْ حَوْضِي.

قَالَ ابْنُ عَبْدِ الْبَرِّ: وَيَشْهَدُ لِهَذِهِ الرِّوَايَةِ حَدِيثُ سَهْلِ بْنِ سَعْدٍ مَرْفُوعًا: " «إِنِّي فَرَطُهُمْ عَلَى الْحَوْضِ مَنْ وَرَدَ شَرِبَ وَمَنْ شَرِبَ لَمْ يَظْمَأْ أَبَدًا فَلَا يَرِدَنَّ عَلَيَّ أَقْوَامٌ أَعْرِفُهُمْ وَيَعْرِفُونَنِي ثُمَّ يُحَالُ بَيْنِي وَبَيْنَهُمْ» " وَرَوَاهُ الْأَكْثَرُونَ وَمِنْهُمُ ابْنُ وَهْبٍ وَابْنُ الْقَاسِمِ وَأَبُو مُصْعَبٍ: فَلَيُذَادَنَّ بِلَامِ التَّأْكِيدِ عَلَى الْإِخْبَارِ أَيْ لَيَكُونَنَّ لَا مَحَالَةَ مَنْ يُذَادُ.

قَالَ الْبَاجِيُّ وَابْنُ عَبْدِ الْبَرِّ وَأَسْلَمُ عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ عَنِ الْعَلَاءِ: أَلَا لَيُذَادَنَّ (رِجَالٌ) بِالْجَمْعِ عِنْدَ جَمِيعِ الرُّوَاةِ إِلَّا يَحْيَى، فَقَالَ رَجُلٌ بِالْإِفْرَادِ قَالَهُ أَبُو عِمْرَانَ عَلَى إِرَادَةِ الْجِنْسِ (عَنْ حَوْضِي كَمَا يُذَادُ الْبَعِيرُ) يُطْلَقُ عَلَى الذَّكَرِ وَالْأُنْثَى مِنَ الْإِبِلِ بِخِلَافِ الْجَمَلِ فَالذَّكَرُ كَالْإِنْسَانِ وَالرَّجُلِ.

(الضَّالُّ) الَّذِي لَا رَبَّ لَهُ فَيَسْقِيهِ (أُنَادِيهِمْ أَلَا هَلُمَّ) بِفَتْحِ الْمِيمِ مُشَدَّدَةً يَسْتَوِي فِيهِ الْجَمْعُ وَالْمُفْرَدُ وَالْمُذَكَّرُ وَالْمُؤَنَّثُ فِي لُغَةٍ وَمِنْهُ {وَالْقَائِلِينَ لِإِخْوَانِهِمْ هَلُمَّ إِلَيْنَا} [الأحزاب: 18] (سُورَةُ الْأَحْزَابِ: الْآيَةُ 18) أَيْ تَعَالَوْا.

(أَلَا هَلُمَّ أَلَا هَلُمَّ) ذَكَرَهُ ثَلَاثًا (فَيُقَالُ إِنَّهُمْ قَدْ بَدَّلُوا بَعْدَكَ) قِيلَ مَعْنَاهُ غَيَّرُوا سُنَّتَكَ، وَفِي حَدِيثٍ آخَرَ فَأَقُولُ: " «رَبِّ إِنَّهُمْ مِنْ أُمَّتِي فَيَقُولُ: مَا تَدْرِي مَا أَحْدَثُوا بَعْدَكَ» " وَاسْتَشْكَلَ مَعَ قَوْلِهِ: " «حَيَاتِي خَيْرٌ لَكُمْ وَمَمَاتِي خَيْرٌ لَكُمْ، تُعْرَضُ عَلَيَّ أَعْمَالُكُمْ، فَمَا كَانَ مِنْ حَسَنٍ حَمِدْتُ اللَّهَ عَلَيْهِ، وَمَا كَانَ مِنْ شَيْءٍ اسْتَغْفَرْتُ اللَّهَ لَكُمْ» " رَوَاهُ الْبَزَّارُ بِإِسْنَادٍ جَيِّدٍ.

وَأُجِيبَ بِأَنَّهَا تُعْرَضُ عَلَيْهِ عَرْضًا مُجْمَلًا فَيُقَالُ: عَمِلَتْ أُمَّتُكَ شَرًّا عَمِلَتْ خَيْرًا، أَوْ أَنَّهَا تُعْرَضُ دُونَ تَعْيِينِ عَامِلِهَا، ذَكَرَهُ الْأُبِّيُّ وَفِيهِمَا بُعْدٌ، فَقَدْ رَوَى ابْنُ الْمُبَارَكِ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ: لَيْسَ مِنْ يَوْمٍ إِلَّا وَتُعْرَضُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَعْمَالُ أُمَّتِهِ غُدْوَةً وَعَشِيًّا فَيَعْرِفُهُمْ بِسِيمَاهُمْ وَأَعْمَالِهِمْ، فَقَدْ أَجَابَ بَعْضُهُمْ بِأَنَّ مُنَادَاتَهُمْ لِزِيَادَةِ الْحَسْرَةِ وَالنَّكَالِ، إِذْ بِمُنَادَاتِهِ لَهُمْ حَصَلَ عِنْدَهُمْ رَجَاءُ النَّجَاةِ،

وَقَطْعُ مَا يُرْجَى أَشَدُّ فِي النَّكَالِ وَالْحَسْرَةِ مِنْ قَطْعِ مَا لَا يُرْجَى، وَلَا يُنَافِيهِ قَوْلُهُمْ إِنَّهُمْ بَدَّلُوا بَعْدَكَ لِأَنَّهُ أَيْضًا زِيَادَةٌ فِي

تَنْكِيلِهِمْ، وَهِيَ أَجْوِبَةٌ إِقْنَاعِيَّةٌ يَرُدُّ عَلَى ثَالِثِهَا رِوَايَةُ: " «فَأَقُولُ رَبِّ إِنَّهُمْ مِنْ أُمَّتِي فَيَقُولُ مَا تَدْرِي مَا أَحْدَثُوا بَعْدَكَ» " (فَأَقُولُ فَسُحْقًا) بِضَمِّ الْحَاءِ وَسُكُونِهَا لُغَتَانِ أَيْ بُعْدًا (فَسُحْقًا فَسُحْقًا) ثَلَاثَ مَرَّاتٍ وَنَصْبُهُ بِتَقْدِيرِ أَلْزَمَهُمُ اللَّهُ أَوْ سَحَقَهُمْ سُحْقًا.

قَالَ الْبَاجِيُّ: يُحْتَمَلُ أَنَّ الْمُنَافِقِينَ وَالْمُرْتَدِّينَ وَكُلُّ مَنْ تَوَضَّأَ يُحْشَرُ بِالْغُرَّةِ وَالتَّحْجِيلِ فَلِأَجْلِهَا دَعَاهُمْ، وَلَوْ لَمْ تَكُنِ السِّيمَا إِلَّا لِلْمُؤْمِنِينَ لَمَا دَعَاهُمْ وَلَمَا ظَنَّ أَنَّهُمْ مِنْهُمْ، وَيُحْتَمَلُ أَنْ يَكُونَ ذَلِكَ لِمَنْ رَأَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَبَدَّلَ بَعْدَهُ وَارْتَدَّ فَدَعَاهُمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِعِلْمِهِ بِهِمْ أَيَّامَ حَيَاتِهِ وَإِظْهَارِهِمُ الْإِسْلَامَ، وَإِنْ لَمْ تَكُنْ لَهُمْ يَوْمَئِذٍ غُرَّةٌ وَلَا تَحْجِيلٌ لَكِنْ لِكَوْنِهِمْ عِنْدَهُ فِي حَيَاتِهِ وَصُحْبَتِهِ بِاسْمِ الْإِسْلَامِ وَظَاهِرِهِ، قَالَ عِيَاضٌ: وَالْأَوَّلُ أَظْهَرُ، فَقَدْ وَرَدَ أَنَّ الْمُنَافِقِينَ يُعْطَوْنَ نُورًا وَيُطْفَأُ عِنْدَ الْحَاجَةِ، فَكَمَا جَعَلَ اللَّهُ لَهُمْ نُورًا بِظَاهِرِ إِيمَانِهِمْ لِيَغْتَرُّوا بِهِ حَتَّى يُطْفَأَ عِنْدَ حَاجَتِهِمْ عَلَى الصِّرَاطِ كَذَلِكَ لَا يَبْعُدُ أَنْ يَكُونَ لَهُمْ غُرَّةٌ وَتَحْجِيلٌ حَتَّى يُذَادُوا عِنْدَ حَاجَتِهِمْ إِلَى الْوُرُودِ نَكَالًا مِنَ اللَّهِ وَمَكْرًا بِهِمْ.

وَقَالَ الدَّاوُدِيُّ: لَيْسَ فِي هَذَا مَا يُحَتِّمُ بِهِ لِلْمَذَادِينَ بِدُخُولِ النَّارِ فَيُحْتَمَلُ أَنْ يُذَادُوا وَقْتًا فَتَلْحَقُهُمْ شِدَّةٌ وَيَقُولُ لَهُمْ سُحْقًا، ثُمَّ يَتَلَاقَاهُمُ اللَّهُ بِرَحْمَتِهِ وَيُشَفِّعُ فِيهِمُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

قَالَ عِيَاضٌ: وَالْبَاجِيُّ وَكَأَنَّهُ جَعَلَهُمْ مِنْ أَهْلِ الْكَبَائِرِ مِنَ الْمُؤْمِنِينَ.

زَادَ عِيَاضٌ: أَوْ مَنْ بَدَّلَ بِبِدْعَةٍ لَا تُخْرِجُهُ عَنِ الْإِسْلَامِ.

قَالَ غَيْرُهُ: وَعَلَى هَذَا لَا يَبْعُدُ أَنْ يَكُونُوا أَهْلَ غُرَّةٍ وَتَحْجِيلٍ لِكَوْنِهِمْ مِنْ جُمْلَةِ الْمُؤْمِنِينَ.

وَقَالَ ابْنُ عَبْدِ الْبَرِّ: كُلُّ مَنْ أَحْدَثَ فِي الدِّينِ مَا لَا يَرْضَاهُ اللَّهُ فَهُوَ مِنَ الْمَطْرُودِينَ عَنِ الْحَوْضِ وَأَشَدُّهُمْ مَنْ خَالَفَ جَمَاعَةَ الْمُسْلِمِينَ كَالْخَوَارِجِ وَالرَّوَافِضِ وَأَصْحَابِ الْأَهْوَاءِ وَكَذَلِكَ الظَّلَمَةُ الْمُسْرِفُونَ فِي الْجَوْرِ وَطَمْسِ الْحَقِّ وَالْمُعْلِنُونَ بِالْكَبَائِرِ، فَكُلُّ هَؤُلَاءِ يُخَافُ عَلَيْهِمْ أَنْ يَكُونُوا مِمَّنْ عُنُوا بِهَذَا الْخَبَرِ اهـ.

Meaning:

(And I am their predecessor) with fatḥa on the fāʾ and rāʾ, and after the ṭāʾ is a hāʾ, meaning the predecessor of our brothers. In Muslim's version, it is with a kāf instead of hāʾ, addressing the Companions.

(At the Pool) Al-Bājī said: He means that he precedes them to it and they will find him there. It is said, "I preceded the people" when you go ahead of them to scout for water and prepare buckets and ropes for them. And "So-and-so's son preceded him" means a son went ahead of him.

Abu ʿUbayd explained it thus, so he (peace be upon him) gave an example of those who preceded his companions to prepare what they need. It is also said to mean "I am ahead of you and you are behind me" because he precedes his nation as an intercessor and at the Pool.

("They said: O Messenger of Allāh, how will you recognize those who come after you from your nation?") In Muslim's narration from Ismāʿīl ibn Jaʿfar from al-ʿAlāʾ: "How will you recognize those who have not yet come from your nation?" The meaning is the same.

(He said: Tell me) Inform me (if a man had) and in Muslim's version: if a man has (horses with white blazes) with ḍamma on the dotted letter and intensification of the rāʾ, plural of agharr, meaning having a blaze, which is whiteness on the horse's forehead (with white legs) with an unpointed letter then jīm, from taḥjīl, which is whiteness on three of the horse's legs, originally from ḥajl, which is an anklet (among black horses) with ḍamma on the dāl and sukūn on the hāʾ, plural of adham, and duhma means blackness (solid-coloured) plural of bahīm, said to also mean black, or that which has no colour mixed with it, whether black, white, or red, but its colour is pure.

(Would he not recognize his horses? They said: Yes, O Messenger of Allāh) he would recognize them. "Yes" is an affirmative particle that negates the negation and always affirms its opposite.

(He said: They will come on the Day of Resurrection) in a state of being (with white blazes) The origin of ghurra is a white spot on the horse's forehead, then it was used for beauty, fame, and good mention. What is meant here is the light on the faces of his nation, peace be upon him.

(With white limbs) from taḥjīl, also meaning light.

(From ablution) with ḍamma on the wāw, and it's permissible with fatḥa meaning water, as Ibn Daqīq al-ʿĪd said. Apparently, this mark is only for those who performed ablution in this world, as al-Anṣārī affirmed in his explanation of al-Bukhārī. This refutes those who claimed it would be for even those who didn't perform ablution, as they are called people of the Qibla, whether they prayed or not. There's a problem in comparing it to faith because faith is belief and testimony even if one abandons obligations and commits forbidden acts, unlike the blaze and white limbs which are mere virtue and honour for those who actually performed ablution, not for others. What appears is that it means those who performed ablution in their life, not those washed by others. If one performed dry ablution (tayammum) for an excuse throughout his life, he would get this mark because it stands in place of ablution, and the Prophet, peace be upon him, called it ablution saying: "Clean earth is the ablution of the believer," as reported by al-Nasāʾī with a strong chain from Abu Dharr.

(And I am their predecessor) their forerunner.

(At the Pool) This is an emphasis on his precedence mentioned earlier, but it's known that Muslim narrated the previous with a kāf, so based on that, he clarified here that just as he is the predecessor of his companions whom he addressed with this first, he is also the predecessor for his nation coming after him, and praise be to Allāh.

(Men will not be driven away) with a dotted dhāl, then alif, then unpointed dāl, meaning they will not be driven away. This is how Yaḥyā, Muṭarrif, and Ibn Nāfiʿ narrated it as a prohibition, meaning no one should do an act by which they are driven away from my Pool.

Ibn ʿAbd al-Barr said: This narration is supported by the hadith of Sahl ibn Saʿd, raised to the Prophet: "I am their predecessor at the Pool. Whoever comes to it will drink, and whoever drinks will never be thirsty again. People whom I know and who know me will come to me, but then a barrier will be placed between me and them." Most narrators, including Ibn Wahb, Ibn al-Qāsim, and Abu Muṣʿab, narrated it as: "Men will surely be driven away" with

the emphatic lām, as a statement, meaning it will surely happen that some will be driven away.

Al-Bājī, Ibn ʿAbd al-Barr, and Aslam from Ismāʿīl ibn Jaʿfar from al-ʿAlāʾ: "Surely men will be driven away" (men) in plural according to all narrators except Yaḥyā, who said "a man" in singular, as Abu ʿImrān said, intending the genus (from my Pool as the stray camel) applies to both male and female camels, unlike "jamal" which is only male, like "human" and "man".

(The stray one) which has no owner to water it (I will call them: Come) with fatḥa on the mīm with intensification, used the same for plural, singular, masculine, and feminine in one dialect, as in {And those who say to their brothers, "Come to us."} [Al-Aḥzāb: 18] meaning come.

(Come, come) He said it thrice. (It will be said: They have changed after you) It is said to mean they altered your Sunna. In another hadith: "I will say: 'Lord, they are from my Umma.' He will say: 'You do not know what they innovated after you.'" This is considered problematic alongside his saying: ***"My life is better for you and my death is better for you. Your deeds are presented to me. Whatever good I see, I praise Allāh for it, and whatever [bad] I see, I seek forgiveness from Allāh for you."*** ***This was narrated by al-Bazzār with a good (jayyid) chain.***

It was answered that the deeds are presented to him in a general manner, saying: "Your Ummah did evil" or "did good," or that they are presented without specifying who did them. Al-Ubayy mentioned this, but both explanations are far-fetched. ***Ibn al-Mubārak narrated from Saʿīd ibn al-Musayyab: "There is no day except that the deeds of his Ummah are presented to the Prophet, peace be upon him, morning and evening, and he recognizes them by their marks and their deeds."*** Some answered that calling them is to increase their regret and punishment, as by calling them, they have hope for salvation, and cutting off what is hoped for is more severe in punishment and regret than cutting off what is not hoped for. This does not contradict their saying "They have changed after you" because it is also an increase in their punishment. These are persuasive answers, but the third is refuted by the narration: "I will say: 'Lord, they are from my Ummah.' He will say: 'You do not know what they innovated after you.'" (So I will say: Away) with ḍamma or sukūn on the ḥāʾ, two linguistic variants, meaning "far

away" (away, away) three times, and it is in the accusative case, estimated as "May Allāh make them adhere to" or "May He distance them with distancing."

Al-Bājī said: It is possible that the hypocrites, apostates, and everyone who performed ablution will be gathered with brightness on their faces and limbs, so he called them for that reason. If the mark was only for the believers, he would not have called them and would not have thought they were among them. It is also possible that this is for those who saw the Prophet, peace be upon him, then changed after him and apostatized, so the Prophet called them because he knew them during his lifetime when they outwardly showed Islam, even if they did not have brightness on that day, but because they were with him in his life and companionship under the name and appearance of Islam. ʿIyāḍ said: The first is more apparent, as it has been reported that the hypocrites will be given light which will be extinguished when needed. Just as Allāh gave them light due to their outward faith to deceive them until it is extinguished when they need it on the bridge, it is not far-fetched that they have brightness on their faces and limbs until they are driven away when they need to approach, as a punishment from Allāh and a plot against them.

Ad-Dāwūdī said: There is nothing in this that necessitates that those driven away will enter the Fire. It is possible that they are driven away for a time, facing difficulty, and he says to them "Away," then Allāh meets them with His mercy and allows the Prophet, peace be upon him, to intercede for them.

ʿIyāḍ said: Al-Bājī seems to have considered them among the major sinners from the believers.

ʿIyāḍ added: Or those who changed with an innovation that does not remove them from Islam.

Others said: Based on this, it is not far-fetched that they have brightness on their faces and limbs because they are among the believers in general.

Ibn ʿAbd al-Barr said: Everyone who innovates in religion what Allāh does not approve of is among those driven away from the Pool, and the worst of them are those who oppose the Muslim community, like the Khawārij, the Rawāfiḍ, people of desires, as well as oppressors who are excessive in injustice and obliterating the truth, and those who openly commit major sins. All of these are feared to be among those intended by this report.

11. Imām Ismā'īl al-'Ajlūnī (d. 1162 AH)

Imām Ismā'īl al-'Ajlūnī (d. 1162 AH) has left behind a commentary on Sahih al-Bukhari entitled: Al-Fayḍ al-Jārī bi-Sharḥ Ṣaḥīḥ al-Imām al-Bukhārī. Within this work he made the following comments (p. 2141):

وقوله: (وَأَنَا شَهِيدٌ عَلَيْكُمْ): معطوف على مقول القول، ويحتمل الحالية، والمعنى: وأنا أشهد عليكم بأعمالكم، فكأنه باق معهم لم يتقدمهم حتى يشهد بأعمال آخرهم فهو عليه السلام قائم بأمرهم في حياته ومماته في الدارين، فهو مثل قوله تعالى: {ويكون الرسول شهيداً عليكم } [البقرة:143]: أي: لكم.

<u>وروى البزار بإسناد جيد عن ابن مسعود</u> رفعه: (حياتي خير لكم ووفاتي خير لكم، تعرض علي أعمالكم، فما رأيت من خير حمدت الله عليه، وما رأيت من شر استغفرت الله لكم

Meaning:

“His saying: (And I am a witness over you): This is connected to the spoken words, and it can also be interpreted as a state (hāl). The meaning is: I bear witness over you regarding your deeds. It's as if he remains with them, not preceding them, until he bears witness to the deeds of the last of them. So he, peace be upon him, is taking care of their affairs in his life and after his death in both abodes. This is similar to the words of the Almighty: {And the Messenger will be a witness over you} [Al-Baqarah: 143], meaning: for you.

<u>Al-Bazzār narrated with a good chain of narration from Ibn Mas'ūd</u>, who attributed it (to the Prophet ﷺ): ***‘My life is better for you, and my death is***

better for you. Your deeds are presented to me, so whatever good I see, I praise Allāh for it, and whatever evil I see, I seek Allāh's forgiveness for you.'"

12. Imām Yūsuf Zādeh 'Abdullāh al-Amāsī (d. 1167 AH)

One of the largest available Arabic commentaries to Sahih al-Bukhari was by Imām Yūsuf Zādeh 'Abdullāh al-Amāsī under the title: Najāḥ al-Qārī li-Ṣaḥīḥ al-Bukhārī li-Shaykh al-Islām. Within this work published in 31 volumes he has mentioned it as follows (8/392[216]):

وفي حديث ابن مسعود رضي الله عنه عند البزار بإسنادٍ جيدٍ ((حياتي خيرٌ لكم ووفاتي خيرٌ لكم، تعرض عليَّ أعمالكم فما رأيت من خيرٍ حمدت الله عليه، وما رأيت من شرٍّ استغفرت الله لكم)).

(وإِنّي وَاللهِ لَأَنْظُرُ إلى حَوْضِي الآنَ) هو على ظاهره؛ أي أنظر نظراً حقيقياً بطريق الكشف، ففيه أنَّ الحوض مخلوقٌ موجود اليوم وإنَّه حقيقي كما ذهب إليه أهل السُّنة

Meaning:

"And in the hadith of **Ibn Masʿūd, may Allāh be pleased with him, narrated by al-Bazzār with a good chain**: 'My life is better for you and my death is better for you. Your deeds are presented to me, so whatever good I see, I praise Allāh for it, and whatever evil I see, I seek Allāh's forgiveness for you.'

(And by Allāh, I am looking at my Pool now) This is to be taken literally; meaning I am looking with a real gaze through unveiling. This indicates that the Pool is created and exists today and that it is real, as believed by Ahl al-Sunna."

13. Shaykh Aḥmed al-Qallāwī al-Shanqīṭī (d. 1276 AH)

Shaykh Aḥmed ibn al-Bashīr al-Qallāwī al-Shanqīṭī has mentioned the narration in his Kitāb Mufīd al-ʿIbād Sawāʾ al-ʿĀkif fīhi wa'l-Bādī (p. 620) as follows:

[216] Darul Kutub l-Ilmiyya edition, Beirut, Lebanon, 1st edition, 2021 CE.

. وقد روى البزار بسند صحيح عنه عليه الصلاة والسلام أنه قال : (حياتي خير لكم تحدثون ويحدث لكم فإذا أنا مت كانت وفاتي خيراً لكم تعرض علي أعمالكم فإن رأيت خيراً حمدت الله وإن رأيت شراً استغفرت لكم صححه المناوي في الشرح الكبير على الجامع الصغير وصححه الحافظ نور الدين الهيتمي في الزوائد

Meaning:

"**Al-Bazzār has narrated with an authentic (Sahih) chain of transmission** from him (peace and blessings be upon him) that he said: 'My life is good for you; *for you narrate and I relate to you [the revelations and guidance]*. When I die, my death will be better for you. Your deeds will be presented to me. If I see good, I will praise Allāh, and if I see evil, I will seek forgiveness for you.'

This (hadith) was authenticated by al-Munāwī in al-Sharḥ al-Kabīr 'alā al-Jāmi' Al-Ṣaghīr and authenticated by al-Ḥāfiẓ Nūr al-Dīn al-Haythamī in (Majma) al-Zawā'id."

14. Shaykh ʿUthmān al-Tamīmī (d. 1282 AH)

It is well known that Muhammad ibn Abdul Wahhab compiled a work known as *Kitāb al-Tawḥīd*. This work is heavily promoted by most branches of Salafism all over the world. Despite it being a work related to aqida the work has several weak[217] narrations within it, but rarely do the readers know of this fact, unless they were to go back and analyse all the narrations independently or rely on someone who has demonstrated this glaring fact. It has received numerous commentaries and one such early and large commentary was written by a 13th century Hanbali admirer of Muhammad ibn Abdul Wahhab's, by the name of ʿUthmān ibn ʿAbd al-ʿAzīz ibn Manṣūr al-Tamīmī (d. 1282 AH). The latter wrote a commentary on the named *Kitāb al-Tawḥīd* with the title Fatḥ al-Ḥamīd fī Sharḥ al-Tawḥīd. Title page:

[217] Examples can be read here - https://www.darultahqiq.com/weak-narrations-kitab-al-tawhid-ibn-abdal-wahhab/

فَتحُ الحَمِيدِ

فِي شَرحِ التَّوحِيدِ

« أوسع شروح «كتاب التوحيد» للإمام المجدد محمد بن عبد الوهاب »

تأليف

الشيخ عثمان بن عبد العزيز بن منصور التميمي

ت: ١٢٨٢ هـ

تحقيق

د. سعود بن عبد العزيز العريفي

رئيس قسم العقيدة بجامعة أم القرى

د. حسين بن جليعب السعدي

أستاذ العقيدة المساعد بجامعة الكويت

المجلد الأول

دار عالم الفوائد

للنشر والتوزيع

On p. 2032 he mentioned the narration at hand as follows:

وقد جعله الله تبارك وتعالى خيرًا لأمته، ورحمة لهم حيًّا وميتًا، فعند البزار بسند رجاله رجال الصحيحين عن ابن مسعود رضي الله عنه مرفوعًا: «حياتي خير لكم، ومماتي خير لكم»[٣].

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(١) ذكرها ابن هشام في السيرة (٢/ ٦٦٩) وقد اختصرها المؤلف، واقتصر على بعضها.
(٢) المصدر السابق (٢/ ٦٧١) وقد وقع في الأصول: (بالله) موضع (تالله).
(٣) أخرجه البزار في مسنده من طريق عبدالمجيد بن عبدالعزيز بن أبي رواد عن سفيان =

٢٠٣٢

Meaning:

Allāh, the Blessed and Exalted, has made him (the Prophet, Sallallahu alaihi wa sallam) a blessing for his nation, and a mercy for them in both life and death. ***Al-Bazzār reports with a chain of narrators who are men of the two Sahihs*** (Bukhari and Muslim), from Ibn Masʿūd, may Allāh be pleased with him, in a marfūʿ way [attributed back to the Prophet, Sallallahu alaihi wa sallam]): ***"My life is better for you, and my death is better for you."***

This is in effect an authentication of the chain of transmission by al-Tamīmī who did not weaken it unlike later Salafis.

15. Shaykh Muḥammad al-Safārīnī al-Hanbali

Shaykh Muḥammad al-Safārīnī (d. 1188 AH) mentioned the following in his al-Buḥūr al-Zākhirah fī 'Ulūm al-Ākhirah (1/307-308):

وممَّا يدلّ لما ذكرنا مِن أنّ أعمالَ الأمّة، تُعرض على النبي ﷺ ما أخرجه البزار في مُسنده، عن عبد الله عن رسول الله ﷺ قال: «إنَّ لله ملائكة سياحين يبلغوني عن أمتي السلام».

وقال ﷺ: «حياتي خيرٌ لكم تحُدثون ويحُدث لكم، ومماتي خيرٌ لكم تُعرضُ عليّ أعمالُكم فما رأيتُ مِن خير، حمدتُ اللهَ عليه، وما رأيتُ من شرٍ استغفرتُ الله لكم»

Meaning:

Among what indicates what we mentioned about the deeds of the Ummah being presented to the Prophet ﷺ is what **al-Bazzār reported in his Musnad, from Abdullah, from the Messenger of Allāh** ﷺ who said: "Indeed, Allāh has roaming angels who convey to me the greetings from my Ummah." And he ﷺ said: ***"My life is good for you; for you narrate and I relate to you. And my death is good for you; your deeds are presented to me. So whatever good I see, I praise Allāh for it, and whatever evil I see, I ask Allāh's forgiveness for you."***

16. Shaykh Rifāʿah Rāfiʿ ibn Badawī al-Ṭahṭāwī

The Egyptian scholar known as Rifāʿah Rāfiʿ ibn Badawī ibn ʿAlī al-Ṭahṭāwī (d. 1290 AH) has left behind a work on the Prophet ﷺ entitled: Nihāyat al-Ījāz fī Sīrat Sākin al-Ḥijāz. On 1/210 he mentioned the following:

قال الشريف السمهودي: وفي ذلك عبرة تامة، وموعظة عامة، أبرزها الله تعالى للإنذار فخص بها النذير الأعظم صلّى الله عليه وسلّم، وقد ثبت أن أعمال أمته تعرض عليه «1»

The footnote (no. 1) mentioned:

(1) للحديث الصحيح: «حياتى خير لكم؛ تحدثون ويحدث لكم؛ ومماتى خير لكم؛ تعرض عليّ أعمالكم، فإن وجدت خيرا حمدت، وإن وجدت شرا استغفرت لكم» رواه الحارث وابن سعد وغيرهما وهو حديث صحيح ثابت

Meaning:

"Al-Sharīf al-Samhūdī[218] said: 'In this is a complete lesson and a general admonition, which Allāh the Almighty has brought forth for warning, specifically for the greatest warner, peace and blessings be upon him. It has been established that the deeds of his nation are presented to him.'"

Footnote (1): "According to the authentic (Sahih) hadith: 'My *life is better for you; for you narrate and I relate to you [the revelations and guidance]; and my death is better for you; your deeds are presented to me, so if I find good, I praise [Allāh], and if I find evil, I seek forgiveness for you.* Narrated by al-Ḥārith and Ibn Saʿd and others, and it is **an authentic (Sahih), established hadith."**

17. Shaykh Ibrāhīm ibn ʿUthmān al-Samnūdī

The Egyptian scholar known as Shaykh Ibrāhīm al-Samnūdī (d. 1908 CE/1326 AH) has referred to the narration at hand in his refutation of Ibn ʿAbd al-Hādī al-Ḥanbalī (d. 744 AH), and his work is known as al-Ṣārim al-Munkī.

Abu Khuzaimah Ansari mentioned the following on p. 71 of his article:

Ibn Abdul Hadi alludes to its weakness by saying it is mursal, ***I say this report is mursal Qadi Isma'il transmitted it … this chain is authentic up to Bakr b. Abdullah al- Muzanī*** 224.

Aqua@D1mashqi tried manipulating Ibn Abdul Hadi's words to show he authenticated is another desperate attempt because he starts by saying I say this report is mursal, thereby indicating it is a category of a weak

[218] This has been quoted earlier on in this section as follows from his Wafā' (2/178) after recording the details of a great fire that engulfed Masjid al-Nabawi in Madina in the year 886 AH:

و في ذلك كله عبرة تامة و موعظة عامة لأولي الأبصار، و هو منذر بأمر عظيم، و لهذا اختص به هذا المحل المنسوب إلى النذير صلّى الله عليه و سلّم، و قد ثبت أن أعمال الأمة تعرض عليه صلّى الله عليه و سلّم

Meaning:

In all of this, there is a complete lesson and a general admonition for those with insight, and it is a warning of a great matter. This is why this place, attributed to the Warner (peace be upon him), is distinguished by it. It has been established that the deeds of the Ummah are presented to him (peace be upon him).

narration, but the chain is authentic up to Bakr b. Abdullah al-Muzanī , and this is very clear from the words of Ibn Abdul Hadi and even the beginner student knows this!

Footnote mentioned: 224 Ibn Abdul Hadi, *as-Sarim al-Munki Fi Radd Alas-Subki*, 204.

Reply:

Shaykh al-Samnūdī has refuted Ibn ʿAbd al-Hādī in his ***Nuṣrat al-Imām al-Subkī bi-Radd al-Ṣārim al-Munkī.*** It is worth mentioning what al-Samnūdī said in the introduction for the benefit of the English readers:

Praise be to Allāh, Lord of the Worlds, and by Him we seek help against every innovator in religion. May peace and blessings be upon the Imām of the pious, our master Muḥammad, and upon all his family and companions, as long as a scholar stands up to support the firm Shariah and bears the burden of the hadiths, using them to argue against the falsifiers.

To proceed... I say, and I am the servant in need of Allāh's mercy, Ibrāhīm as-Samnūdī al-Manṣūrī, son of the virtuous scholar Shaykh 'Uthmān as-Samnūdī, son of the Shaykh of Islam and scholar of mankind, Mufti of the Muslims and exemplar of practicing scholars, the erudite Shaykh Muḥammad Abū Dāwūd as-Samnūdī, son of Shaykh Aḥmed as-Samnūdī, son of the perfect teacher Shaykh al-Ḥājj Dāwūd as-Samnūdī, son of Shaykh Aḥmed as-Samnūdī al-'Aṭṭār - may Allāh the Exalted treat them all [with His mercy]:

After completing my book *Sa'ādat* ad-Dārayn fī ar-Radd 'alā al-Firqatayn al-Wahhābiyya wa Muqallid aẓ-Ẓāhiriyyah (*The Happiness of Both Abodes in Refuting the Two Groups: The Wahhābīs and the Imitators of the Ẓāhirīs*),, which also includes the history of the establishment of our town (Al-Manṣūrah) and the famous incident of its Mufti, I addressed in it the state of Shaykh Aḥmed ibn Taymiyya al-Ḥanbalī al-Ḥarrānī, titled Shaykh al-Islam, who died in 728 AH. I refuted some of his most outrageous falsehoods and published it among the people.

It happened that after that, the great, unparalleled book named *Shifā' as-Siqām fī Ziyārat Khayr al-Anām* was printed in protected Cairo. This book was authored to refute what Shaykh Aḥmed ibn Taymiyya claimed regarding the issue of visiting the honoured Prophetic grave and travelling for it and for visiting other graves. It was written by the great scholar and famous authority, the Chief Judge, Shaykh al-Islam, the proof for the observers, Shaykh Taqī ad-Dīn Abūl Ḥasan 'Alī ibn 'Abd al-Kāfī as-Subkī ash-Shāfi'ī, who is unanimously recognized for his religiosity, knowledge, leadership, and attainment of the rank of ijtihad, who died in 756 AH.

One of the foolish people then incited some unprincipled individuals, and they printed in the aforementioned Cairo the book written by one of Aḥmed ibn Taymiyya's students, Muḥammad ibn Aḥmed ibn 'Abd al-Hādī al-Maqdisī al-Ḥanbalī, one of the intelligent ones who died in 744 AH, to refute the words of the aforementioned Imām as-Subkī. He named it Aṣ-Ṣārim al-Munkī, and in it, he committed all forms of belittlement towards the mentioned Imām and fanatically supported his aforementioned teacher with falsehood.

However, the brilliant scholar Shaykh Ibn 'Allān aṣ-Ṣiddīqī had already refuted him excellently in his book which he named Al-Mubrad al-Mubkī, as he declared in his commentary on *al-Manasik* by Imām an-Nawawī, where he said verbatim:

"There is no consideration for Ibn Taymiyya's denial of the addition as we have indicated, for he is, as al-'Izz ibn Jamā'a said: 'A slave whom Allāh has led astray.' Taqī as-Subkī has elaborated on refuting him in an independent work, and one of Ibn Taymiyya's students dared to refute as-Subkī's words and named it: *Aṣ-Ṣārim al-Munkī* (with nūn), and I refuted that in *Al-Mubrad al-Mubkī* (with bā'), which is a subtle work - may Allāh aid in its completion. End of quote.

Since I have not yet come across the mentioned book *Al-Mubrad al-Mubkī* despite my extensive search for it, and the book Aṣ-Ṣārim al-Munkī has been widely published, especially in our Egyptian lands, I have sought guidance from Allāh the Exalted, out of concern for my Muslim brothers, from the words of the falsifiers, to write some words about it. These words reveal some of its fabrications, exaggerations, contradictions, fallacies,

absurd opinions, forged and rejected statements, false claims, and invalid embellishments, turning away from how he misbehaved in addressing Imām as-Subkī as it is beyond the purpose, deriving most of what I write about it from my previously mentioned book.

And from some of the treatises of our master, the erudite Shaykh Muḥammad 'Abd al-Ḥayy al-Laknawī al-Hindī, known as Abūl-Ḥasanāt, who died in 1304 AH, naming it Nuṣrat al-Imām as-Subkī bi-Radd aṣ-Ṣārim al-Munkī, relying on the pages of the mentioned printed copy for ease of reference, seeking help from Allāh, the Glorified and Exalted, relying on Him, and hoping for success with the gardens of bliss with Him, for He is the greatest hope and the most generous responder.

Al-Samnūdī mentioned the following in his in his ***Nuṣrat al-Imām as-Subkī bi-Radd aṣ-Ṣārim al-Munkī*** (p. 160) as a reply to Ibn Abd al Hadi:

أقول: قد جاء أيضاً عن ابن مسعود رضي الله عنه مرفوعاً في رواية أبي منصور البغدادي وابن سعد في طبقاته وغيرهما بسند رجاله ثقات، ورواه البزار أيضاً بسند رجاله رجال الصحيح؛ فانظره إن شئت، وكأن الخصم لم يطلع على ذلك، أو رآه وتركه لتحامله وتعصبه لغير الحق.

Meaning:

"I say: It has also been reported from Ibn Mas'ūd, may Allāh be pleased with him, as a marfū' hadith in the narration of Abū Manṣūr al-Baghdādī and Ibn Sa'd in his Ṭabaqāt and others, with a ***chain whose narrators are trustworthy***. It was also narrated by <u>***al-Bazzār with a chain whose narrators are those of the Ṣaḥīh***</u>; so refer to it if you wish. It's as if the opponent either did not come across this or saw it and left it due to his bias and fanaticism for other than the truth."

18. Shaykh Muḥammad al-Khidr al-Shanqīṭī

Shaykh Muḥammad al-Khidr al-Shanqīṭī (d. 1354 AH) was one of the leading Māliki scholars from Mauritania originally. He compiled a commentary on Sahih al-Bukhari that has been published with the title: Kawthar al-Ma'ānī

ad-Darārī fī Kashf Khabāyā Ṣaḥīḥ al-Bukhārī. In the introduction (1/8) the editor mentioned the following about the background to the author:

"

When France declared its protectorate over Morocco, he decided to continue his emigration and moved to al-Madīna al-Munawwara in 1330 AH - 1912 CE as a resident and teacher in the Noble Prophet's Mosque. He was appointed there as a Muftī for the Mālikī madhhab. In 1341 AH - 1922 CE, he went to Jordan, where he was appointed as Chief Judge, and stayed for several years. Then he decided to travel around the Islamic world and spread knowledge, so he travelled to Iraq, Egypt, Turkey, Syria, the Gulf Emirates, and India, leaving behind many students of knowledge who later gathered in the highest religious positions.

He was always hoping to return to al-Madīna al-Munawwara and die there, and his wish was granted. He returned there and died in 1354 AH - 1936 CE. May Allāh encompass him with His mercy and accommodate him in His spacious Paradise.

He was, may Allāh have mercy on him, of the Mālikī madhhab, and he wanted to compare between the four madhhabs and their evidences in his book Īḍāḥ Mukhtaṣar Khalīl bi-Madhāhib al-Arba'ah wa Aṣaḥḥ ad-Dalīl (Clarification of Mukhtaṣar Khalīl with the Four Madhhabs and the Most Authentic Evidence), which Allāh did not will to be completed."

As for his status as a Hadith scholar and why he adhered to the Māliki Madhhab the editor of the above-named work mentioned (1/9):

“Despite his extensive expertise in ḥadīth and his memorization of most of the Six Books by heart, he was committed to practicing according to the madhhab of Imām Mālik. I heard him say: ‘I have memorized Mukhtaṣar Khalīl, its commentaries, and its annotations - just as I have memorized the Ṣaḥīḥ books, including the Muwaṭṭa'. I believe I have reached the level of ijtihād, but the more I increase in knowledge, the more I adhere to the madhhab of Imām Mālik, as I find his understanding and knowledge ahead of me at every level I reach.’

You, dear reader, can see the effect of this in his book Qam' Ahl az-Zaygh wa-l-Ilḥād 'an aṭ-Ṭa'n fī Taqlīd A'immat al-Ijtihād (Suppressing the People of Deviation and Atheism from Criticizing the Taqlīd of the Imāms of Ijtihād). He was, may Allāh have mercy on him, courageous in truth without flattery, strong-willed, quick-witted, standing in prayer at night, fasting during the day, while not neglecting his worldly affairs and maintaining connections with society, both leaders and subordinates."

Al-Shanqiti mentioned the following in his *Kawthar al-Ma'ānī ad-Darārī fī Kashf Khabāyā Ṣaḥīḥ al-Bukhāri* (12/66):

وقوله: وأنا شهيد عليكم، أي: أشهد عليكم بأعمالكم، فكأنه باق معهم لم يتقدمهم، بل يبقى بعدهم حتى يشهد بأعمال آخرهم، فهو عليه الصلاة والسلام قائم بأمرهم في الدارين في حياته وموته. وعن ابن مسعود عند البزّار بإسناد جيد رفعه، "حياتي خير لكم، ووفاتي خير لكم، تعرض عليّ أعمالكم، فما رأيت من خير حمدت الله عليه، وما رأيت من شر استغفرت الله لكم". وقوله: وإني والله لأنظر إلى حوضي الآن، أي: نظرًا حقيقيًا بطريق الكشف، والحلف لتأكيد الخبر وتعظيمه.

Meaning:

"His saying: 'And I am a witness over you,' means: I bear witness over you regarding your deeds. It's as if he remains with them, not preceding them, but rather stays after them until he witnesses the deeds of the last of them. So he, peace and blessings be upon him, is managing their affairs in both abodes (this world and the hereafter) in his life and after his death.

From Ibn Mas'ūd, reported by al-Bazzār with a good (jayyid) chain of narration, raising it (to the Prophet ﷺ): ***'My life is better for you, and my death is better for you. Your deeds are presented to me, so whatever good I see, I praise Allāh for it, and whatever evil I see, I seek Allāh's forgiveness for you.'***

His saying: "By Allāh, I am indeed looking at my Cistern (Hawd) now," means: a real sight through unveiling, and the oath is to emphasize and magnify the statement."

Al-Shanqiti has also mentioned the narration from al-Bazzār in another one of his works with an interesting mention of it also existing in another Musnad that he named as the Musnad of al-Harith ibn Miskin. This can be seen in his work entitled: *Mushtahā al-khārif al-jānī fī radd zalaqāt at-Tijānī al-jānī* (p. 423):

وروى البزار بإسناد صحيح ، والحارث بن مسكين في «مسنده» بسند صحيح أيضاً عنه ﷺ أنه قال : «حياتي خيرٌ لكم ومماتي خيرٌ لكم» وفي بعض النسخ زيادة «أما حياتي فأبين لكُم السننَ وأشرِّعُ لكم الشرائع ، وأما مماتي فإن أعمالكم تعرضُ عليَّ فما رأيت منها حسناً حمدتُ الله عليه ، وما رأيتُ منها سيئاً استغفرت الله لكم» اهـ .

Meaning:

"***Al-Bazzār narrated with an authentic (Sahih) chain of transmission, and al-Ḥārith ibn Miskīn in his Musnad with an authentic (Sahih) chain of transmission***, also from him ﷺ that he said: 'My life is good for you and my death is good for you.' In some (manuscript) copies, there is an addition: ***'As for my life, I clarify for you the Sunan (Prophetic traditions) and legislate for you the laws. As for my death, your deeds will be presented to me. What I see of them that is good, I will praise Allāh for it, and what I see of them that is bad, I will seek Allāh's forgiveness for you."*** End (of quotation).

The ascription to a certain Musnad al-Ḥārith ibn Miskīn seems to be a copying error as it should have been Musnad al-Ḥārith ibn Abi Usama, and it seems likely that al-Shanqiti drew this authentication of the chains of al-Bazzār and al-Ḥārith from Imām Shihabud-Din Ahmed al-Khafaji's (d. 1069 AH) work known as *Nasīm al-Riyāḍ*. One my refer back to the quotation from al-Khafaji a few pages back in this chapter for clarification of this point raised.

19. Shaykh Salāma al-Quḍāʿī al-ʿAzzāmī

The Egyptian based Azhari scholar known as Shaykh Salāma al-Quḍāʿī al-ʿAzzāmī al-Shafi'i (d. 1956 CE) has left behind a work in refutation of certain innovations. It was entitled: *al-Barāhīn al-Sāṭiʿa fī Radd Baʿḍ al-Bidaʿ al-Shāʾiʿa* ("*The Beaming Proofs in Refuting Some Prevalent Innovations*").

On p. 329 he stated:

روى البزار بسند صحيح عنه عليه الصلاة والسلام قال ((حياتي خير لكم تحدثون ويحدث لكم، فإذا أنا مت كانت وفاتي خيرا لكم تعرض على أعمالكم، فإن رأيت خيرا حمدت الله، وإن رأيت شرا استغفرت لكم))

Meaning:

"**Al-Bazzār narrated with an authentic (Sahih)** chain from him (peace and blessings be upon him) that he said: 'My life is better for you; you relate, and it is related to you. When I die, my death will be better for you. Your deeds will be presented to me. If I see good, I will praise Allāh, and if I see evil, I will seek forgiveness for you.'"

20. Shaykh Muḥammad ʿAlī ibn Ḥussain al-Makkī al-Mālikī (d. 1367 AH)

Shaykh Muḥammad ʿAlī ibn Ḥussain al-Makkī al-Mālikī was a teacher in Masjid al-Haram in Makka. He wrote a work known as Inārat al-dujā Sharḥ Tanwīr al-ḥaja naẓm safīnat al-najā Lil-Shaykh Aḥmed ibn Ṣiddīq al-Lāsmī al-Fāsruwānī.

On p. 98 of this work, he has left a grading of the narrations under consideration:

٩٨ فصل في أن الواجب على كل مكلف اعتقاد أنه صلى الله عليه وسلم أفضل الخلق على الإطلاق

أمتك السلام، وعليكم السلام ورحمة الله وبركاته يا خليل الرحمن، وصلى الله وسلم وبارك عليك وعلى آلك، وأخبرهم أن الجنة طيبة التربة عذبة الماء، وأنها قيعان – أي أماكن ممهدة واسعة، وغراسها سبحان الله، والحمد لله، ولا إله إلا الله، والله أكبر، ولا حول ولاقوة إلا بالله" رواه الطبراني، وأيضًا فقد روى ابن ماجه عن أبي الدرداء أنه صلى الله عليه وسلم قال: "أكثروا من الصلاة عليَّ يوم الجمعة فإنه مشهود تشهده الملائكة، وإن أحدًا لن يصلي علي إلا عرضت علي صلاته حتى يفرغ منها" قال: قلت: وبعد الموت قال: "إن الله حرم على الأرض أن تأكل أجساد الأنبياء".

وروى ابن سعد والبزار بسند صحيح والقاضي إسماعيل، والحارث في مسنده أنه صلى الله عليه وسلم قال: "حياتي خير لكم تحدثون ويحدث لكم – أي: تحدثون شؤونا – ويحدث لكم أحكامها، فإذا أنا مت كانت وفاتي خيرًا لكم، تعرض علي أعمالكم، فإن رأيت خيرًا حمدت الله، وإن رأيت شرًّا استغفرت لكم" فهذه أعمال أمة بأسرها صلاة عليه صلى الله عليه وسلم كما يفهم من الحديث الأول، وسواها كما يفهم من الحديث الثاني، أخبر صلى الله عليه وسلم وهو لا ينطق عن الهوى أنها تعرض عليه يحمد الله لخيرها ويستغفره لشرها، فمن في الدنيا له أدنى ذرة من عقل ينكر حياة من هذا حاله أو يفهم أن هذا العرض على الروح فقط بعد قوله صلى الله عليه وسلم لمن استبعد عرض الفعل عليه صلى الله عليه وسلم بعد الموت: "أن الله حرم على الأرض أن تأكل أجساد الأنبياء" فأفهمه صلى الله عليه وسلم بذلك القول: إن أجساد الأنبياء حية لا تبلى، وأن هذا العرض عليه ببدنه؛ ليقتلع من نفسه ذلك الاستبعاد اهـ ملخصًا من كتاب "غوث العباد ببيان الرشاد". لملك البيان للشيخ مصطفى أبو سيف الحمامي رحمه الله.

٤٠ – تَعْلِيْمُ ذَا فَرْضٌ عَلَى نَحْوِ الأَبِ وَبِالصَّلاَةِ مُرْ مُمَيِّزَ الصَّبِي

وفي "متن العباب" و(تَعْلِيْمُ ذَا) أي المذكور من أنه صلى الله عليه وسلم ولد بمكة وبعث فيها، ودُفن في المدينة الخ.

The portion in the red box means the following in English:

Ibn Saʿd, al-Bazzār with a Sahih (authentic) chain of transmission, al-Qāḍī Ismāʿīl, and al-Ḥārith in his Musnad reported that he, ṣallā Allāhu ʿalayhi wa-sallam, said: ***"My life is better for you; you relate [matters] and rulings are related to you – meaning: you discuss affairs and their rulings are related to you. When I die, my death will be better for you. Your deeds will be***

presented to me. If I see good, I will praise Allāh, and if I see evil, I will seek forgiveness for you."

These are the deeds of the entire ummah, [including] prayers upon him, ṣallā Allāhu ʿalayhi wa-sallam, as understood from the first ḥadīth, and other deeds as understood from the second ḥadīth. He, ṣallā Allāhu ʿalayhi wa-sallam, who does not speak from desire, informed that these deeds are presented to him; he praises Allāh for the good among them and seeks His forgiveness for the evil.

Who in this world with the slightest bit of intellect would deny the life of one in this state or understand that this presentation is only to the soul, especially after his statement, ṣallā Allāhu ʿalayhi wa-sallam, to one who thought it unlikely that deeds would be presented to him after death: "Indeed, Allāh has forbidden the earth to consume the bodies of the Prophets." By this statement, he, ṣallā Allāhu ʿalayhi wa-sallam, made him understand that the bodies of the Prophets are alive and do not decay, and that this presentation to him is with his body, in order to remove that improbability from his mind.

This is summarized from the book Ghawth al-ʿIbād bi-Bayān al-Rashād[219] (The Succour of the Servants through the Clarification of Guidance) by the master of eloquence, **Shaykh Muṣṭafā Abū Sayf al-Ḥamāmī,[220]** may Allāh have mercy on him.

21. Shaykh ʿAbdullāh al-Ghumārī (d. 1993 CE)

Shaykh ʿAbdullāh ibn al-Ṣiddīq al-Ghumārī was a Moroccan Hadith scholar who was deemed to have been a Ḥāfiẓ of Ḥadīth by some of his disciples. He has written a work entitled: *Nihāyat al-Āmāl fī Ṣiḥḥat wa Sharḥ Ḥadīth 'Arḍ al-A'māl*[221] (The End of Hopes in the Authenticity and Explanation of the Hadith of the Presentation of Deeds). This work was translated from Arabic

[219] The grading of the chain being Sahih as extracted from this book can be seen online here from (p. 5): https://archive.org/details/ghawt3ibad/page/n3/mode/2up

[220] He died in 1368 AH

[221] Available here - https://archive.org/details/NihayahAlAmal

to Urdu (published), Farsi (published) and English (unpublished)[222]. He has authenticated the narration from Musnad al-Bazzār within this work and elsewhere too. He made the following point of interest regarding al-Albani and the hadith under scrutiny in his autobiography known as *Sabīl at-Tawfīq fī Tarjamah 'Abdullāh ibn aṣ-Ṣiddīq* (p. 49):

ومنهم محمد ناصر الدين الألباني، يعرف الحديث معرفة جيدة، إلا أنه

مبتدع زائغ، في عقيدته تشبيه وتجسيم، وفيه من النفاق الفجور في الخصومة، وهو غير مؤتمن في نقله ولا في تصحيحه أو تضعيفه، فهو يصحح ويضعف حسب الهوى والمزاج

ففي تعليقاته على كتاب "السنة" لابن أبي عاصم صحَّحَ وحَسَّنَ أحاديث واهية الإسناد باعتبار ما لها من الشواهد، وذكر حديث: «حياتي خيرٌ لَكُمْ» في الأحاديث الضعيفة، وذكر بجانبه مرسل بكر بن عبدالله المزني من طريقين ثابتين ولم يجعل هذين المرسلين يؤيدان الحديث المرفوع كما هي القاعدة عند المحدثين والأصوليين وكما فعلها في كتاب "السنة" لأن هذا الحديث لا يوافق مزاجه. ولما رأيت فعله هذا سقط من عيني

يضاف إلى ذلك زيادة على بذاءة لسانه أنه يصحح الحديث الذي يوافقه ولا يدرك ما فيه من الشذوذ الذي يجعله من قبيل الضعيف، ويدعي النسخ في أحاديث محكمة، أما سقطاته في استنباطاته فحدث ولا حرج ويمكن أن تفرد في جزء مستقل

Meaning:

“Among them is Muḥammad Nāṣir ad-Dīn al-Albānī, who has good knowledge of hadith, but he is a deviant innovator. His creed contains anthropomorphism (tashbih) and corporealism (tajsim), and he displays hypocrisy in his disputations. He is not trustworthy in his transmission (of quotations), nor in his authentication or weakening (of hadiths), as he authenticates and weakens according to his whims and moods.

In his notes on the book As-Sunnah by Ibn Abī 'Āṣim, he authenticated and deemed good hadiths with weak chains of narration based on corroborating evidence. He mentioned the hadith: ***‘My life is better for you’ among the weak hadiths and mentioned alongside it the mursal (disconnected) narration of Bakr ibn 'Abdullāh al-Muzanī from two established routes.***

[222] By Sīdī Muḥammad Iqbāl al-Mālikī from England.

However, he did not consider these two mursal narrations as supporting the raised (marfū') hadith, as is the rule among hadith scholars and Usuliyyin (specialists of Usul al-Fiqh), and as he did in the book As-Sunnah, because this hadith does not suit his temperament. When I saw this action of his, he fell from my esteem.

In addition to his foul tongue, he authenticates hadiths that agree with him without realizing the irregularities in them that make them weak, and he claims abrogation in well-established hadiths. As for his blunders in his deductions, they are countless and could be compiled in a separate volume."

Shaykh al- Ghumārī has also left behind a work known as Fatāwā wa Ajwiba (Fatwas and Answers) that has been published in a compendium of his published works after his death under the title Mawsū'at al-'Allāma al-Muḥaddith al-Mutafannin Sayyid ash-Sharīf 'Abdullāh ibn Muḥammad ibn aṣ-Ṣiddīq al-Ghumārī al-Ḥasanī (1328 - 1413 H).

Here follows an English translation of what he mentioned in answer to a questioner regarding the hadiths under scrutiny from the Mawsū'at (16/196-199):

Hadith Questions and Their Answers

A letter was written to His Excellency Maḥmūd Aḥmed Ibrāhīm in Malawi (Africa) containing, after the preamble, the following:

A disagreement has arisen among some scholars regarding the following topics:

The hadith: "My life is better for you and my death is better for you..."

Q. 181 - The hadith: "My life is better for you and my death is better for you..." etc., is it authentic or weak? If it's the latter, then fine, but if it's the former, how can it be reconciled with the authentic hadith that says regarding people who will be driven away from the Prophet's pool on the Day of Resurrection: "You do not know what they innovated after you"?

A. 181 - The answer: ***It is an authentic (Sahih) hadith without any doubt. It has been narrated from Ibn Mas'ūd***, Anas ibn Mālik, and as a mursal (disconnected) narration from Bakr ibn 'Abdullāh al-Muzanī.

As for the hadith of Ibn Mas'ūd, al-Bazzār reported it in his Musnad from him, may Allāh be pleased with him, who said: The Messenger of Allāh, peace and blessings be upon him and his family, said: "My life is better for you; , for you narrate and I relate to you. And my death is better for you; your deeds are presented to me. Whatever good I see, I praise Allāh for it, and whatever evil I see, I seek Allāh's forgiveness for you."

Al-Ḥāfiẓ al-'Irāqī said in the Book of Funerals from Ṭarḥ at-Tathrīb fī Sharḥ at-Taqrīb: Its chain is good (jayyid). Al-Ḥāfiẓ al-Haythamī said in Majma' az-Zawā'id, and al-Muḥaddith al-Qasṭallānī in the second part of Sharḥ al-Bukhārī: The men in its chain are men of the Sahih. Al-Ḥāfiẓ as-Suyūṭī said in the Book of Miracles and Characteristics: Its chain is authentic.

Similarly, al-Qārī and ash-Shihāb al-Khafājī said the same at the beginning of their commentaries on ash-Shifā.

As for the hadith of Anas, al-Ḥārith ibn Abī Usāmah reported it in his Musnad, and Ibn 'Adī in al-Kāmil through the route of Khirāsh from him, who said: The Messenger of Allāh, peace and blessings be upon him and his family, said: "My life is better for you; for you narrate and I relate to you. And when I die, my death will be better for you; your deeds are presented to me. If I see good, I praise Allāh, and if I see otherwise, I seek Allāh's forgiveness for you." Al-Ḥāfiẓ al-'Irāqī said in al-Mughnī: Its chain is weak due to the weakness of Khirāsh.

I say: But it has another route:

Al-Ḥāfiẓ Abū Naṣr Muḥammad ibn Ibrāhīm al-Yūnārtī al-Aṣbahānī said in his Mu'jam: I heard ash-Sharīf Wāḍiḥ ibn Abī Tammām az-Zaynabī saying: I heard Abū 'Alī ibn Tūmah saying: A group of strangers gathered at Abū Ḥafṣ ibn Shāhīn's and asked him to narrate to them the highest[223] hadith he had, so he said: I will narrate to you a hadith from the highest of what I have: 'Abdullāh ibn Muḥammad al-Baghawī narrated to us: Shaybān ibn Farrūkh al-Aylī narrated to us: Nāfi' Abū Hurmuz as-Sijistānī narrated to us: I heard Anas ibn Mālik saying: I heard the Prophet, peace and blessings be upon him and his family, saying: "My life is better for you..." the hadith.

Ibn an-Najjār reported it in Tārīkh Baghdād from Ma'mar ibn Muḥammad al-Aṣbahānī, from Abū Naṣr al-Yūnārtī with it. This chain is also weak due to their agreement on the weakness of Abū Hurmuz.

As for the mursal of Bakr ibn 'Abdullāh al-Muzanī, al-Ḥārith ibn Abī Usāmah reported it, saying: al-Ḥussain ibn Qutaybah narrated to us: Jasr ibn Farqad narrated to us, from Bakr ibn 'Abdullāh al-Muzanī who said: The Messenger of Allāh, peace and blessings be upon him and his family, said: "My life is better for you; for you narrate and I relate to you. And my death is better for you; your deeds are presented to me. Whatever good I see, I praise Allāh for it, and whatever bad, I seek Allāh's forgiveness for you." Its chain is weak due to the weakness of al-Ḥasan ibn Qutaybah.

However, Ismā'īl al-Qāḍī al-Mālikī reported it through another route, saying: Sulaymān ibn Ḥarb narrated to us: Ḥammād ibn Zayd narrated to us, from Ghālib al-Qaṭṭān, from Bakr ibn 'Abdullāh al-Muzanī, raising it (to the Prophet - Sallallāhu alaihi wa sallam). This chain is authentic (Sahih).

He also said: Ḥajjāj ibn al-Minhāl narrated to us: Ḥammād ibn Salama narrated to us, from Kathīr ibn al-Faḍl, from Bakr ibn 'Abdullāh, also raising it (back to the Prophet - Sallallāhu alaihi wa sallam).

[223] Meaning with the shortest chain of transmission back to the Prophet ﷺ.

So, the hadith, as we said, is authentic without doubt about its authenticity. Some people who have no knowledge of this noble science have criticized it, and in their criticism, they have shown complete ignorance and increasing stupidity. Here's what they said, as it came in a book called "*Al-Qawl al-Mubīn fī Ḥukm Du'ā' wa Nidā' al-Mawtā wal-Anbiyā' waṣ-Ṣāliḥīn*" when discussing the evidence of those who support tawassul:

"The sixth suspicion: The hadith 'My life is better for you...' etc. This hadith, even though it's well-known among both important people and common folk, is absent from all books of Sunna, even al-Ḥākim's, who narrates everything indiscriminately. Moreover, the one who narrated it stopped at Bakr ibn 'Abdullāh al-Muzanī, who is a well-known Tābi'ī (successor), and despite this, none of the narrators of Sunna mentioned the Companion in it, neither in the authentic books nor in the weak ones. It is disconnected and not suitable for use as evidence."

This is false for several reasons:

1. His claim that the hadith is absent from all books of Sunna, while it is present in Ṭabaqāt Ibn Sa'd, Musnad al-Ḥārith, Musnad al-Bazzār, Tārīkh Ibn an-Najjār, Bughyat al-Bāḥith az-Zawā'id Musnad al-Ḥārith, Majma' az-Zawā'id (both by al-Ḥāfiẓ al-Haythamī), ash-Shifā by al-Qāḍī 'Iyāḍ, al-Qawl al-Badī' fī aṣ-Ṣalāh 'alā al-Ḥabīb ash-Shafī' by al-Ḥāfiẓ as-Sakhāwī, al-Jāmi' aṣ-Ṣaghīr, al-Jāmi' al-Kabīr, and al-Khaṣā'iṣ al-Kubrā (all three by al-Ḥāfiẓ as-Suyūṭī), Ṭarḥ at-Tathrīb by al-Ḥāfiẓ al-'Irāqī, Sharḥ al-Bukhārī by al-Qasṭallānī, Kanz al-'Ummāl fī Sunan al-Aqwāl wal-Af'āl by Ibn al-Muttaqī al-Hindī, and others. Are these not from the books of Sunna?!

2. His claim that al-Ḥākim narrates anything and everything. He is excused for this claim because he has not read al-Mustadrak nor seen it with his own eyes, nor does he know what hadiths it contains or their value in the eyes of the preservers of hadith. He has only heard, as the common people hear, that al-Ḥākim narrated weak and fabricated hadiths, so he took it at face value and added to it that he narrates anything and everything, to give the impression that the hadith is extremely strange. Far be it that an authentic hadith should be rejected by such deceptions.

His statement: "Moreover, the one who narrated it stopped at Bakr ibn 'Abdullāh al-Muzanī..." This is a compound error, for such a narration is not called mawqūf (stopped), nor can the reality of mawqūf apply to it in any way. Rather, the reality of mursal (disconnected) applies to it, nothing else. But it seems he heard that hadith scholars have something they call mawqūf, so he went on applying it to everything indiscriminately. Then, there is an obvious contradiction between his statement "Moreover, the one who narrated it..." and his claim "it is absent from all books of Sunna."

His statement: "Despite this, none of the narrators of Sunna mentioned the Companion in it, neither in the authentic books nor in the weak ones." You are well aware from what has preceded that the hadith was connected by al-Bazzār from the hadith of Ibn Mas'ūd with an authentic chain and narrated by al-Ḥārith and others from the hadith of Anas with two weak chains.

Then he escalated in his criticism from these false generalizations, which he thought were the pinnacle of verification, to another aspect that is equally or more invalid. He said: "Among what indicates the falsehood of this hadith is its contradiction with the authentic hadith." Then he mentioned the hadith of the Pool (al-Hawd) which the questioner mentioned. This further indicates to me that the man speaks without knowledge and babbles about what he doesn't know.

This is because al-Bukhārī mentioned the answer to the hadith of the Pool immediately after narrating it. He narrated from his teacher Qabīṣah ibn 'Uqbah regarding the group who will be driven away from the Pool, saying: "They are the apostates who apostatized during the time of Abū Bakr, so Abū Bakr fought them, may Allāh be pleased with them." This was preferred by Abū al-Walīd al-Bājī, al-Qāḍī 'Iyāḍ, and others.

This interpretation is supported by the statement in the hadith: "They have not ceased to turn back on their heels as apostates." It is further corroborated by the hadith of Umm Salamah: "Indeed, among my companions are those who will not see me after I depart from them." This was narrated by Aḥmad, and Ibn 'Abd al-Barr in the biography of Ibn 'Awf from "Al-Istī'āb" with multiple chains of narration, some of which are authentic.

In essence, the hadith of the Pool specifically refers to those companions who failed to honour the privilege of companionship. They altered and changed their ways, committing grave acts after the Prophet, peace and blessings be upon him and his family, ascended to the highest companionship. Consequently, their connection with him was severed, and there was no benefit in presenting their deeds to him at that time. This is because he does not seek forgiveness for apostates and those of their ilk, as stated in the Qur'an: "It is not for the Prophet and those who have believed to ask forgiveness for the polytheists" [At-Tawbah: 113].

For this reason, their true state was concealed from him, peace and blessings be upon him and his family. He called them to the Pool, assuming they had maintained the state in which he had left them. When informed of their alteration, he exclaimed: "Away, away with those who altered after me, away, away!"

This represents one approach to reconciling the two hadiths. There are other perspectives as well, which we have omitted to avoid prolixity. [End of quote].

22. Shaykh Muḥammad ʿAwwāma

The Syrian Ḥanafī scholar of Ḥadīth known as Shaykh Muḥammad ʿAwwāma has edited the work known as *al-Qawl al-Badīʿ fī al-Ṣalāt ʿalā al-Ḥabīb al-Shafīʿ* by al-Ḥāfiẓ Shams al-Dīn al-Sakhāwī (d. 902 AH). Al-Sakhāwī mentioned the following narration on p. 165:

وعن أنس بن مالك رضي الله عنه قال: قال رسول الله – صلى الله عليه وسلم – حياتي خير لكم تحدثوني ونحدث لكم فإذا أنا مت كانت وفاتي خيراً لكم، تعرض علي أعمالكم فإن رأيت خيراً حمدت الله وإن رأيت غير ذلك استغفرت الله لكم أخرجه الحارث في مسنده

Meaning:

From Anas ibn Mālik, may Allāh be pleased with him, who said: The Messenger of Allāh - peace and blessings be upon him - said: "My life is good for you; you relate to me, and I relate to you. When I die, my death will be good for you. Your deeds will be presented to me. If I see good, I will

praise Allāh, and if I see otherwise, I will seek forgiveness from Allāh for you." ***Narrated by* Al-Ḥārith *in his Musnad.***

Shaykh ʿAwwāma mentioned the following as part of the footnote to the above narration:

نعم، الحديث من حيث هو صحيح رواه البزار من حديث ابن مسعود بإسناد جيد، كما قاله في طرح التثريب ٣ : ٢٩٧ ، ومقتضى كلامه في تخريج الإحياء أنه لا ينزل عن رتبة الحسن يضاف إلى هذا رواية ابن سعد له في الطبقات» ٢:١٩٤ ، والقاضي إسماعيل في جزئه» (٢٥، ٢٦) عن بكر بن عبدالله المزني مرسلاً بأسانيد صحيحة. أما إسناد الحارث بن أبي أسامة (٩٥٣) فضعيف .

ولشيخنا عبدالله الصديق الغماري رحمه الله جزء فيه سماه نهاية الآمال في شرح وصحة حديث عرض الأعمال مطبوع

Meaning:

Yes, ***the hadith in itself is authentic***. Al-Bazzār narrated it from the hadith of Ibn Mas'ūd with a good (jayyid) chain, as stated in Ṭarḥ at-Tathrīb 3:297. The implication of his[224] words in the takhrīj of al-Iḥyā' is that it is not lower than the rank of ḥasan (good). In addition to this, Ibn Sa'd narrated it in aṭ-Ṭabaqāt 2:194, and al-Qāḍī Ismā'īl in his juz' (25, 26) from Bakr ibn 'Abdullāh al-Muzanī as mursal with authentic chains. As for the chain of Al-Ḥārith ibn Abī Usāmah (953), it is weak.

Our Shaykh 'Abdullāh aṣ-Ṣiddīq Al-Ghumārī, may Allāh have mercy on him, has a published treatise on this titled Nihāyat al-Āmāl fī Sharḥ wa Ṣiḥḥat Ḥadīth 'Arḍ al-A'māl (The Ultimate Hopes in Explaining and Authenticating the Hadith of the Presentation of Deeds).

[224] Meaning al-Hafiz Zaynud-Din al-Iraqi (d. 806 AH).

23. Dr. Sulaymān ibn Ḥamad al-'Awda

He is a Saudi writer who is likely to be a Salafi in aqida published a twelve-volume work entitled: Shu'ā' min al-Miḥrāb. Within this work he referred to the gradings of al-Albani in various places.[225] In the 8th volume he has mentioned the narration at hand.

8/89 has the narration:

الجزء الثامن ٨٩

ومع ذلك كلّه فقد عفى عنه النبيُّ ﷺ وقبِلَ عُذرَه وإسلامَه، بل خلع بُردته التي كان يلبسها، فعرفت قصيدته تلك بـ(البُردة) وهي غيرُ البردة المنكرة للبوصيري(١).

أيها المؤمنون: ومحمدٌ ﷺ نبيُّ الهدى والرحمة، أعطاه الله اسمين من أسمائه فقال عنه: ﴿بِٱلْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ﴾(٢)، وجعله رحمةً للأمة حيًا وميتًا، أما في حياته فكما قال تعالى: ﴿وَمَآ أَرْسَلْنَٰكَ إِلَّا رَحْمَةً لِّلْعَٰلَمِينَ﴾(٣)، وقال عليه الصلاة والسلام: «حياتي خيرٌ لكم وموتي خيرٌ لكم»(٤).

أما رحمته للأمة بعد موته، فلِمَا رواه مسلم في «صحيحه» عنه ﷺ إنه قال: **«إن الله ﷻ إذا أراد رحمةَ أُمةٍ من عباده قبضَ نبيَّها قبلَها، فجعله لها فَرَطًا وسَلَفًا بين يديها، وإذا أراد هلَكَةَ أُمةٍ عذّبها ونبيُّها حيٌّ فأهلكها وهو ينظر، فأقرّ عينَه بهلكتِها حين كذَّبوه وعصوا أمرَه»**(٥)، إذًا فالرحمةُ حاصلةٌ بنبيِّنا في حال حياتِه، وذلك لهدايتِه الخلقَ لسبيل الخير، وبعد مماتِه لتقدُّمه فَرَطًا لهم وعدم هلاكهم وفتح فُرصِ التوبة لهم. وقيل: إن رحمتَه لجميع الخلق: للمؤمن رحمةٌ بالهداية، ورحمةٌ للمنافق بالأمان من القتل، ورحمةٌ للكافر بتأخير العذاب(٦).

أيها المسلمون: وانقسم الناسُ في حياتِه ولا زالوا إلى ثلاثة أقسام: مؤمنين استجابوا لله والرسول إذْ دعاهم لِما يُحييهم، وهؤلاء جزاؤهم جناتٌ تجري من تحتها الأنهارُ، لهم فيها ما يشاءون خالدين فيها.

(١) انظر القصيدة في ديوان كعب ص٢١، وانظر بعضها في «زاد المعاد» ١/ ٩١.
(٢) سورة التوبة، الآية: ١٢٨. (٣) سورة الأنبياء، الآية: ١٠٧.
(٤) رواه ابن مسعود بسند صحيح.. انظر هامش «الشفا» للقاضي عياض ١/ ١٩ (٢).
(٥) مسلم ح(١٧٩٢). وانظر «مختصر المنذري» (١٥٩٦).
(٦) القاضي عياض، «الشفا بتعريف حقوق المصطفى» ١/ ١٩.

The green box mentioned:

وقال عليه الصلاة والسلام: «حياتي خيرٌ لكم وموتي خيرٌ لكم» (4)

[225] See the following places: 1/103, fn. 3, 1/134, fn. 3, 1/271, fn. 3, 1/286 and more.

Footnote no. 4 (red box) mentioned:

(4) رواه ابن مسعود بسند صحيح .. انظر هامش «الشفا» للقاضي عياض 1/ 19 (2).

This translates to the following:

And he (peace and blessings be upon him) said: "***My life is better for you, and my death is better for you.***" (4)

(4) "Narrated by ***Ibn Mas'ūd with an authentic (Sahih) chain***. See the footnote of "Ash-Shifā" by al-Qāḍī 'Iyāḍ 1/19 (2)."

Hence, al-Awda authenticated the narration from Ibn Mas'ūd, which is the one found in Musnad al-Bazzār. This means that he did not take into account its weakening by al-Albani providing he read what al-Albani said.

24. Shaykh Muhammad Abū al-Hudā al-Yaqoūbī

The Syrian Māliki scholar known as Shaykh Muḥammad Abū al-Hudā al-Yaqoūbī (b. 1961 CE) has compiled a work known as Shamāʾil al-Ḥabīb al-Muṣṭafā. On p. 206, no. 493, he mentioned the following:

عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ – رضي الله عنه – قَالَ: قَالَ رَسُولُ اللهِ – صلى الله عليه وسلم –: – «حَيَاتِي خَيْرٌ لَكُمْ، تُحْدِثُونَ وَيُحْدَثُ لَكُمْ، وَمَمَاتِي خَيْرٌ لَكُمْ، تُعْرَضُ عَلَيَّ أَعْمَالُكُمْ، فَمَا رَأَيْتُ مِنْ خَيْرٍ حَمِدْتُ اللهَ عَلَيْهِ، وَمَا رَأَيْتُ مِنْ شَرٍّ اسْتَغْفَرْتُ لَكُمْ» (١). حَدِيثٌ صَحِيحٌ أَخْرَجَهُ البَزَّارُ (٢).

The footnotes mentioned:

(١) ألف العلامة السيد عبد الله بنُ الصديق الغُماريُّ رسالة فيه بعنوان: نهاية الآمال في شرح وتصحيح حديث عرض الأعمال.

(٢) قال الحافظ الهيثميُّ في مجمع الزوائد: "وَرِجَالُهُ رِجَالُ الصَّحِيحِ"، وَصَحَّحَهُ الحَافِظُ السُّيُوطِيُّ فِي الخَصَائِصِ الكُبْرَى.

Meaning:

ʿAbdullāh ibn Masʿūd - may Allāh be pleased with him - said: The Messenger of Allāh - peace and blessings be upon him - said: "My life is better for you; you relate matters and matters are related to you. And my death is better for you; your deeds are presented to me. Whatever good I see, I praise Allāh for it, and whatever evil I see, I seek forgiveness for you." (1) **This is an authentic (Sahih) hadith reported by al-Bazzār** (2).

Footnotes:

(1) The scholar Sayyid ʿAbdullāh ibn al-Ṣiddīq al-Ghumārī authored a treatise about this titled: "*The End of Hopes in Explaining and Authenticating the Hadith of the Presentation of Deeds.*"

(2) Al-Ḥāfiẓ al-Haythamī said in Majmaʿ al-Zawāʾid: "Its narrators are the narrators of the Sahih." Al-Ḥāfiẓ al-Suyūṭī authenticated it in al-Khaṣāʾiṣ al-Kubrā.

25. Dr. Islām al-Ḥussainī Ṭaha

Dr. Islām al-Ḥussainī Ṭaha in his *al-Kāmil fī as-Sunan* has mentioned the narration on p. 4714 by authenticating it as follows:

24467_ روي البزار في مسنده (1925) عن ابن مسعود قال قال رسول الله حياتي خير لكم تحدثون ونحدث لكم، ووفاتي خير لكم تعرض علي أعمالكم فما رأيت من خير حمدت الله عليه وما رأيت من شر استغفرت الله لكم. (صحيح)

Meaning:

24467_ Al-Bazzār reported in his Musnad (1925) on the authority of Ibn Mas'ūd who said: The Messenger of Allāh ﷺ said:

"My life is better for you; you relate, and we relate to you. And my death is better for you; your deeds will be presented to me. Whatever good I see, I will praise Allāh for it, and whatever evil I see, I will ask Allāh's forgiveness for you." **(Sahih)**

26. Dr. ʿAlī Nāyif al-Shuḥūd and his reply to al-Albani

Dr. ʿAlī Nāyif al-Shuḥūd (born in 1956) mentioned the following in reply to al-Albani in his work entitled: *Al-Khulāṣa fī Aḥkām al-Istighātha wa at-Tawassul* (pp. 29-32):

"Among the evidences is what was narrated from the Prophet - peace be upon him - he said: ***'Indeed, Allāh has wandering angels who convey to me the greetings from my Ummah.' He said: And the Messenger of Allāh - peace be upon him - said: 'My life is better for you, you relate and we relate to you, and my death is better for you.'***

Your deeds are presented to me, so whatever good I see, I praise Allāh for it, and whatever evil I see, I seek Allāh's forgiveness for you.' (1)

Al-Bazzār said after it: 'And this hadith, its latter part, we do not know it to be narrated from ʿAbdullāh except from this aspect with this chain.'

Shaykh Nāṣir al-Albānī, may Allāh have mercy on him, attempted to weaken this hadith on the grounds that it was narrated from other than ʿAbd al-ʿAzīz ibn Abī Rawwād al-Makkī without the addition, so he considered it anomalous or objectionable (2).

Al-ʿIrāqī deemed its chain good (3), and as-Suyūṭī said its chain is authentic (4).

I say: The correct view is that it is at least ḥasan (good) for several reasons:

First - Most scholars consider ʿAbd al-ʿAzīz ibn Abī Rawwād al-Makkī trustworthy. (5)

Second - Here we have two hadiths with one chain only, so it has nothing to do with the additions of trustworthy narrators, as the additions of trustworthy narrators usually occur in the same hadith as additions and omissions, not in two different hadiths in wording and meaning.

Third - No scholar of jarḥ and taʿdīl (critique and praise of narrators) has explicitly weakened this narration, which indicates its acceptance by them; rather, they have explicitly strengthened it.

Fourth - There is an authentic mursal hadith narrated from Bakr ibn ʿAbdullāh al-Muzanī who said: The Messenger of Allāh - peace be upon him - said: ***'My life is better for you, you relate, and it is related to you, and my death is better for you. Your deeds are presented to me, so whatever good I see, I praise Allāh for it, and whatever evil I see, I seek Allāh's forgiveness for you.'*** (6)"

Footnotes:

(1) - Musnad al-Bazzār 1-14 - (Vol. 2 / p. 458) number (1925) and al-Itḥāf 9/176 and 177 and Maṭālib (3853) and Itḥāf al-Khiyarah al-Maharah bi Zawāʾid al-Masānīd al-ʿAsharah - (Vol. 7 / p. 30) number (6412) and it is a ḥasan hadith.

(2) As-Silsilah aḍ-Ḍaʿīfah (Vol. 2 / p. 474), number (975), al-Ḥuwaynī, al-Fatāwā al-Ḥadīthiyyah, (Vol. 2 / p. 16).

(3) - Ṭarḥ at-Tathrīb, (Vol. 4 / p. 308) and (3/297).

(4) - Al-Khaṣāʾiṣ, (2/491)

(5) - See Tahdhīb al-Kamāl [Vol. 18 - p. 136] number (3447).

(6) - Reported in Bughyat al-Bāḥith ʿan Zawāʾid Musnad al-Ḥārith - (Vol. 2 / p. 884) number (953) and in Faḍl aṣ-Ṣalāh ʿala an-Nabī by Ismāʿīl ibn Isḥāq - (Vol. 1 / p. 25) numbers (24 and 25) from various routes from him, **and it is an authentic mursal which certainly strengthens the hadith of ʿAbd al-Majīd and refutes any doubt about it.**

The text continues:

"Ibn al-Mubārak reported in az-Zuhd from the route of al-Minhāl ibn ʿAmr that he heard Saʿīd ibn al-Musayyib saying: 'There is not a day except that the Prophet's - peace be upon him - Ummah is presented to him morning and evening, and he recognizes them by their marks, to bear witness over them. Allāh, Blessed and Exalted, says: 'So how [will it be] when We bring from every nation a witness and we bring you, [O Muḥammad] against these [people] as a witness." (1)

This is also strengthened by the hadith of Abū Hurayra that the Messenger of Allāh - peace be upon him - said: 'There is no one who sends salutations upon me except that Allāh returns my soul to me so that I may return his salutation.' (2)

This is also supported by the hadith of Aws ibn Aws from the Prophet - peace be upon him - who said: 'Indeed, among the best of your days is Friday. On it Ādam was created, on it he died, on it the Horn will be blown, and on it is the Thunderbolt. So increase your salutations upon me on this day, for your salutations are presented to me.' They said: 'O Messenger of Allāh, how will our salutations be presented to you when you have decayed?' They mean: when you have disintegrated. He said: 'Indeed, Allāh, the Mighty and Sublime, has forbidden the earth from consuming the bodies of the Prophets, peace be upon them.' (3)

Thus, the doubt in rejecting this hadith falls away, and there remains an issue that some have clung to, which is a hadith narrated from Ibn ʿAbbās where he mentioned a hadith in which it states: 'Lo! Some men from my Ummah will be brought and taken to the left side, so I will say: 'O Lord, my companions!' It will be said: 'You do not know what they innovated after you." (4)

They said: This hadith is evidence that the Prophet - peace be upon him - does not know the deeds of his Ummah after him. As it seems problematic with his saying - peace be upon him - : 'My life is better for you, you relate [hadith] and we relate to you, and my death is better for you. Your deeds are presented to me, so whatever good I see, I praise Allāh for it, and whatever evil I see, I seek Allāh's forgiveness for you.'

Az-Zarqānī said: 'Some have answered: that calling them is to increase their regret and punishment, as by his calling them, they have hope for salvation, and cutting off what is hoped for is more severe in punishment and regret than cutting off what is not hoped for. And it does not contradict their saying 'they changed after you' because this is also an increase in their punishment. These are persuasive answers, but the third one is countered by the narration: 'So I will say: 'O Lord, my companions!' It will be said: 'You do not know what they innovated after you.'" (5)

Footnotes:

(1) - Fatḥ al-Bārī by Ibn Ḥajar - (Vol. 14 / p. 279) and ʿUmdat al-Qārī Sharḥ Ṣaḥīḥ al-Bukhārī - (Vol. 21 / p. 160 and 162) and Tuḥfat al-Aḥwadhī - (Vol. 7 / p. 345) and they were silent about it. And az-Zuhd wa ar-Raqāʾiq by Ibn al-Mubārak (1778) and in it is a man from the Anṣār who was not named.

(2) - Sunan Abī Dāwūd (2043) and it is a hadith that is ṣaḥīḥ li-ghayrihi (authentic due to supporting evidence).

(3) - Sunan an-Nasāʾī number (1385) and Ṣaḥīḥ al-Jāmiʿ (2212) and in Sunan Ibn Mājah numbers (1138 and 1706) from two other routes and it is authentic and well-known - Arama: decayed = Aramta: you have decayed

(4) - Ṣaḥīḥ al-Bukhārī (4625) and Muslim (7380)

(5) - Sharḥ az-Zarqānī ʿalā Muwaṭṭaʾ Mālik, (Vol. 1 / p. 131)

DR. ABDUR-RAḤĪM ṬAḤḤĀN AN-NU'AYMĪ AND HIS REPLY TO AL-ALBĀNĪ

Dr. Abdur-Raḥīm Ṭaḥḥān an-Nu'aymī was a graduate of Madina University who had some responses to al-Albani, and the latter also made some responses to him. His biography[226] made out that he was from a Salafi heritage although some Salafis may dispute that too. He has defended the narrations in question in a public lecture that is available online here[227] - https://www.youtube.com/watch?v=4sbZ5nuYACY

It was then typed up and released under the title *Khutub wa Durus al-Shaykh Abdur-Raḥīm Ṭaḥḥān*, and the title of the reply to al-Albani was: *Tawdih al-Haqq*. Here follows an English translation of what was presented on a website from the named title:[228]

The hadith we discussed earlier, dear brothers, is the hadith of ʿAbdullāh ibn Masʿūd, may Allāh be pleased with him, in al-Bazzār and the Musnad, and the hadith of Bakr ibn ʿAbdullāh al-Muzanī which was narrated by Ibn Saʿd and narrated, as we mentioned before, by the righteous blessed Shaykh Ismāʿīl ibn Isḥāq al-Qāḍī in his book 'The Virtue of Sending Prayers upon the Prophet, peace be upon him' (d. 282 AH) and narrated by al-Ḥārith

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[226] See here for his biography run by a Salafi website - https://old.shamela.ws/index.php/author/1148
Where it mentioned: الشيخ سنّي سلفي أثريّ، سليم العقيدة والمنهج. كيف لا وهو يرى الخروج عن الأئمة الأربعة حرام، وقد بسط في ذلك كلا مقنعا، مستشهدا بكلام من سبقه من أئمة الإسلام ومنهم الشيخ محمد بن عبد الوهاب. وما أثير حول عقيدته من اتّهامه بالصوفية كذب صراح، وتهمة باطلة، وليتّق الله من يقول هذا. لقد حذّر الشيخ في غير مرّة من الصوفية وأئمتها وبيّن عوارها وكشف منهجها. وهذه الحقيقة واضحة كوضوح الشمس، ولا يقول خلاف ذلك إلّا جاهل مقلّد، أو حاقد مفتري.
Meaning:

"The Shaykh is a Sunni Salafi Athari, sound in creed and methodology. How could he not be when he views departing from the four Imams as forbidden, and he has expounded on this convincingly, citing the words of preceding Imams of Islam, including Shaykh Muḥammad ibn ʿAbd al-Wahhāb. What has been raised about his creed, accusing him of Sufism, is an outright lie and a false accusation. Let those who say this fear Allah. The Sheikh has warned multiple times against Sufism and its leaders, exposing its flaws and revealing its methodology. This truth is as clear as the sun, and none say otherwise except an ignorant imitator or a spiteful slanderer."

[227] After the 22nd minute.

[228] Available online in Arabic - https://books.islam-db.com/book/%D8%AE%D8%B7%D8%A8_%D9%88%D8%AF%D8%B1%D9%88%D8%B3_%D8%A7%D9%84%D8%B4%D9%8A%D8%AE_%D8%B9%D8%A8%D8%AF_%D8%A7%D9%84%D8%B1%D8%AD%D9%8A%D9%85_%D8%A7%D9%84%D8%B7%D8%AD%D8%A7%D9%86/4314

ibn Abī Usāmah and Ibn an-Najjār in his 'History' and others from Anas ibn Mālik, may Allāh be pleased with them all.

The wording of the hadith has been detailed from our Prophet, peace be upon him, that he said: ***"My life is better for you, you relate and it is related to you"*** - you relate and it happens to you - you relate and it is brought about for you - meaning you speak and ask, so we relate to you and it is related to you from Allāh, the Majestic and Exalted, and answers and explanations occur for you as long as the Prophet, peace be upon him, remains, for the revelation continues to descend and the revelation from heaven has not ceased.

You relate and it is related to you and we relate to you and it is related to you ("***and my death is better for you - upon him be the blessings and peace of Allāh - your deeds are presented to me, so whatever good I see, I praise Allāh for it, and whatever evil I see, I seek Allāh's forgiveness for you***").

There has been much confusion about this hadith, and they said it is not established from the Prophet, peace be upon him. Then I expanded its scope and traced what was similar to it, and I had detailed the discussion on it in the noble prophetic studies about our Prophet, may Allāh's blessings and peace be upon him, and I find myself compelled to mention briefly what I mentioned previously, ***so I say: The hadith of ʿAbdullāh ibn Masʿūd, may Allāh be pleased with him and satisfy him, is authentic (Sahih)***. It was authenticated by a number of our righteous Imāms, by whose authentication we take the established hadiths from our chosen Prophet, peace be upon him, regarding our beliefs about our Lord and regarding the detailed rulings in our Shari'a.

The hadith was mentioned by Imām al-Haythamī in *Majmaʿ az-Zawāʾid* (9/24) and he titled a chapter for it 'Chapter on What Happens to His Nation, peace be upon him, from His Seeking Forgiveness after His Death' and he said it was narrated by al-Bazzār and its men are the men of the Sahih. Imām al-Haythamī also mentioned it in *Kashf al-Astār ʿan Zawāʾid al-Bazzār* (1/397) and titled a chapter for it saying 'Chapter on What Happens to His Nation, peace be upon him, in His Life and After His Death...' This is the first Imām from the noble righteous Imāms who authenticates the hadith, and he is Imām al-Haythamī.

After him, Imām as-Suyūṭī, may Allāh have mercy on him, also authenticates the hadith in al-Khaṣāʾiṣ al-Kubrā (2/281): 'Al-Bazzār narrated it with an authentic chain' - this is the words of Imām as-Suyūṭī in al-Khaṣāʾiṣ al-Kubrā. And likewise, Imām az-Zarqānī in his commentary on al-Mawāhib al-Laduniyya (5/337): 'Al-Bazzār narrated it from ʿAbdullāh ibn Masʿūd and its chain is good.' And likewise, Imām Walī ad-Dīn ibn Shaykh al-Islām - ʿAbdur Raḥīm al-Atharī Walī ad-Dīn ibn ʿAbd ar-Raḥīm al-ʿIrāqī in Ṭarḥ at-Tathrīb Sharḥ at-Taqrīb, and its hadith value in juristic rulings was clarified in Aḥkām al-Fiqhiyyah fī Aḥādīth al-Aḥkām (3/297), he says: 'Its chain is good.'

How many Imāms have there been? Four. And the fifth is the father of Walī ad-Dīn, Shaykh al-Islām ʿAbdur Raḥīm ibn al-Ḥussain al-Atharī in Takhrīj Aḥādīth al-Iḥyāʾ (4/144), he says: "...My life is better for you and my death is better for you" - the hadith - al-Bazzār from the hadith of Ibn Masʿūd and its men are the men of the Sahih except that ʿAbd al-Majīd ibn ʿAbd al-ʿAzīz ibn Abī Rawwād, although Muslim narrated from him and Ibn Maʿīn and an-Nasāʾī considered him trustworthy, many have weakened him. And al-Ḥārith ibn Abī Usāmah narrated it in his Musnad from the hadith of Anas with similar wording with a weak chain. It's as if al-ʿIrāqī is saying: The men of the chain are the men of the Sahih, but in it is ʿAbd al-Majīd ibn ʿAbd al-ʿAzīz ibn Abī Rawwād, Muslim narrated from him and the authors of the four Sunan, and he died in 206 AH. Al-Ḥāfiẓ Ibn Ḥajar said about him in at-Taqrīb: 'Truthful, makes many mistakes[229], Ibn Ḥibbān exaggerated about him saying he is abandoned.' And as I said, he is in Sahih Muslim and the four Sunan. There is discussion about this righteous servant ʿAbd al-Majīd ibn ʿAbd al-ʿAzīz ibn Abī Rawwād, but he is one of Muslim's narrators.

If he was truthful, his hadith is at the level of hasan (good), especially since it is supported by an established mursal (a hadith where a Successor quotes the Prophet ﷺ directly) that is as clear as the sun in brightness and appearance in broad daylight, established in the mursal of Bakr ibn

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[229] Ibn Hajar did not say that Abdul Majīd made many mistakes, but he said the following in at-Taqrib: **عبدُ المجيد بن عبد العزيز بن أبي رَوَّاد، بفتح الراء وتشديد الواو: صدوق يُخطئ وكان مرجئًا أفرطَ ابنُ حِبان، فقال: متروك، مِن التاسعة، مات سنة ست ومئتين. م 4.**

Meaning:

4160 – "Abdul-Majīd ibn Abd al-`Azīz ibn Abī Rawwād, with the fatḥa on the rā' and the shadda on the wāw: **Truthful (Saduq) but made (some) mistakes** (yukhti), and he was a Murji'ite. Ibn Ḥibbān went to extremes and said: "Matrūk (abandoned)," from the ninth (level), he died in the year 206 AH. [His hadiths are related by Muslim and in the Four Sunans]."

ʿAbdullāh al-Muzanī in his[230] book 'The Virtue of Sending Prayers upon the Prophet, peace be upon him' and Ṭabaqāt Ibn Saʿd with an authentic chain with this wording, but there it is mursal and here the chain is connected. So if it were assumed that this hadith has some weakness in the narration of Ibn Masʿūd, then this weakness is mended, strengthened, and removed by the mursal narration from the route of Bakr ibn ʿAbdullāh al-Muzanī, as our Imāms have established this in the books of hadith terminology, saying:

If it is said that weak hadith is used as evidence,

Say if it was from what is described

Its narrators with poor memory are mended

By it being mentioned from another aspect

Meaning if we are asked, 'Is weak hadith used as evidence?' We say yes. When do we use weak hadith as evidence? If its narrators are described as having poor memory, they fell short in memorization, but the routes are numerous...

And if it is a lie or anomalous

Strengthening the weakness did not mend this

Don't you see the mursal when it's supported

Or they sent it as it comes strengthened

Don't you see this mursal when it comes supported from a weak route or comes as mursal from another route, the mursal is strengthened and becomes hasan (good)? Isn't that so?

So, then we have a mursal hadith supported, meaning then supported continuously from a weak route or it came as mursal from a route that strengthens it and removes what weakness was in it, and this is what our noble Imāms establish, as I said, it is established in the books of hadith and terminology.

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[230] He is referring to the book by Ismāʿīl ibn Isḥāq al-Qāḍī as mentioned earlier on in his lecture.

They repeated what's in the series of weak and fabricated hadiths (*Silsilat al-Aḥādīth aḍ-Ḍaʿīfah wa al-Mawḍūʿa*[231] of al-Albani), and I had mentioned this and showed its weakness and unsuitability for what's in it. He (al-Albani) says here: 'If you know what preceded, the saying of al-Ḥāfiẓ al-Haythamī 'Al-Bazzār narrated it, and its men are the men of the Sahih' gives the illusion that there is no one among them who is spoken about. And he said its men are the men of the Sahih. As for after that, ʿAbd al-Majīd ibn ʿAbd al-ʿAzīz ibn Abī Rawwād is from Muslim's narrators and there is discussion about him, and what's relied upon in his matter as al-Ḥāfiẓ said is that he's truthful but makes mistakes, but he's from Muslim's narrators. And perhaps as-Suyūṭī was deceived by this - Look at this expression 'as-Suyūṭī was deceived by al-Haythamī's words.' It's as if as-Suyūṭī, out of his ignorance as an imitator - was deceived by al-Haythamī's words, so he said in al-Khaṣāʾiṣ al-Kubrā: 'Its chain is authentic' - (And for this, I say that al-Ḥāfiẓ al-ʿIrāqī, al-Haythamī's Shaykh, was more precise in expressing the reality of al-Bazzār's chain where he said about it in Takhrīj al-Iḥyāʾ: 'Its men are the men of the Sahih except ʿAbd al-Majīd ibn Abī Rawwād, and even though Muslim narrated from him and an-Nasāʾī and Ibn Maʿīn considered him trustworthy, some have weakened him.' I say: As for his saying, or his son's, in Ṭarḥ at-Tathrīb fī Sharḥ at-Taqrīb 'Its chain is good', it is not good in my opinion.'

Pay attention to this expression: 'as-Suyūṭī was deceived by al-Haythamī's words', the saying of Walī ad-Dīn al-ʿIrāqī and his father is not good according to al-Albānī (and it would have been so if ʿAbd al-Majīd's contradiction to the trustworthy narrators was as previously explained, for it is the defect of the hadith even if I didn't find anyone who pointed it out or drew attention to it, that al-Ḥāfiẓ Ibn Kathīr in his word which I quoted from his book al-Bidāya, and Allāh knows best. Yes, the chain of this hadith has been authenticated from Bakr ibn ʿAbdullāh al-Muzanī as mursal, and there are three routes from him.

My dear brothers: The summary of al-Albānī's words is that he says: There is discussion about ʿAbd al-Majīd ibn ʿAbd al-ʿAzīz ibn Abī Rawwād and he is alone in this addition in the original hadith, so it is anomalous.

[231] 2/405.

He (al-Albani) says: (The original hadith: "Indeed, Allāh has wandering angels who convey to me the greetings from my Ummah." He said: And the Messenger of Allāh, peace be upon him, said: "My life is better for you..." to the end of the hadith. Al-Bazzār said: "We don't know its latter part to be narrated from ʿAbdullāh except from this aspect." Ibn Kathīr mentioned it in al-Bidāya wa an-Nihāya, then said it is found in Kashf al-Astār fī Zawāʾid al-Bazzār. Then he says after that: The agreement of a group of trustworthy narrators on narrating the hadith from Sufyān without the latter part of the hadith which is "My life is better for you and my death is better for you", then al-Aʿmash's corroboration of him on that, which indicates to me the anomaly of this addition due to ʿAbd al-Majīd ibn ʿAbd al-ʿAzīz being alone in narrating it, especially since he is spoken about from the aspect of his memory, even though he is from Muslim's narrators and a group has considered him trustworthy while others have weakened him, and some have explained the reason for his weakness, saying...

My dear brothers: If we accept that ʿAbd al-ʿAzīz ibn Abī Rawwād is spoken about and added the latter part of the hadith and contradicted the trustworthy narrators, is this addition judged as anomalous? Whoever judges it as anomalous does not know the meaning of anomaly. Anomaly is not that the narrator adds to the narration, rather that he narrates what contradicts what was narrated by those who are more [reliable] than him or more established than him in narration. So, this one affirms and that one negates, or that one negates, and this one affirms, this is anomaly. As for narrating something established from him, even if he narrated it without other memorizers sharing in the narration, it would be taken from him if his narration is acceptable at the level of hasan (good). And pay attention to the establishment of this from the words of our Imāms, may Allāh have mercy on them. Imām ʿAbdur-Raḥīm al-Atharī[232] says in his Alfiyya:

And the anomalous is what contradicts the trustworthy

In it the scholars, so ash-Shāfiʿī verified

And al-Ḥākim, the disagreement in it is not conditioned

And for al-Khalīlī, just the uniqueness of the narrator

And rejected what they said about the uniqueness of the trustworthy

[232] This is al-Hafiz Zaynud-Din al-Iraqi (d. 806 AH).

Like the prohibition of selling loyalty and gifting

And the saying of Muslim: az-Zuhrī narrated

Ninety unique [hadiths], all of them strong

And he chose in what doesn't contradict (pay attention)

That whoever is close to precision, his uniqueness is hasan (good)

Or reaches precision, so authenticate, or is far from it

So, what's anomalous, discard it and reject

Imām al-ʿIrāqī says in his explanation of these verses in al-Tabṣira wa at-Tadhkira (1/195): We say: If the narrator is alone in something, it is examined. If it contradicts what was narrated by someone more worthy of preserving and precisely recording that, then what he is alone in is anomalous and rejected. And if it doesn't contradict what others narrated - there (Indeed, Allāh has wandering angels who convey to me the greetings from my Ummah) and he said, peace be upon him (My life is better for you and my death is better for you). Is there contradiction between the two wordings? Rather, here is an addition to that, there is no contradiction between them so that you judge it as anomalous - he says: And if it doesn't contradict what others narrated, but it is a matter he narrated and others didn't narrate, then this unique narrator is examined. If he was just, a memorizer, trusted in his perfection and precision, what he is alone in is accepted and the uniqueness doesn't detract from it, as preceded in the examples that passed. And if he wasn't someone whose memory and perfection is trusted for that which he is alone in, his uniqueness in it would be damaging to it, removing it from the realm of the authentic. Yes, it is after that between varying ranks according to the state in it. For if the one alone in it is not far from the rank of the acceptable precise memorizer, we consider his hadith good (Hasan).

He says if what the narrator is alone in is itself in the ranks of perfection and precision, we judge his uniqueness as what? As authentic. And if what he is alone in is below the rank of the precise memorizer, we look at his state. If his hadith is judged as hasan, we judge his uniqueness as also hasan. Then we consider his hadith good for that and don't lower it to the realm of weak hadith. And if he was far from that, we reject what he is alone in, and it would be of the anomalous rejected type. And it's finished. And based on it, we have what the narrator is alone in having three categories:

1. If what he is alone in and he is precise, skilled, proficient, a memorizer, perfect, his uniqueness is authentic, and it's not called anomalous.

2. If it descends from that perfection like the state of ʿAbd al-Majīd ibn ʿAbd al-ʿAzīz ibn Abī Rawwād, we consider his hadith good (Hasan) as if he narrated a hadith without others sharing with him in its narration.

3. And if one whose mistake is excessive narrates, his narration is rejected if he narrated without narration in which the memorizers participated, so we also judge his anomaly here as weak. This is the speech of our Imāms.

So, the narration of ʿAbd al-Majīd... if we accept that it's anomalous and he is spoken about, we say this anomaly means that he is alone from them, not that he established contrary to what the group agreed upon who are higher than him and more precise and just in narration. And based on it, it doesn't harm. So, if we were to consider his hadith good if others didn't share with him, we consider his hadith good with this addition. And based on it, it's inferred that his hadith has weakness - at the lowest - by the agreement of the hadith scholars, this weakness is removed by the mursal narration - isn't that so? And this speech is presented to the scholars of the earth altogether, so let them look into it and give us their opinion.

As for after that, his saying "anomaly", what anomaly if he is alone in something that doesn't contradict the group? Meaning he didn't establish something that narration negated, nor did he negate something that narration established. It became as if he narrated this addition with an independent narration that no one shared with him in narrating it. Why do we reject his addition when this is the speech of our Imāms, and it is what our Imāms altogether established? My dear brothers, look at it also as I said in this book and look at it in Tadrīb ar-Rāwī by Imām as-Suyūṭī... Tadrīb ar-Rāwī p. 149, he says: And if the narrator in his uniqueness doesn't contradict others, but rather narrated a matter that others didn't narrate, then this unique narrator is examined. If he was just, a memorizer, trusted in his precision, his uniqueness was authentic. And if he wasn't trusted in his memory but wasn't far from the rank of the precise, what he was alone in

was hasan (good). And if he was far from that, it was anomalous, rejected, discarded. And is ʿAbd al-Majīd far? Or as we said, truthful? Then the result is that the rejected anomalous is the unique contradictory and the unique which doesn't have in its narration the trustworthiness and precision that mends its uniqueness. This is what our Imāms established in the books of terminology, my dear brothers. So, if we accept that the narration of ʿAbd al-Majīd... has some weakness in it - if we accept - the weakness in it would be removed.

By the narration of Bakr ibn ʿAbdullāh al-Muzanī, the hadith doesn't descend from the rank of hasan, either intrinsically or due to others. And this is established from the Prophet, peace be upon him. As for the third narration, which is the narration of Anas, may Allāh be pleased with him, as I said, it was narrated by al-Ḥārith ibn Abī Usāmah and Ibn an-Najjār and others with a weak chain.

With a weak chain, who said this? Didn't I quote to you the words of Imām al-ʿIrāqī: (And al-Ḥārith ibn Abī Usāmah narrated it in his Musnad from the hadith of Anas with similar wording with a weak chain) This is the speech of whom? Al-ʿIrāqī. I said previously that the hadith of Anas, its chain is weak, and if it doesn't strengthen the narration of ʿAbdullāh ibn Masʿūd and the narration of Bakr ibn ʿAbdullāh due to the intensity of weakness in it - if it doesn't strengthen, it doesn't harm. Let's leave it, we have a mursal and after that a hadith that is either hasan intrinsically or due to others. They said after that, 'You say the hadith of Anas is weak.' He says, 'This is a mistake,' and then he began to increase the kind of talk that a person should be aware of what they're saying. And he said, 'I mentioned in the series[233] that it contains an accused [narrator], and that it contains [this], and that it contains [that].

O noble Shaykh: You yourself mentioned this judgment in the book Ḍaʿīf al-Jāmiʿ aṣ-Ṣaghīr wa Ziyādatuhu. You mentioned this on p. 405 and it is the last hadith in the letter Ḥāʾ. The last hadith you have in Ḍaʿīf al-Jāmiʿ: (My life is better for you and my death is better for you) narrated by al-Ḥārith, meaning Ibn Abī Usāmah, from the hadith of Anas - what does he say about it: (Weak)[234] So why do you fault us for what you say yourself and increase

[233] By that he means: *Silsilat al-Aḥādīth aḍ-Ḍaʿīfah wa al-Mawḍūʿa* of al-Albani.

[234] Shaykh Abdullah al-Ghumari opposed al-Albani's grading mentioned here in his work known as At-Ta'aqqubāt aṣ-Ṣiddīqiyyah 'alā at-Takhrījāt al-Albāniyya (The Siddiqian Follow-ups on Albani's Hadith

in confusion in the tapes and cause discord in the Ummah? Why do you here establish in your own handwriting that the hadith of Anas is weak, then you made endless noise because I said that the hadith of Anas is weak? So, you here say weak, this is your judgment, and other hadiths you say fabricated, and hadiths you say very weak. As for this, what did you judge it as? And if you forgot, O Shaykh, due to your old age - I ask Allāh to grant you a good end by His grace and mercy and to make your abode the Garden of Bliss, indeed He is the Most Merciful of the merciful and the Most Generous of the generous, and for us that - if you forgot due to old age, then I remind you to return to your book p. 405, the last hadith in the letter Ḥāʾ (My life is better for you and my death is better for you) narrated by al-Ḥārith from Anas. Weak. This is your speech.

Therefore, my dear brothers, we should fear our Lord regarding the hadith of our Prophet, peace be upon him. When I mentioned this hadith previously, I also commented on it and said it does not contradict what is established for our Prophet, peace be upon him, being alive in his grave... And what prevents the deeds of his nation from being presented to him so that his benefit extends to the nation? For he is blessed for us in his life and after his death, peace be upon him. Isn't it established in the Musnad, Ṣaḥīḥ Muslim, and Sunan an-Nasāʾī that our Prophet, peace be upon him, said: 'On the night of my ascension, I came upon the Prophet of Allāh, Mūsā, peace be upon him and our Prophet, and he was standing in his grave praying'? And the hadith is in Ṣaḥīḥ Muslim. And he was standing in his grave praying. Didn't we previously discuss the hadith of Abū Yaʿlā and al-Bazzār, about which al-Haythamī said its narrators are established and trustworthy (8/211 al-Majmaʿ), and as-Suyūṭī authenticated it in al-Khaṣāʾiṣ (2/281), and Imām az-Zarqānī in Sharḥ al-Mawāhib al-Laduniyya (5/332)? We previously mentioned the saying of the Prophet, peace be upon him: 'The prophets are alive in their graves, praying.' So, our Prophet, peace be upon him, and likewise the prophets of Allāh, the Mighty and Majestic, have this description. So, if Allāh, the Majestic and Exalted, presents to our Prophet,

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Citations) which has objections to al-Albani's gradings in the above named Ḍaʿīf al-Jāmiʿ aṣ-Ṣaghīr wa Ziyādatuhu. Al-Ghumari said the following on p. 21:

(**6493** – الحارث) عن أنس رضى الله عنهم

قال الألبانى: ضعيف و قال الشيخ: له طرق صحيحة.

Meaning:

(6493 - Al-Ḥārith) on the authority of Anas, may Allah be pleased with them
Al-Albānī said: Weak. And the Shaykh (al-Ghumari) said: **It has authentic routes (of transmission).**

peace be upon him, the deeds of his nation so that this nation attains what it attains, what of it?

And this hadith, as I said, I add to those previously mentioned who authenticated it: Imām az-Zabīdī also authenticated it in Itḥāf as-Sādah al-Muttaqīn bi-Sharḥ Asrār Iḥyāʾ ʿUlūm ad-Dīn (9/177). So this is a large group of our Imāms who authenticated this hadith, relied on it, and accepted it. And knowledge is with Allāh, the Majestic and Exalted. I don't want to elaborate more than this regarding the hadith aspects; perhaps we'll complete what we have of the topic.

My dear brothers: This matter, we must be aware of before we move on to what comes after it. I want to say to this noble Shaykh some matters by way of advice, and I see that everyone should send it to him and that we should advise each other with it always, and we ask Allāh to inspire us to our right guidance. The first of these matters is:-

1. O noble Shaykh, with all due respect to you, you should know that your words are not sacred, and we have no one whose words are sacred except the Prophet, peace be upon him. Everyone makes mistakes and gets things right. If you have allowed yourself to reject the statements of five or six great hadith preservers and you have taken this lightly, I am certain that when we reject your statement, we should take it even more lightly. If you have dared to reject the words of the hadith preservers, you should not be upset when we dare to reject your words. As I said, your statements are not sacred and are not infallible. Therefore, listen to the advice of those who advise you and lend your ear to them. Wisdom is the lost property of the believer; wherever he finds it, he picks it up.

2. The second matter: You should know, O noble Shaykh - and I don't want to say 'and I', for who am I to say 'and I' - you and the great scholars of this time do not amount to a drop from the oceans of our noble scholars. Each of us should know his worth and stop at it. Imām adh-Dhahabī, may our Lord's mercy be upon him and our Imāms, says in Tadhkirat al-Ḥuffāẓ (2/627), after finishing explaining certain classes who passed away between 250 and 300 AH, meaning in the second half of the third century of Hijra - listen, and let the noble Shaykh listen to this, and let us know the value of

our scholars these days in relation to our noble scholars who preceded us - Imām adh-Dhahabī says:

'In this era and close to it, there were many Imāms of Prophetic hadith, and we haven't mentioned even a tenth of them here. Most of them are mentioned in my (work on) history, (known as) Tārīkh al-Islām. Likewise, in this time there were many Imāms of opinion and jurisprudence, and a number of pillars of the Muʿtazila and Shia, and people of theology who followed reason and turned away from what the predecessors held in terms of adherence to Prophetic traditions upon our Prophet, may Allāh's blessings and peace be upon him. Taqlīd (imitation) appeared among the jurists, and ijtihād (independent reasoning) became contradictory. So, glory be to the One to whom belongs creation and command.'

By Allāh, O Shaykh, be gentle with yourself and adhere to fairness. Don't look at these hadith preservers with a sidelong glance, which is a look of anger - and contempt that comes from the corner of the eye. Don't regard them with an eye of deficiency, and don't believe that they are of the same kind as the hadith scholars of our time. Far be it! Who says this? Adh-Dhahabī, who is from the scholars of the eighth century of Hijra, meaning between him and the era of the Prophet, peace be upon him, is the same as between us and the era of adh-Dhahabī, exactly double the period. He says: 'Among those I named, there is no one, praise be to Allāh, except that he is insightful in religion, knowledgeable of the path of salvation. And there is no one among the great hadith scholars of our time who reaches the rank of those in knowledge.'

Indeed, I think that due to your excessive passion, you say with the tongue of your state, if not with your words: 'Who is Aḥmed and who is Ibn al-Madīnī? And what are Abū Zurʿa and Abū Dāwūd? These are mere hadith scholars who don't know what fiqh is and what its principles are. They don't know opinion and don't understand it. They have no knowledge of rhetoric, meanings, and subtleties. They have no experience with proof and logic. They don't know Allāh through evidence, nor are they among the jurists of the nation.' So be silent with forbearance or speak with knowledge. Beneficial knowledge is what came from the likes of these. But your relation to the Imāms of fiqh is like the relation of the hadith scholars of our time to the Imāms of hadith. So, neither we nor you - whose words are these? 'Neither we nor you' - he's addressing the scholars of his time.

Rather, merit is recognized for people of merit by those of merit. Whoever fears Allāh, observes Allāh, and acknowledges his own deficiency. And whoever speaks with prestige or ignorance or evil and arrogance - which is elevating oneself above peers - then turn away from him and leave him in his error, for his end is to destruction.

We ask Allāh for pardon and safety. So, despite your status and our respect for you, it is not possible in any case to prioritize your statement over the statement of our scholars who preceded you. This should be firmly established in your mind, and it should be firmly established in the mind of every Muslim.

3. The third matter: As a piece of advice, O Shaykh, I want you to be gentle with yourself and to have compassion for the nation of your Prophet, peace be upon him. I see that you should prevent yourself from issuing fatwas and not involve yourself in matters of fiqh at all. The science of fiqh has its own experts, so leave the matter to its people. If you are asked about a fiqh issue, say 'Ask the jurists.' Imām Mālik, may Allāh's mercy be upon him, when asked about Quranic recitation, would say, 'Ask Nāfiʿ, for he is the Imām of recitation in Madina.' One should seek help in every craft from the righteous among its people.

In reality, what has resulted from your fatwas and from the abundance of anomalies that occur in your fatwas, truly, is what has happened of disturbance in the nation and anomalies, and treatises have been written about that, and people have called each other by evil nicknames because of it. You broke the consensus that circular gold is not permissible for women! And that women are not allowed circular gold, and whoever wears this is disobedient! By Allāh, we defend you, and you have established this issue in Ras al Khaima and said the consensus was established on the permissibility of gold for women. So, one of those present stood up and said, 'Then Shaykh al-Albānī has opposed, and the one who opposes consensus is a disbeliever.' I said, 'Be quiet, control your tongue, and fear your Lord. He does not accept the establishment of consensus, so he has an excuse, despite our rejection of his statement, and we seek an excuse for him and ask Allāh for forgiveness and mercy for us and him.' But this is an issue you stated.

After that, you came with a truly strange fatwa that what extends beyond a fistful of the beard is an innovation that should be trimmed. Who issued this ruling before you from Allāh's creation? Which of our Imām jurists stated that what is long is an innovation and must be trimmed? Then after that, you come out from time to time with these anomalous statements, and thereafter confusion and disorder occur in the nation. How many rebuttals have been made against you, and you then counter the rebuttal with rebuttals and become bold against them. Some contemporaries have authored - and may Allāh forgive him and you and me and all Muslims - a book he called 'Dictionary of al-Albānī's Insults.'

That is, with which he disparaged past and present scholars - a book on this matter. So, by Allāh, O Shaykh, be gentle with yourself and with the nation of your Prophet, peace be upon him. What you have exerted of effort, we ask Allāh to reward you for it and to multiply your reward. But regarding the aspect of fiqh, distance yourself from it.

From days ago, we were studying what relates to the topic of a woman's face, and I explained his words and told you some people were severe in debating him, as Shaykh Ḥamūd ibn ʿAbdullāh at-Tuwayjiri did. We previously mentioned that he described al-Albānī's interpretation of the verse and his subsequent derivation of this ruling from the Sharia as heresy and built on fallacy, and that after this, only the most ignorant of people would say this ruling. Then he says that this statement is evil and does not come from anyone who adheres to what is established in the Prophetic Sunna, but rather comes from those who adhere to European traditions and customs, to the end of his words. And I told you he was harsh on him to deter from his statement, not to lower his status.

There are other books that were harsher than this, which I didn't mention before, but I mention them now so that you know what's happening in the nation because of the anomalous statements you make. Another book, 'Reflections on the Book of the Muslim Woman's Hijab' (Naẓarāt fī Kitāb Ḥijāb al-Marʾah al-Muslima) by ʿAbd al-ʿAzīz ibn Khalaf al-ʿAbdullāh from Madina, upon its illuminator be Allāh's blessings and peace, truly describes you with attributes that, by Allāh, it pains us for you to be described by them. But this is the state of anomaly that a person isolates himself with and then wants to establish the statement however it may be. On page 12: 'Shaykh al-Albānī, may Allāh pardon us and him, is inclined to love

appearing and emerging in the style of contradictions and self-praise, so he undertakes this task when no one else does it, like this and this and this.' Then he says, 'Arrogance calls al-Albānī to challenge.' The titles are prominent in this.

I said: All of this is because of the anomaly you say. So, I ask you to refrain in what remains of your life - and I ask Allāh to extend it in His obedience and to grant us and you a good end - to refrain from issuing fatwas and to refer to what is in the four followed schools of thought, and to limit yourself to spreading the Sunna of our Prophet, peace be upon him."

4. The fourth matter: I have actually discussed this with some noble brothers who are close to you - we ask Allāh to protect you, protect them, and protect all Muslims - in studying the reason for what is happening. He said that the reason for this is a clique around him who do not fear Allāh in their companionship with him. If this is the case, then one should be cautious. Those who were with you regarding this question, hasn't their state become apparent to you that they are like the common people? Then, who directed this question to you from the people of this country, asking you about these issues to stir up discord? Haven't you heard his question from the beginning of his words, 'O our Shaykh,' then he didn't mention a correct word, and the tape is available, and you're telling him to say 'O our Shaykh,' but what follows is more grievous and bitter?

If this is his state, it would have been more appropriate for you to say to him, 'O person, go learn the rulings of purification and how to pray, and don't occupy yourself with causing discord among scholars.' When I came here, some people were attending, so what can I say about them? Truly, we ask Allāh for a good ending. After leaving the lecture, he said, 'O Shaykh, I'm authoring a book in refutation of so-and-so from the famous sheikhs of this time.' By Allāh, besides whom there is no deity, he cannot even recite Juz' 'Amma (the 30th part of the Quran) by looking, let alone from memory. By Allāh, besides whom there is no deity. Then he attended, perhaps thinking I would be a mount for him. How many attend for [ulterior] purposes? Then when he saw the matter, he turned away. Sometimes he would call me for several days, and I don't know if he was the one asking, 'O our Shaykh, O our Shaykh.' O Abdullah, should one increase in number with the likes of these?

So, leave the companionship of these people and accompany the pious scholars who are in these books, and accompany the Lord of the earth and sky. I see that you should pay attention to those around you. By Allāh, they are a trial, and what they have said to you in this tape and others might introduce arrogance even to the truthful, let alone the likes of us at this time. You are presented in every tape as the hadith scholar of the era and the jurist of the time, and with similar expressions.

O Shaykh: Are you pleased that this is said about you, while you are the one who spreads the Sunna of the Prophet, peace be upon him? Haven't you heard the hadith in the two Sahihs from the narration of Abu Bakr and Abu Musa al-Ash'ari, may Allāh be pleased with them all, when a man praised another man during the time of the Prophet, peace be upon him, he said: 'You have ruined the man, you have broken the man's back. You have cut your companion's neck.' These are expressions said about a person.

If you had controlled these people, you would have been spared their evil. We ask Allāh to spare us the evil of ourselves and the evil of every evil one. Indeed, He is the Most Merciful of the merciful and the Most Generous of the generous. Just as one should not slip, one should also be cautious of being made to slip. We seek refuge in Allāh from slipping or being made to slip, or going astray or being led astray, or wronging or being wronged, or being ignorant or having ignorance imposed upon us.

O noble Shaykh, and perhaps you know this better than I do, it is established in Sahih Muslim and the Sunans of Abu Dāwūd and at-Tirmidhī from the narration of Abdullah ibn Sakhbara who said: A man stood up praising one of the caliphs, so al-Miqdad ibn al-Aswad, may Allāh be pleased with them all, took a handful of pebbles - of sand - and threw it at him - and scattered it on him. Do you know who was being praised? It was Uthman ibn Affan - may Allāh be pleased with him. Uthman was praised in the presence of this righteous servant al-Miqdad ibn al-Aswad, so he took a handful of pebbles and threw it at the praiser, the flatterer. Uthman said to him, 'What's wrong with you?' He said, 'I heard the Prophet, peace be upon him, say: 'When you see the flatterers, throw dust in their faces.'

I conclude my words on this by reminding you, O noble Shaykh, of what happened with your former companions. How disavowal occurred between

you, and those who used to praise you began to insult you. What was for Allāh endured and continued, and what was for other than Allāh ceased and disconnected. So, take heed from this matter, O noble Shaykh, in this life before your regret intensifies after death. Don't be a bridge for those around you. May Allāh protect me and you from the evils of ourselves and the evil of every evil one. Indeed, He is the Most Merciful of the merciful and the Most Generous of the generous.

The last of the matters: Truly, I see for you, O Shaykh, having spent what you have spent - and I ask Allāh to accept it from you - that you should prepare for meeting Allāh. Allāh said to His Prophet, peace be upon him, at the end of his life: 'When the victory of Allāh has come and the conquest, and you see the people entering into the religion of Allāh in multitudes, then exalt [Him] with praise of your Lord and ask forgiveness of Him. Indeed, He is ever accepting of repentance.' By Allāh, debates, arguments, and gossip are blameworthy from us, so how about from the great, dignified Shaykh? We ask Allāh to protect you from every flaw. Indeed, He is the Most Merciful of the merciful and the Most Generous of the generous.

In conclusion, I say to you, whether you like it or not, and whether we like it or not, you are our father, and there's no doubt about that. You have two matters that no one who fears the Most Merciful would deny:

1. First: You are advanced in age, and none of us fails to respect our elders. If we act ignorantly towards you, it's due to foolishness and recklessness on our part, and you shouldn't participate in recklessness and foolishness.

2. The second matter which gives you a right over us: You have spent a long time serving the hadith of our Prophet, peace be upon him. If the dog that accompanied the companions of the cave was given mention and status by Allāh, mentioning it in His Book, then how about one who lives with the Sunna of our Prophet, peace be upon him, for a long period of time?

By Allāh, besides whom there is no deity, the refutation of you or others only occurred out of reverence for Allāh's religion and preservation of what the scholars who came before you established, not to diminish your worth. Even if the expression was harsh, it's not intended to attack your person or

your essence, but rather to deter from statements you alone make. Our noble Imāms preceded us in this, and they would take this approach with those who deviated in their statements.

I will mention to you words that our noble scholars say about some of the great scholars of Islam, so that you know that what happens towards you and others is only intended as advice for Allāh's religion. There's no need after that to attack what's in hearts, for only the Knower of the unseen knows that.[235]

[235] He continued to say more but it has been left out in the English translation as the above is sufficient.

VERDICTS OF SOME CLASSICAL SCHOLARS ON THE DEEDS OF THE UMMAH BEING PRESENTED TO THE PROPHET ﷺ

In this chapter, we will examine the opinions and rulings of several notable classical scholars on the matter at hand. Their judgments are inherently predicated upon their acceptance of the general reliability of certain narrations presented within this work. These narrations specifically relate to the concept that the deeds of the Ummah are presented to the noble Prophet Muhammad ﷺ after his departure from this temporal world.

The analysis of these scholarly views serves multiple purposes:

a) It provides a historical perspective on the development and acceptance of this theological concept within Islamic scholarship.
b) It demonstrates the methodological approaches employed by classical scholars in evaluating and interpreting hadith literature, particularly in relation to matters of the unseen (al-ghayb).
c) It illustrates the intricate relationship between hadith authentication and the formulation of doctrinal positions in Islamic thought.
d) It offers insight into the nuanced understandings that exist within the scholarly tradition regarding the Prophet's ﷺ posthumous awareness of his community's actions.

Note: Please also refer to the previous quotations which also mentioned at times the views of certain scholars on this matter. The chapter heading being: **A LIST OF SCHOLARS WHO AUTHENTICATED OR MENTIONED THE IBN MAS'UD (RA) NARRATION FROM MUSNAD AL-BAZZĀR OR FROM ANAS (RA) AS IN SOME COPIES OF MUSNAD AL-ḤĀRITH IBN ABĪ USĀMA**

1. Imām Abul Abbās Aḥmed ibn 'Umar al-Qurṭubī

Imām Abul Abbās Aḥmed ibn 'Umar al-Qurṭubī (d. 656 AH) has mentioned the following in his commentary to Sahih Muslim known as *al-Mufhim limā ashkala min talkhīṣ kitāb Muslim* (6/88-89):

ومن باب: إذا أراد الله رحمة أمة قبض نبيها قبلها
إنما كان موت النبي ـ صلى الله عليه وسلم ـ قبل أمته رحمة لأمته، لأنَّ الموجب لبقائهم بعده إيمانهم به، واتباعهم لشريعته، ثم إنهم يصابون بموته، فتعظم أجورهم بذلك، إذ لا مصيبة أعظم من فقد الأنبياء، فلا أجر أعظم من أجر من أصيب بذلك، ثم يحصل لهم أجر التمسك بشريعته بعده، فتتضاعف الأجور، فتعظم الرحمة، ولهذا

قال ـ صلى الله عليه وسلم ـ: حياتي لكم رحمة، ومماتي لكم رحمة ، وأما إذا أهلكها قبله فذلك لا يكون إلا لأنهم لم يؤمنوا به، وخالفوه، وعصوا أمره، فإذا استمروا على ذلك من عصيانهم، وتمرُّدهم أبغضهم نبيهم، فربما دعا عليهم فأجاب الله دعوته فأهلكهم، فأقرَّ عينه فيهم، كما فعل بقوم نوح وغيره من الأنبياء، وقد تقدَّم القول في الفرط، وأنه المتقدِّم.

Meaning:

“From the chapter: When Allāh intends mercy for a nation, He takes its Prophet before it

The death of the Prophet - peace and blessings be upon him - before his nation was a mercy for his nation, because what necessitates their remaining after him is their belief in him and their following of his law. Then they are afflicted by his death, so their rewards are magnified by that, as there is no calamity greater than the loss of Prophets, so there is no reward greater than the reward of those afflicted by that. Then they obtain the reward of adhering to his law after him, so the rewards are multiplied, and thus the mercy becomes great. This is why he - peace and blessings be upon him - said: **‘*My life is a mercy for you, and my death is a mercy for you.*’** As for when He destroys it before him, that only happens because they did not believe in him, opposed him, and disobeyed his command. If they persist in their disobedience and rebellion, their Prophet despises them, so he may

pray against them, and Allāh answers his prayer and destroys them, thus cooling his eye regarding them, as He did with the people of Nūḥ (as) and other Prophets. The statement about the forerunner, and that it is the one who goes ahead, has already been mentioned."

2. Imām Sibṭ Ibn al-Jawzī (d. 654 AH)

Imām Sibṭ Ibn al-Jawzī (d. 654 AH) mentioned the following in his Mir'āt az-Zamān fī Tawārīkh al-A'yān (12/226-227):

وروى الخطيب عن أحمد بن الحسن الترمذي قال: رأيتُ رسولَ الله – صلى الله عليه وسلم – في المنام، فقلت: يا رسول الله، ما ترى ما الناس فيه من الاختلاف؟ فقال: في أي شيء؟ فقلتُ: فيما بين أبي حنيفة ومالك والشافعي، فقال: أمَّا أبو حنيفة فما أدري من هو، وأمَّا

مالك فقد كتب العلم، وأمَّا الشافعي فمنِّي وإليَّ

قلت: هذا من قلَّة فهم الخطيب والذي رأى المنام؛ لأنَّه كيف يُظَنُّ برسول الله – صلى الله عليه وسلم – أنَّه لا يعرفُ أبا حنيفة، أليس قد ثبت عن رسول الله – صلى الله عليه وسلم – أنَّه قال: "تُعرَضُ عليَّ أعمالُ أمتي يوم الاثنين والخميس" فلا بدَّ أن يَعْرِفَ من يعرض عليه من أمَّته ، ثمَّ هذا معارَضٌ بما رَوى الفضلُ بن خالد قال: كنتُ أبغضُ أبا حنيفة، فرأيتُ رسول الله – صلى الله عليه وسلم – في المنام، فقال لي: إنَّ كلامَ أبي حنيفة ككلام لقمان الحكيم، لا بل يزيدُ عليه، فرجعتُ إلى عند أبي حنيفة

Meaning:

Al-Khaṭīb[236] reported from Aḥmed ibn al-Ḥasan at-Tirmidhī who said: I saw the Messenger of Allāh - peace and blessings be upon him - in a dream, so

[236] In his Tārīkh Baghdād (5/380, edited by Bashhār 'Awwād Ma'rūf).

I said: O Messenger of Allāh, what do you think of the differences among people? He said: Regarding what? I said: Regarding what is between Abū Ḥanīfa, Mālik, and ash-Shāfi'ī. He said: As for Abū Ḥanīfa, I don't know who he is. As for Mālik, he has written knowledge. As for ash-Shāfi'ī, he is from me and to me.

I say: This is due to the lack of understanding of al-Khaṭīb and the one who saw the dream; because how can it be assumed that the Messenger of Allāh - peace and blessings be upon him - does not know Abū Ḥanīfa? Has it not been **established from the Messenger of Allāh** - peace and blessings be upon him - that he said: ***'The deeds of my nation are presented to me on Mondays and Thursdays'.*** So he must know those from his nation whose deeds are presented to him. Then this is contradicted by what al-Faḍl ibn Khālid narrated. He said: I used to hate Abū Ḥanīfa, then I saw the Messenger of Allāh - peace and blessings be upon him - in a dream, and he said to me: Indeed, the speech of Abū Ḥanīfa is like the speech of Luqmān the Wise, nay, it surpasses it. So I returned to Abū Ḥanīfa.

3. Shaykh of the Salafis: Ibn Taymiyya (d. 728 AH)

In the contemporary discourse surrounding Islamic theology, a significant number of individuals identifying with the Salafi movement have expressed scepticism or outright rejection of the concept that the deeds of the Ummah (Muslim community) are presented to the Prophet Muhammad ﷺ in the afterlife. This position, however, appears to be at variance with the views held by some of the most influential and revered scholars within the Salafi tradition.

To elucidate this discrepancy and provide a more nuanced understanding of an earlier Salafi position, it is imperative to examine the perspectives of two preeminent figures revered by contemporary Salafis: Taqī ad-Dīn Aḥmed ibn Taymiyya and his disciple, Abu Abdullah Muḥammad ibn Abī Bakr ibn Ayyūb better known as Ibn Qayyim al-Jawzīyya (d. 751 AH). These scholars are widely regarded as intellectual progenitors of the modern Salafi movement, and their works continue to exert considerable influence on contemporary Salafi thought.

1st example from Ibn Taymiyya:

In the following work entitled Jāmiʿ al-masāʾil[237] (4/191-192) with the verdicts of Ibn Taymiyya on legal questions there is the following question and answer by Ibn Taymiyya:

مسألة

هل صحَّ أن الأنبياءَ أحياء في قبورِهم يُصلُّون؟ وكيف كيفيةُ عرضِ أعمالِ الأمةِ على النبي – صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ – في قبره؟ على روحه الكريمة؟ أم تعادُ روحُه إلى جسدِه؟ وإذا صلَّى عليه أو سلَّم عليه العبدُ هل يَرُدُّ عليه السلام؟

الجواب

الحمد لله، الأنبياءُ أحياء في قبورهم، وقد يُصلُّون كما ثبتَ عن النبي – صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ – أنه قال: "مررتُ بموسى ليلةَ أُسرِيَ بي يُصلِّي في قبره" (1). وثبتَ عن النبي – صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ – أنه قال: "ما من مسلم يُسلِّم عليَّ إلا ردَّ الله عليَّ روحي، حتى أردَّ عليه السلام" (2). وقال: "صلُّوا عليَّ حيثُ ما كنتم، فإنَّ صلاتكم تَبلُغُني" (3). وقال: "أكثِرُوا من الصلاة عليّ يومَ الجمعة، فإن صلاتكم معروضةٌ عليّ"، قالوا: كيفَ تُعرَضُ صلاتُنا عليك وقد أَرِمْتَ؟ فقال: "إنَّ الله حَرَّم على الأرضِ

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(1) أخرجه مسلم (2375) عن أنس.

(2) أخرجه أحمد (2/ 527) وأبو داود (2041) عن أبي هريرة.

(3) أخرجه أحمد (2/ 367) وأبو داود (2042) عن أبي هريرة.

أن تأكلَ لُحومَ الأنبياء" (1).

وأما عرضُ الأعمالِ عليه فإنها تُعْرَضُ عليه، وهو حق، وأمَّا مَحَلُّ ذلك فمما لا يتعلقُ به غَرَضٌ، والله أعلم.

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(1)

[237] Edited by the late Uzayr Shams. See here for the pages being referred to as typed up in the above pages: https://archive.org/details/gmasael/masael_4/page/n189/mode/2up

أخرجه أحمد (4/ 8) وأبو داود (1047،1531) والنسائي (3/ 91) وابن ماجه (1085،1636) عن أوس بن أوس.

Meaning:

Question:

Is it true that the Prophets are alive in their graves, praying? And how are the deeds of the ummah presented to the Prophet - Sallā Allāhu ʿalayhi wa-sallam - in his grave? To his noble soul? Or is his soul returned to his body? And if a servant sends blessings or greetings upon him, does he return the greeting?

Answer:

“Praise be to Allāh. The Prophets are alive in their graves, and they may pray as it was confirmed that the Prophet - Sallā Allāhu ʿalayhi wa-sallam - said: ‘I passed by Mūsā on the night of my ascension (Isrāʾ), and he was praying in his grave" (1). And it was confirmed that the Prophet - ṣallā Allāhu ʿalayhi wa-sallam - said: "Whenever any Muslim sends greetings upon me, Allāh returns my soul to me so that I may return his greeting’ (2). And he said: ‘Send blessings upon me wherever you are, for your blessings reach me" (3). And he said: "Send abundant blessings upon me on Friday, for your blessings are presented to me.’ They asked: ‘How are our blessings presented to you when you have turned to dust?’ He replied: ‘Indeed, Allāh has forbidden the earth from consuming the bodies of the Prophets"’ (1).

As for the presentation of deeds to him, they are indeed presented to him, and this is true. However, the exact nature of how this occurs is not a matter of practical concern, and Allāh knows best.”

Footnotes:

(1) Narrated by Muslim (2375) on the authority of Anas.

(2) Narrated by Aḥmed (2/527) and Abū Dāwūd (2041) on the authority of Abū Hurayra.

(3) Narrated by Aḥmed (2/367) and Abū Dāwūd (2042) on the authority of Abū Hurayra.

(1) Narrated by Aḥmed (4/8), Abū Dāwūd (1047, 1531), al-Nasāʾī (3/91), and Ibn Mājah (1085, 1636) on the authority of Aws ibn Aws.

2nd example from Ibn Taymiyya:

In the following work entitled Qāʿidah ʿaẓīmah fī al-farq bayna ʿibādāt ahl al-Islām wa-al-īmān wa-ʿibādāt ahl al-shirk wa-al-nifāq, Ibn Taymiyya said the following on p. 129[238]:

فالناس إذا فعلوا ما أمروا به فتح الله عليهم أبواب رحمته من ملائكته وغير ملائكته، وقد روي أن أعمال الأحياء تعرض على الموتى، وأنهم إن وجدوا شيئًا استغفروا لصاحبه، وروي أن أعمال الأمة تعرض على الرسول كذلك، كما رواه الطبري عن أبي هريرة قال: «إِنَّ أَعْمَالَكُمْ تُعْرَضُ عَلَى أَقْرِبَائِكُمْ مِنْ مَوْتَاكُمْ، فَإِنْ رَأَوْا خَيْرًا فَرِحُوا بِهِ، وَإِنْ رَأَوْا شَرًّا كَرِهُوهُ، وَإِنَّهُمْ يَسْتَخْبِرُونَ الْمَيِّتَ إِذَا أَتَاهُمْ مَنْ مَاتَ بَعْدَهُمْ، حَتَّى إِنَّ الرَّجُلَ لَيَسْأَلُ عَنِ امْرَأَتِهِ: أَزَوَّجَتْ أَمْ لَا؟ وَحَتَّى إِنَّ الرَّجُلَ لَيَسْأَلُ عَنِ الرَّجُلِ، فَإِذَا قِيلَ قَدْ مَاتَ، [قَالَ] : هَيْهَاتَ، ذَهَبَ (! فَإِنْ لَمْ يُحِسُّوهُ

عِنْدَهُمْ قَالُوا: إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ، ذُهِبَ بِهِ إِلَى أُمِّهِ الْهَاوِيَةِ

Meaning:

"When people do what they are commanded, Allāh opens for them the doors of His mercy through His angels and others. ***It has been narrated that the deeds of the living are presented to the dead, and if they find something good, they seek forgiveness for its doer. <u>It has also been narrated that the deeds of the ummah are likewise presented to the Messenger.</u>***

[238] See the digital edition for the quotation also: https://archive.org/details/islamicbooks-4u.com_20230808_0520/page/n127/mode/2up

As al-Ṭabarī reported from Abū Hurayra, who said: "Indeed, your deeds are presented to your deceased relatives. If they see good, they rejoice in it, and if they see evil, they dislike it. They inquire from the deceased when someone who died after them comes to them, to the extent that a man asks about his wife: 'Has she remarried or not?' And a man asks about another man. If it is said, 'He has died,' [he says], 'Alas, he has gone!' If they don't sense his presence among them, they say, 'Indeed we belong to Allāh, and indeed to Him we will return. He has been taken to his mother, the abyss.'"

4. Shaykh of the Salafis: Ibn Qayyim al-Jawzīyya

Ibn Qayyim al-Jawzīyya (d. 751 AH) mentioned the following in his: Ijtimāʿ al-juyūsh al-Islāmiyyah ʿalā ḥarb al-muʿaṭṭilah wa-al-Jahmiyyah (p. 258):

وحديث معراج الرسول ﷺ ببدنه ونفسه، ونظره إلى الجنة والنار، وبلوغه إلى العرش إلى أن لم يكن بينه وبين الله تعالى إلا حجاب العزة، وعرض الأنبياء عليه، وعرض أعمال الأُمة عليه، وغير هذا مما صحَّ عنه ﷺ من الأخبار المتشابهة الواردة في صفات الله سبحانه، ما بلغنا وما لم يبلغنا مما صح عنه اعتقادنا فيه.

Meaning:

"The hadith of the Prophet's ascension with his body and soul, his view of Paradise and Hell, his reaching the Throne until there was only the veil of glory between him and Allāh the Exalted, the presentation of the Prophets to him, **the presentation of the deeds of the Ummah to him**, and other than this from what is authentically reported from him ﷺ of the ambiguous reports concerning the attributes of Allāh, glory be to Him - what has reached us and what has not reached us of what is authentically reported from him - our belief in it is [certain]."

It is also worth mention from the same reference what Ibn Qayyim al-Jawzīyya said about translating the Arabic wording which mentioned the Ṣifat (attributes of Allāh) into non-Arabic languages, as contemporary Salafis have done this into various languages in recent decades. He said:

وفي الآي (١) المتشابهة في القرآن أن نقبلها ولا نردها، ولا نتأولها بتأويل المخالفين، ولا نحملها على تشبيه المشبِّهين، ولا نزيد عليها ولا ننقص منها ولا نفسرها ولا نُكَيِّفها، **ولا نترجم عن صفاته بلغةٍ غير العربية**، ولا نشير إليها بخواطر القلوب، ولا بحركات الجوارح

(١) في (ب): «الآيات».

Meaning:

"And regarding the similar verses (1) in the Qurʾān, we accept them and do not reject them, nor do we interpret them with the interpretation of the dissenters, nor do we construe them according to the anthropomorphism of the anthropomorphists, nor do we add to them or subtract from them, nor do we explain them or describe their nature, ***nor do we translate His attributes into a language other than Arabic***, nor do we allude to them with thoughts of the heart, nor with movements of the limbs."

Footnote: (1) In (b): "verses".

5. Imām ibn Rajab al-Ḥanbalī (d. 795 AH)

Earlier on under the following heading a quote from Ibn Rajab was also presented on this matter from his work known as Laṭāʾif al-Maʿārif: Ibn Rajab accepted that deeds of the Umma are presented to the Prophet. ﷺ

Between pp. 224-225 of the named work is where Ibn Rajab mentioned the deeds of the Umma being presented to the Prophet ﷺ and what is interesting to see and read is how the editor (Amir ibn Ali Yasin) mocked it as a Sufi concept and referred the reader to al-Albani's weakening of it:

وقالَ: «شرُّ النَّاسِ منزلةً عندَ اللهِ مَن ترَكَهُ النَّاسُ ٱتِّقاءَ فحشِه»[١].

وقالَ: «إنَّ مِن شرِّ النَّاسِ [يومَ القيامةِ] منزلةً عندَ اللهِ ذا الوجهينِ، الذي يَأْتي هٰؤلاءِ بوجهٍ وهٰؤلاءِ بوجهٍ»[٢].

وقالَ: «مِن شرِّ النَّاسِ منزلةً عندَ اللهِ يومَ القيامةِ عبدٌ أذْهَبَ آخرتَهُ بدنيا غيرِهِ»[٣].

وقالَ: «إنَّ مِن شرِّ النَّاسِ عندَ اللهِ منزلةً مَن يَقْرَأُ كتابَ اللهِ ثمَّ لا يَرْعَوي إلى ما فيه»[٤].



أعمالُ الأُمَّةِ تُعْرَضُ على نبيِّها في البَرْزَخِ[٥]، فلْيَسْتَحِ عبدٌ أنْ يُعْرَضَ على نبيِّهِ مِن

= والجريريّ خلّط أخيرًا أو تغيّر.

* ورواه: البزّار (٢٧١٩)، والطبراني في «الكبير» (٨/ ٩٦ـ مجمع)؛ من طريق يزيد بن ربيعة، عن يزيد بن أبي مالك، عن أبي الأزهر، عن عبادة. . . رفعه. قال الهيثمي: «فيه يزيد بن ربيعة وهو متروك».

فالأوّل ضعيف راجح الإرسال، والثاني مختصر ضعيف، والثالث والرابع ساقطان، فالضعف لازم لمجموع هٰذه الأسانيد الواهية، وقد ضعّفه العراقي والألباني.

(١) رواه: البخاري (٧٨ـ الأدب، ٣٨ـ لم يكن ﷺ فاحشًا، ١٠/ ٤٥٢/ ٦٠٣٢)، ومسلم (٤٥ـ البرّ، ٢٢ـ مداراة من يتّقى فحشه، ٤/ ٢٠٠٢/ ٢٥٩١)؛ من حديث عائشة.

(٢) رواه: البخاري (٧٨ـ الأدب، ٥٢ـ ما قيل في ذي الوجهين، ١٠/ ٤٧٤/ ٦٠٥٨)، ومسلم (٤٤ـ الصحابة، ٤٨ـ خيار الناس، ٤/ ١٩٥٨/ ٢٥٢٦)؛ من حديث أبي هريرة.

(٣) (**ضعيف**). رواه: الطيالسي (٢٣٩٨)، وأبن أبي شيبة في «المسند» (٥٩٣١ـ مصباح)، ومحمّد بن أبي عمر في «المسند» (٥٩٣١ـ مصباح)، والبخاري في «التاريخ» (٦/ ١٢٨)، وأبن ماجه (٣٦ـ الفتن، ١١ـ إذا ٱلتقى المسلمان، ٢/ ١٣١٣/ ٣٩٦٦)، والطبراني (٨/ ١٢٢/ ٧٥٥٩)، وأبو نعيم في «الحلية» (٦/ ٦٥)، والقضاعي (١١٢٥)، والبيهقي في «الشعب» (٦٩٣٨)؛ من طريق عبدالحكم بن ذكوان السدوسي، [عن شهر بن حوشب]، عن أبي هريرة (وقال مرّة: عن أبي أُمامة). . . رفعه.

قال البوصيري: «إسناد حسن». قلت: أبن ذكوان لا يعدو أن يكون مقبولاً في المتابعات، وشهر كذٰلك، والسند ضعيف، وقد ضعّفه الألباني.

(٤) (**ضعيف**). قطعة من حديث رواه: أبن المبارك في «الجهاد» (١٦٧)، وأبن أبي شيبة (١٩٥٠٢)، وأحمد (٣/ ٣٧ و٤١ و٥٧)، وعبد بن حميد (٩٨٩)، والنسائي في «الكبرى» (٤٣١٤) و«المجتبى» (٢٥ـ الجهاد، ٨ـ فضل من عمل في سبيل الله، ٦/ ١١/ ٣١٠٦)، والحاكم (٢/ ٦٧)، والبيهقي في «السنن» (٩/ ١٦٠) و«الشعب» (٢٠٤٧ و٤٢٩٠)، والمزّي في «التهذيب» (٣٣/ ٢٨٢)؛ من طريق يزيد بن أبي حبيب، [عن أبي الخير]، عن أبي الخطّاب، عن أبي سعيد. . . رفعه.

وهٰذا سند ضعيف من أجل أبي الخطّاب المصري؛ فإنّه مجهول، وقد ضعّفه الألباني.

(٥) هٰذه دعوى تفتقر إلى الأسانيد الصحيحة إلى من يتعيّن الأخذ بقوله! وقد طار بها أهل البدع

عملِهِ ما نَهاهُ عنهُ.

لمَّا وَقَفَ ﷺ عامَ حجَّةِ الوداعِ؛ قالَ: «إنِّي فَرَطُكُم على الحوضِ، وإنِّي مكاثرٌ بكُمُ الأُممَ، فلا تُسَوِّدوا وجهي»(١). يُشيرُ إلى أنَّهُ ﷺ يَسْتَحْيي مِن سيِّئاتِ أُمَّتِهِ إذا عُرِضَتْ عليهِ.

وقالَ: «لَيُؤْخَذَنَّ برجالٍ مِن أُمَّتي ذاتَ الشِّمالِ، فأقولُ: يا ربِّ أصحابي! فيُقالُ: إنَّكَ لا تَدْري ما أَحْدَثوا بعدَكَ، فأقولُ: سحقًا سحقًا لمَن بَدَّلَ بعدي»(٢).

خيرُ هٰذهِ الأُمَّةِ أوَّلُها قرنًا: كما قالَ ﷺ: «خيرُ القرونِ قرني، ثمَّ الذينَ يَلونَهُم، ثمَّ الذينَ يَلونَهُم»(٣). وقالَ: «بُعِثْتُ مِن خيرِ قرونِ بني آدمَ قَرْنًا فَقَرْنًا، حتَّى كُنْتُ مِن القرنِ الذي كُنْتُ منهُ»(٤).

كم قد جاءَ مدحُ أصحابِهِ في كتابِهِ: ﴿مُحَمَّدٌ رَسولُ اللهِ وَالَّذينَ مَعَهُ أَشِدَّاءُ عَلى الكُفَّارِ رُحَماءُ بَيْنَهُمْ﴾ [الفتح: ٢٩]. ﴿لَقَدْ رَضِيَ اللهُ عَنِ المُؤْمِنينَ إذْ يُبايِعونَكَ تَحْتَ الشَّجَرَةِ﴾ [الفتح: ١٨]. وخَصَّ الصِّدِّيقَ مِن بينِهِم بالصُّحبةِ بقولِهِ: ﴿إذْ يَقولُ لِصاحِبِهِ لا تَحْزَنْ إنَّ اللهَ مَعَنا﴾ [التوبة: ٤٠].

لمَّا جَلى الرَّسولُ ﷺ عروسَ الإسلامِ وأبرزَها للبصائرِ مِن خدرِها؛ أَخْرَجَ أبو بَكْرٍ

= ومخرّفو الصوفيّة كلّ مطار. وأنظر لمزيد من التفصيل «سلسلة الأحاديث الضعيفة» (٩٧٥).

(١) (صحيح). رواه: مسدّد في «مسنده» (١٦٠١ـ مصباح)، وأبن أبي شيبة (٣٧١٦٩)، وأحمد (٥/ ٤١٢)، وأبن ماجه (٢٥ـ المناسك، ٧٦ـ الخطبة يوم النحر، ٢/ ١٠١٦/ ٣٠٥٧)، وأبن أبي عاصم في «الآحاد» (٢٩٣٢)، والنسائي في «الكبرى» (٤٠٩٩)، وأبو الشيخ في «الطبقات» (٣/ ٢٣٣)؛ من طريق عمرو بن مرّة، [سمعت مرّة]، ثني رجل من أصحاب النبيّ ﷺ. . . رفعه.

قال البوصيري: «إسناده صحيح». قلت: ثقات رجال الستّة، وإثبات مرّة زيادة ثقات يتعيّن قبولها، وجهالة الصحابيّ لا تضرّ، وقد صرّح أبن ماجه بأنّه أبن مسعود، وقد صحّحه الألباني.

(٢) رواه البخاري (٨١ـ الرقاق، ٥٣ـ الحوض، ١١/ ٤٦٤/ ٦٥٨٣ و٦٥٨٤)، ومسلم (٤٣ـ الفضائل، ٩ـ إثبات الحوض، ٤/ ١٧٩٣/ ٢٢٩٠ و٢٢٩١)؛ من حديث سهل وأبي سعيد.

(٣) رواه: البخاري (٥٢ـ الشهادات، ٩ـ لا يشهد على جور، ٥/ ٢٥٨/ ٢٦٥١ و٢٦٥٢) من حديث عمران وأبن مسعود، ومسلم (٤٤ـ الصحابة، ٥٢ـ فضل الصحابة، ٤/ ١٩٦٢/ ٢٥٣٣-٢٥٣٦) من حديث أبن مسعود وأبي هريرة وعمران وعائشة.

(٤) رواه البخاري (٦١ـ المناقب، ٢٣ـ صفته ﷺ، ٦/ ٥٦٦/ ٣٥٥٧) من حديث أبي هريرة.

Ibn Rajab al-Hanbali said the following in his *Lata'if al-Ma'arif* (pp. 224-225):

أعمالُ الأُمَّةِ تُعْرَضُ على نبيِّها في البَرْزَخِ (٥)، فلْيَسْتَحِ عبدٌ أنْ يُعْرَضَ على نبيِّهِ مِن عملِهِ ما نَهاهُ عنهُ.

Meaning:

"The deeds of the Ummah (Muslim community) are presented to their Prophet in the Barzakh (the period between death and resurrection), so let a servant feel ashamed that from his deeds there is something presented to his Prophet that he was forbidden from doing."

In footnote no. 5 the editor said:

(٥) هذه دعوى تفتقر إلى الأسانيد الصحيحة إلى من يتعيّن الأخذ بقوله! وقد طار بها أهل البدع ومخرّفو الصوفيّة كلّ مطار. وانظر لمزيد من التفصيل «سلسلة الأحاديث الضعيفة» (٩٧٥)

Meaning:

(5) This is a claim that lacks authentic chains of transmission leading to those whose statements must be accepted! The people of innovation (Ahlul Bid'a) and the Sufi charlatans have taken it to every far-off place. For more details, see "Silsilat al-Aḥādīth al-Ḍa'īfah"[239] (975).

A critical examination of the Salafi editor's position reveals an inconsistent theological stance that extends beyond mere criticism of Sufis and others. By opposing the concept of the Ummah's deeds being presented to the Prophet Muḥammad ﷺ after his death, the editor inadvertently contradicts the teachings of prominent Hanbali scholars such as Ibn Taymīyya and Ibn Qayyim al-Jawzīyya, who are often regarded as intellectual precursors to modern Salafism. This discrepancy highlights the complex interplay between contemporary Salafi thought and its historical antecedents, raising questions about the editor's hermeneutical approach and its inconsistency with the broader Islamic scholarly tradition that they purportedly represent.

[239] By al-Albani where he weakened the narration via Abdul Majīd as in Musnad al-Bazzār.

6. Al-Ḥāfiẓ Ibn Ḥajar al-ʿAsqalānī (d. 852 AH)

Al-Ḥāfiẓ Ibn Ḥajar al-ʿAsqalānī (d. 852 AH) was regarded as being the foremost Ḥadīth master in his age and was given the title of Amīr al-Muʾminīn fi'l-Ḥadīth (Leader of the believers in Ḥadīth). He has mentioned the following in his famous commentary to Ṣaḥīḥ al-Bukhārī known as Fatḥ al-Bārī (8/49) without opposing the words Abu Sulayman al-Khaṭṭābī (d. 388 AH):

قَالَ الْخَطَّابِيُّ زَعَمَ بَعْضُ مَنْ لَا يُعَدُّ فِي أَهْلِ الْعِلْمِ أَنَّ الْمُرَادَ بِقَوْلِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ لَا كَرْبَ عَلَى أَبِيكِ بَعْدَ الْيَوْمِ أَنَّ كَرْبَهُ كَانَ شَفَقَةً عَلَى أُمَّتِهِ لِمَا عَلِمَ مِنْ وُقُوعِ الْفِتَنِ وَالِاخْتِلَافِ وَهَذَا لَيْسَ بِشَيْءٍ لِأَنَّهُ كَانَ يَلْزَمُ أَنْ تَنْقَطِعَ شَفَقَتُهُ عَلَى أُمَّتِهِ بِمَوْتِهِ وَالْوَاقِعُ أَنَّهَا بَاقِيَةٌ إِلَى يَوْمِ الْقِيَامَةِ لِأَنَّهُ مَبْعُوثٌ إِلَى مَنْ جَاءَ بَعْدَهُ ***وَأَعْمَالُهُمْ تُعْرَضُ عَلَيْهِ*** وَإِنَّمَا الْكَلَامُ عَلَى ظَاهِرِهِ وَأَنَّ الْمُرَادَ بِالْكَرْبِ مَا كَانَ يَجِدُهُ مِنْ شِدَّةِ الْمَوْتِ وَكَانَ فِيمَا يُصِيبُ جَسَدَهُ مِنَ الْآلَامِ كَالْبَشَرِ لِيَتَضَاعَفَ لَهُ الْأَجْرُ كَمَا تَقَدَّمَ

Meaning:

Al-Khaṭṭābī said: Some of those who are not counted among the people of knowledge claimed that the meaning of his saying, peace and blessings be upon him, "There will be no distress upon your father after this day" is that his distress was out of concern for his community, due to what he knew of the occurrence of trials and disagreements. **This is nothing, because it would necessitate that his concern for his community would cease with his death, while in reality it remains until the Day of Resurrection, because he is sent to those who came after him *and their deeds are presented to him***. Rather, the speech is to be taken at face value, and the intended meaning of distress is what he was experiencing from the severity of death, and he was like humans in what afflicted his body of pains, so that his reward would be multiplied, as previously mentioned.

7. Imām Ibn ʿAllān (d. 1057 AH)

Imām Muḥammad ibn ʿAllān al-Ṣiddīqī al-Shāfiʿī al-Makkī (d. 1057 AH) mentioned the following in his *al-Futūḥāt al-Rabbāniyyah ʿalā al-Adhkār al-Nawawiyya* (2/320):

وفي شرح المشكاة لابن حجر وكان وجه مخاطبته بذلك الإشارة إلى أن الله يكشف له ﷺ عن المصلين من أمته حتى يكون كالحاضر معهم ليشهد لهم بأفضل الأعمال وليكون تذكر حضوره سببًا لمزيد الخضوع والخشوع ثم رأيت الأمة عدوًا من خصائصه ﷺ إن أعمال أمته تعرض عليه ويستغفر لهم واستدلوا بما رواه ابن المبارك عن ابن المسيب ليس من يوم إلَّا ويعرض على النبي ﷺ أعمال أمته غدوة وعشيًّا فيعرفهم بسيماهم وأعمالهم اهـ، وهو مؤيد لما ذكرته

Meaning:

"And in Ibn Ḥajar's[240] commentary on al-Mishkāt: 'The reason for addressing him in this way is to indicate that Allāh reveals to him ﷺ about those praying from his Ummah, as if he were present with them, so that he can testify to their best deeds, and so that remembering his presence becomes a reason for increased humility and reverence. ***Then I saw that the Ummah considered it one of his ﷺ special characteristics that the deeds of his Ummah are presented to him and he seeks forgiveness for them***. They used as evidence what Ibn al-Mubārak[241] narrated from Ibn al-Musayyib: '***There is no day except that the deeds of his Ummah are presented to the Prophet ﷺ morning and evening, and he recognizes them by their marks and their deeds.***' This supports what I mentioned.'"

[240] This is Imam ibn Hajar al-Haytami al-Makki (d. 974 AH).
[241] See the Kitab az-Zuhd wa ar-Raqāʾiq (1778) by Ibn al-Mubārak.

8. Imām Ismā'īl Ḥaqqī (d. 1127 AH)

Imām Ismā'īl Ḥaqqī al-Ḥanafī (d. 1127 AH) mentioned the following in his Tafsir (Qur'anic commentary) known as Rūḥ al-Bayān (5/529):

ثم اعلم ان حياته ﷺ رحمة ومماته رحمة كما قال (حياتى خير لكم ومماتى خير لكم) قالوا هذا خيرنا فى حياتك فما خيرنا فى مماتك فقال (تعرض عليّ أعمالكم كل عشية الاثنين والخميس فما كان من خير حمدت الله تعالى وما كان من شر استغفر الله لكم)

Meaning:

"Then know that his ﷺ life is a mercy and his death is a mercy, as he said: '***My life is better for you and my death is better for you.***' They said, 'This is our benefit in your life, but what is our benefit in your death?' He said: ***'Your deeds are presented to me every Monday and Thursday evening. Whatever good I see, I praise Allāh the Exalted for it, and whatever evil I see, I seek Allāh's forgiveness for you.'"***

9. Shaykh Shihāb al-Dīn Maḥmūd al-Ālūsī

Shaykh Shihāb al-Dīn Maḥmūd ibn 'Abdullāh al-Ḥussaini al-Ālūsī (d. 1270 AH) mentioned the following in his Tafsir known as Rūḥ al-Ma'ānī fī Tafsīr al-Qur'ān al-'Aẓīm wa al-Sab' al-Mathānī (7/450):

وأيضا قوله تعالى: فِي كُلِّ أُمَّةٍ يأبى ذلك إذ لا يصح وصف آحاد الأعضاء بأنها من الأمة وأيضا مقابلة ذلك بقوله سبحانه: وَجِئْنا بِكَ شَهِيداً عَلى هؤُلاءِ يبعد ما ذكر كما لا يخفى، والمراد بهؤلاء أمته صلى الله عليه وسلم عند أكثر المفسرين، ولم يستبعد أن يكون المراد بهم ما يشمل الحاضرين وقت النزول وغيرهم إلى يوم القيامة فإن أعمال أمته عليه الصلاة والسلام تعرض عليه بعد موته.

فقد روي عنه صلى الله عليه وسلم أنه قال: «حياتي خير لكم تحدثون ويحدث لكم ومماتي خير لكم تعرض على أعمالكم فما رأيت من خير حمدت الله عليه وما رأيت من شر استغفرت الله تعالى لكم»

Meaning:

"Also, the Almighty's saying 'in every nation' refutes this, as it is not correct to describe individual body parts as being from the nation. Furthermore, contrasting this with His saying, 'And We bring you as a witness over these,' makes what was mentioned unlikely, as is clear. The intended meaning of 'these' is his ﷺ nation according to most exegetes, ***and it is not far-fetched that it could include those present at the time of revelation and others up to the Day of Judgment, for the deeds of his ﷺ nation are presented to him after his death.***

It has been narrated from him ﷺ that he said: **'*My life is better for you; you relate [hadith] and it is related to you. And my death is better for you; your deeds are presented to me. Whatever good I see, I praise Allāh for it, and whatever evil I see, I seek Allāh the Exalted's forgiveness for you.*'"**

10. Shaykh Muḥammad al-Majlisī al-Shinqīṭī (d. 1302 AH)

Shaykh Muḥammad ibn Muḥammad Sālim al-Majlisī al-Shinqīṭī (1206 - 1302 AH) mentioned the following in his: Lawāmiʿ al-Durar fī Hatk Astār al-Mukhtaṣar (3/213):

وشهيد كل أمة نبيها وقيل: إنهم كتبة الأعمال. وروى ابن المبارك عن سعيد بن المسيب أنه قال: ليس يوم إلا يعرض على النبيء ﷺ أمته غدوة وعشية، فيعرفهم بسيماهم وأعمالهم، فلذلك يشهد عليهم. قال القرطبي: وقد جاء أن الأعمال تعرض على النبي ﷺ يوم الاثنين ويوم الخميس، وعلى

الأنبياء والآباء والأمهات يوم الجمعة –ولا تعارض– فإنه يحتمل أن يخص نبينا بالعرض كل يوم ويوم الجمعة مع الأنبياء

Meaning:

"And the witness for every nation is its Prophet, and it was said: they are the recorders of deeds. Ibn al-Mubārak narrated from Saʿīd ibn al-Musayyib that he said: ***There is no day except that the Prophet's ﷺ nation is presented to him*** morning and evening, and he recognizes them by their marks and their deeds, and that is why he will testify about them. ***Al-Qurṭubī said: It has been reported that the deeds are presented to the Prophet ﷺ on Monday and Thursday, and to the Prophets, fathers, and mothers on Friday*** - and there is no contradiction - for it is possible that our Prophet ﷺ is specifically given the presentation every day and on Friday along with the Prophets."

11. Mawlana 'Abd al-Hafiz al-Makki (d. 2017)

In an article[242] entitled: **Proofs That Deeds Are Presented To The Prophet,** the following was mentioned by the translator before the words of the late Shaykh 'Abd al-Hafiz al-Makki were presented:

Translated by Ismaeel Nakhuda

Translator — The article below was published in Roshni, a religious supplement published each Friday with the Saudi-based Urdu News newspaper, in clarification of a column published a few weeks earlier, discussing a story about a man who was told on his death bed that he had been forgiven due to his devotion to sending Blessings and Peace (Salat wa Salam) to the Prophet (Allah bless him and give him peace) each morning.

[242] Quoted from here - https://jamiat.org.za/life-of-nabi-%E1%B9%A3allallahu-alayhi-wa-sallam-in-the-grave-presentation-of-deeds-salutations/

The column also included a discussion on how, according to the writer, it is contrary to Islamic doctrine to believe that the Prophet (Allah bless him and give him peace) is alive in his grave and that the Umma's deeds are presented to him — viewpoints that Shaykh 'Abd al-Hafiz felt compelled to clarify. The shaykh's article was published on 4 Jumada 'l-Ula, 1429 (9 May, 2008). Comments within square brackets are not part of the original article and have been included by the translator for clarity.

Shaykh 'Abd al-Hafiz writes:

There are a few points to note in Dr Sayyid Sa'id 'Abidi's article, Are Our Actions Presented to the Messenger of Allah (Allah bless him and give him peace)?, which appeared on page eight of the Roshni supplement on 27 Rabi' al-Ula, 1429 (4 April, 2008).

In response to the above question, Dr 'Abidi considers the story to be contrary to Islamic belief ('aqida) and therefore makes some serious accusations against the author [of the book in which the story was originally mentioned]. In reality, the purpose of such stories, which the noble 'ulama often include in their books, is not to explain belief but to encourage readers to diligently carry out actions mentioned within, as, sometimes, they are a means of gaining Allah Most High's acceptance.

The author's purpose [in narrating the story] was only to show that the mercy of Allah Most High turns to the writing and recitation of Blessings and Peace (Salat wa Salam) to the Prophet (Allah bless him and give him peace). It is unknown which action will be accepted; because of this one should persistently send Blessings and Peace to him. One should not consider such a deed to be trivial, as a great deal of encouragement to send Blessings and Peace to the Prophet (Allah bless him and give him peace) has been narrated in the blessed hadiths. Hafiz Ibn al-Qayyim and others have mentioned innumerable benefits of this. The purpose of narrating this story is not to explain belief; rather, it is to encourage the sending of Peace and Blessings. It is for this that senior 'ulama — such as Hafiz Ibn al-Jawzi, Hafiz Ibn al-Qayyim, Hafiz Dhahabi and others — have always included such stories in their writings.

In fact, it has been narrated from the Messenger of Allah (Allah bless him and give him peace) himself that an immoral woman, seeing a thirsty dog at the side of a well, felt sorry and lowered her shoe inside. Having filled it, she gave the dog water to drink. On this, Allah Most High forgave her. It is not Islamic belief that is being explained here that — we seek refuge with Allah — sin as much as you want and then at the end feel sorry for an animal and feed it; you will be forgiven. Rather, Allah Almighty's generosity and kindness is being explained that if He, who is the kindest of all (Akram al-akramin), wishes then he can even forgive such a sinful woman on such a small action. In other words, one is being encouraged to mercy the creation, something that draws Allah's mercy.

Regarding the hadith about the deeds of the Umma being presented to the Messenger of Allah (Allah bless him and give him peace), Dr 'Abidi, in an unbefitting fashion, writes: "Were the actions of the Companions (may Allah be pleased with them) also presented to the Messenger of Allah (Allah bless him and give him peace) when he was alive? So, how and for what reason are they presented after the Messenger of Allah's (Allah bless him and give him peace) death?" Such boldness and disrespect is totally inapt.

The question of why actions are presented [as mentioned by Dr 'Abidi in his article] remains. However, the Messenger of Allah has clarified this in that very hadith [1]: "Whatever good I shall see, I shall praise Allah for that; and whatever bad I shall see, I shall seek repentance on your behalf." The purpose has been explained by the Prophet of Guidance and Mercy (Allah bless him and give him peace) himself — something at which Dr 'Abidi and all of us should rejoice. May Allah Most High, through His bounty, accept the Messenger of Allah's (Allah bless him and give him peace) repentance on our behalf and forgive us all of our sins. Amin.

What remains now is the issue surrounding this hadith, which Dr 'Abidi has separated into two parts and then individually explained at great length. Regarding this, it suffices to say that senior hadith scholars — those who have an extremely high standing in the subject — have considered it to be authentic (sahih). It is the words of these experts and specialists that will be relied upon and accepted. Personal opinions that run contrary to the views of these masters of hadith will definitely not be deliberated on. This is an accepted principle.

Hafiz 'Iraqi says the chain of narration (isnad) of this hadith is excellent (jayyid). Imam Hafiz Haythami also mentions the same in Majma' al-Zawa'id and writes that Imam Qastallani, the commentator of Sahih al-Bukhari, considers it to be authentic (sahih). The great hadith scholar, Mulla 'Ali al-Qari has also mentioned it to be authentic in Sharh al-Shifa and writes that Imam Jalal al-Din al-Suyuti has mentioned it to be authentic in his books. Imam Munawi has mentioned it to be authentic in Fayd al-Qadir, likewise, Imam Zurqani in Sharh al-Mawahib has considered it to be authentic and so has Imam Shihab al-Khafaji in Sharh al-Shifa.

In addition, the hadith has been narrated mursal [2] from a different chain of narration — this has been mentioned by Hafiz Isma'il al-Qadi in Juz' al-Salat 'ala 'l-Nabi. Shaykh Nasir al-Din al-Albani writes that it is mursal sahih and Hafiz Ibn 'Abd al-Hadi al-Hanbali has mentioned it authentic in his book Al-Sarim al-Munki. The great hadith scholar 'Allama 'Abd Allah al-Ghumari has also penned a booklet, entitled Nihayat al-Amal fi Sihha wa Sharh Hadith 'Ard al-'Amal, solely on this hadith.

Further to this, Hafiz Ibn al-Jawzi — who has been quoted by Dr 'Abidi, and who is considered to be among those hadith scholars known for their critical research and stringency — has penned a brilliant two-volume book on the Prophet's life, entitled Al-Wafa bi Ahwal al-Mustafa (Allah bless him and give him peace). In its introduction to the book, Hafiz Ibn al-Jawzi writes that he has only included authentic hadiths and kept it completely clear of lies. Hafiz Ibn al-Jawzi also devotes an individual chapter comprising three hadiths to the subject — Al-Bab al-Sabi' wa w'l-Arba'un fi 'Ard 'Amal Ummatihi 'Alayh (The Forty-Seventh Chapter Regarding the Presentation of His Umma's Action to Him).

The first of these hadiths has been narrated by Sayyiduna Aws ibn Aws (may Allah be pleased with him) that the Noble Prophet (Allah bless him and give him peace) said: "The best of your days is Friday. On that day Adam (peace be upon him) was created, on that day he died, on that day the Trumpet will be blown and on that day all of creation will swoon. So send a great deal of blessings upon me, for your blessings will be shown to me." They said, "Oh Messenger of Allah, how will our blessings upon you be shown to you when you have turned to dust?" He said, "Allah has forbidden the Earth to consume the bodies of the Prophets (peace be upon them)."

The second hadith is the one mentioned by Dr ‘Abidi — not the one from Sayyiduna ‘Abd Allah ibn Mas’ud, but one from Bakr ibn ‘Abd Allah al-Muzani, which is mursal and which Shaykh Albani says is mursal sahih.

The third hadith has been narrated by Sayyiduna Anas ibn Malik (may Allah be pleased with him) that the Messenger of Allah (Allah bless him and give him peace) said: “My life is also good for you in that wahy (revelation) comes to me from the sky and that I can inform you about what is permissible and what is impermissible; and my death is also good for you in that your actions will be presented to me every Friday. So whatever is good, I shall praise Allah for that; and whichever sins I shall see, I shall seek repentance on your behalf.”

In sum, it can be said that the hadiths about the presentation of deeds — including the presentation of Peace and Blessings, as that is also a deed — have been narrated from three individuals: Sayyiduna ‘Abd Allah ibn Mas’ud, Sayyiduna Anas ibn Malik and Bakr ibn ‘Abd Allah al-Muzani.

One of the hadiths regarding “peace and blessings” has been narrated from Sayyiduna Aws ibn Aws and one from Sayyiduna Abu ‘l-Darda’, which, at the end, includes the wording: “Hence the Messenger of Allah is alive and being given his sustenance.” This hadith [contrary to what Dr ‘Abidi writes in his article] has also been considered authentic by Hafiz Mundhiri, ‘Allama Zurqani, Hafiz Ibn Hajar al-‘Asqalani, Mulla ‘Ali al-Qari, Qadi Shawkani and others. Further to this, the noble ‘ulama and great hadith scholars have said the ‘ulama are united (ijma’) that “the Noble Prophet (Allah bless him and give him peace) is alive in his grave and is being given sustenance (rizq).”

Regarding this, Hafiz Ibn al-Qayyim (may Allah mercy him) in his book, Zad al-Ma’ad, writes in detail that: “It is definitely known that the pure body of the Prophet (Allah bless him and give him peace) is completely fresh in his blessed grave. The Companions (may Allah be pleased with them) asked the Prophet (Allah bless him and give him peace) how Peace and Blessings would be presented to him after his death? At this, the Prophet (Allah bless him and give him peace) said that Allah Most High has forbidden the Earth from consuming the bodies of the Messengers. If the Prophet’s pure body was not in the noble grave then he would definitely not have replied as such. Likewise, it has been authentically established from the Prophet that Allah

Most High has appointed angels at his noble grave to convey the greetings of his Umma. It is also authentically established that the Prophet (Allah bless him and give him peace) once stood between Sayyiduna Abu Bakr and Sayyiduna 'Umar and said: 'We will be raised like this.'

"With all these truths, it is also absolute that the Prophet's blessed soul is in the Highest Heaven (A'la 'Illiyyin) at the Rafiq al-A'la together with the souls of the other messengers (peace be upon them). Hence, the soul is there and is in connection with his pure body, which is in his blessed grave. The relationship between the soul and the body is such that the Prophet offers prayer (salat) in his noble grave and responds to the greetings of those who visit him. On the basis of this relationship between the soul and the body, he saw Sayyiduna Musa (peace be upon him) offering prayer standing in his grave."

In conclusion, there is no room for anyone to reject in anyway that which has been clearly mentioned in the blessed hadiths regarding the life of the Prophet (Allah bless him and give him peace) in the afterlife (barzakh) — this is regardless of whether one can or cannot comprehend the issue. One should supplicate to Allah Most High that He grants us the ability to make our minds and comprehension subject to that which is explicit in the Qur'an and Sunna — this is the straight path. May Allah grant us all steadfastness on it, and bestow us with His proximity by granting us sincerity and piety in all our actions and states. Amin.

References:

1 Translator – In his article, Dr 'Abidi mentions this hadith from Sunan Nasai on the authority of Sayyiduna 'Abd Allah ibn Mas'ud (may Allah be pleased with him).

2 Translator – Mursal is that hadith whose chain of narration's end link has not been mentioned. In other words, the Tabi'i (Follower) mentions from the Prophet of Allah (peace and blessings upon him) missing out the Companion (Sahabi). (See Mufti Sa'id Ahmad al-Palanpuri's Tuhfat al-Durar Sharh Nukhbat al-Fikar).

EPILOGUE

This comprehensive research has attempted to meticulously examine the hadiths concerning the presentation of the deeds of the Muslim ummah to the Prophet Muhammad ﷺ before and after his passing from this temporal abode. Through an extensive analysis of various narrations, their chains of transmission, and the scholarly discourse surrounding them, several key points emerge, painting a nuanced picture of this significant theological concept.

Multiple Narrations and Their Sources:

The study presented a thorough examination of narrations from various sources, including:

A narration from Ibn Masʿūd (ra) as found in Musnad al-Bazzār (d. 292 AH)

Multiple narrations from Anas ibn Mālik (ra) via Khirāsh ibn ʿAbdullāh, found in some seven hadith-related works:

a) Al-Kāmil fī Ḍuʿafāʾ al-Rijāl by Al-Ḥāfiẓ Abū Aḥmad ibn ʿAdī (d. 365 AH)

b) Al-Juzʾ al-Thālith min Kitāb ʿUrūs al-Ajzāʾ by Imām Abul Faraj Masʿūd ibn al-Ḥasan al-Thaqafī al-Aṣbahānī (d. 562 AH)

c) Al-Subāʿiyyāt min Marwiyyāt Rashīd al-Dīn al-Baghdādī (d. 707 AH)

d) Juzʾ of Imām ʿAbd al-Qādir al-Qurashī al-Ḥanafī (d. 775 AH)

e) Ṣaḥīfa/Nuskha of Khirāsh ibn ʿAbdullāh

f) ʿUshariyyāt of Imām Jalāl al-Dīn al-Suyūṭī (d. 911 AH)

g) Al-Ikmāl fī Rafʿ al-Irtiyāb by Imām ibn Mākūlā (d. 475 AH)

Additional narrations from Anas ibn Mālik (ra) via other chains, including those in:

a) The Muʿjam of Abū Naṣr al-Yūnārtī (d. 527 AH)

b) Al-Juzʾ al-Thānī min al-ʿĀshir by Imām Abū Ṭāhir al-Mukhallīṣ (d. 393 AH)

c) Ḥilyat al-Awliyāʾ by Imām Abū Nuʿaym al-Iṣfahānī

d) A narration ascribed to Anas (ra) with attribution to the Musnad of al-Ḥārith ibn Abī Usāma

- A narration attributed to Abu Hurayra (ra)
- A narration recorded by al-Ḥakīm at-Tirmidhī in his Nawādir al-Uṣūl
- Four narrations from the Tabi'i Bakr ibn Abdullah al-Muzanī , found in works such as:

a) Faḍl al-Ṣalāh ʿalā al-Nabī by Imām Ismāʿīl ibn Isḥāq al-Qāḍī (199-282 AH)

b) Ṭabaqāt al-Kubra by Imām Muhammad ibn Sa'd (d. 230 AH)

c) Musnad al-Ḥārith ibn Abī Usāma

Detailed Analysis of Key Narrators:

A significant portion of the research focused on the evaluation of ʿAbd al-Majīd ibn ʿAbd al-ʿAzīz ibn Abī Rawwād, a crucial narrator in the Ibn Masʿūd transmission. The study presents a comprehensive review of scholarly opinions regarding his reliability, including:

a) Detailed examination of his status in Tahdhīb al-Tahdhīb by Al-Ḥāfiẓ Ibn Ḥajar al-ʿAsqalānī
b) Opinions of early scholars who considered him reliable, such as Ibn al-Barqī, Abū al-ʿArab al-Qayrawānī, and Ibn Khalfūn
c) His inclusion in authentic works by Abū ʿAwāna (d. 316 AH), Ibn Khuzayma (d. 311 AH), and Al-Ḥākim (d. 405 AH)

A thorough analysis of the jarḥ (criticism) against him

Scholarly Discourse Through the Ages:

The research traced the scholarly engagement with these narrations from earlier generations to contemporary academics and Hadith scholars. Notable scholars discussed include:

- Al-Ḥāfiẓ Abū Zurʿa Walī al-Dīn al-ʿIrāqī (d. 826 AH)
- Al-Ḥāfiẓ Nūr al-Dīn al-Haythamī (d. 807 AH)
- Imām Jalāl al-Dīn al-Suyūṭī (d. 911 AH)
- Imām Nūr al-Dīn al-Samhūdī (d. 911 AH)
- Imām Aḥmad ibn Muḥammad al-Qasṭallānī (d. 923 AH)
- Imām ʿUthmān ibn ʿĪsā al-Ṣiddīqī al-Ḥanafī (d. 1008 AH)
- Imām ʿAlī al-Qārī al-Ḥanafī (d. 1014 AH)
- Imām Fāʾid ibn Mubārak al-Abyārī (d. 1016 AH)
- Imām Shihāb al-Dīn Aḥmad al-Subkī (d. 1032 AH)
- Imām Shihāb al-Dīn Aḥmad al-Khafājī (d. 1069 AH)
- Imām Muḥammad ibn ʿAbd al-Zarqānī (d. 1122 AH)
- Imām Ismāʿīl al-ʿAjlūnī (d. 1162 AH)
- Shaykh Muḥammad al-Safārīnī al-Ḥanbalī (d. 1188 AH)
- Shaykh Aḥmad al-Qallāwī al-Shanqīṭī (d. 1276 AH)
- Shaykh Ibrāhīm ibn ʿUthmān al-Samnūdī (d. 1326 AH)
- Shaykh Muḥammad al-Khiḍr al-Shanqīṭī (d. 1354 AH)
- Shaykh ʿAbdullāh al-Ghumārī (d. 1993 CE)
- Shaykh Muḥammad ʿAwwāma
- Dr. Sulaymān ibn Ḥamad al-ʿAwda
- Shaykh Muḥammad Abū al-Hudā al-Yaʿqoūbī
- Dr. Islām al-Ḥussainī Ṭāhā
- Dr. ʿAlī Nāyif al-Shuḥūd

• Dr. ʿAbd al-Raḥīm Ṭaḥḥān al-Nuʿaymī

Methodological Considerations in Hadith Evaluation:

The study highlighted important principles in hadith evaluation, providing valuable insights into the methodology of hadith criticism. Key points include:

a) The nuanced application of Jarh wa Ta'dil (criticism and praise of narrators)

b) The acceptance of narrators from non-Sunni sects when deemed trustworthy

c) The validity of mursal reports under certain conditions

d) The principle of considering unexplained criticism (jarh ghayr mufassar) as less weighty than detailed praise (ta'dil mufassar)

Engagement with Contemporary Debates:

The study engaged with modern critiques, particularly addressing arguments presented by some Salafi-oriented scholars. It demonstrated how even within the Salafi tradition, there are scholars who accept the authenticity of these reports. This includes discussions on:

- Al-Albani's view and their critical examination

- A reply to other Salafis like Abu Khuzaimah Ansari, Farid al-Bahraini and Abu Alqama Ali Hassan Khan

- Perspectives of some Salafis who deemed Abdul Majīd to be a reliable narrator

- A reply to Al-Albani's claim that Abdul Majīd 's wording is Shādh (irregular) in Musnad al-Bazzār

Theological Implications and Context:

The work explored the broader theological context of these narrations, including discussions from scholars such as:

- Imām Abul Abbās Aḥmed ibn 'Umar al-Qurṭubī (d. 656 AH)
- Imām Sibṭ Ibn al-Jawzī (d. 654 AH)
- Shaykh of the Salafis: Ibn Taymiyya (d. 728 AH)
- Shaykh of the Salafis: Ibn Qayyim al-Jawzī yya
- Imām ibn Rajab al-Hanbali (d. 795 AH)
- Al-Ḥāfiẓ Ibn Ḥajar al-ʿAsqalānī (d. 852 AH)
- Imām Ibn ʿAllān (d. 1057 AH)
- Imām Ismā'īl Ḥaqqī (d. 1127 AH)
- Shaykh Shihāb al-Dīn Maḥmūd al-Ālūsī (d. 1270 AH)
- Shaykh Muḥammad al-Majlisī al-Shinqīṭī (d. 1302 AH)
- Shaykh 'Abd al-Hafiz al-Makki (d. 2017 CE)

Methodological Rigour in Research:

The study showcased a meticulous approach to hadith analysis, characterized by:

a) Examination of manuscript evidence, including manuscripts of Musnad al-Bazzār and a host of others

b) Cross-referencing multiple sources

c) Consideration of the evolution of scholarly opinions

d) Detailed analysis of some narrator biographies

Interdisciplinary Approach:

While primarily focused on hadith sciences, the work also incorporates insights from Islamic theology (aqida), jurisprudence (fiqh), and historical analysis.

Balanced Perspective on a Complex Issue:

The study strived to present a balanced view, acknowledging criticisms while also highlighting the strong evidence and scholarly support for the authenticity of some of the narrations.

Implications for Islamic Practice:

The research touched upon how these hadith traditions have influenced Islamic practice, exploring their motivational aspect and influence.

Conclusion:

This comprehensive work attempted to make a significant contribution to the field of hadith studies and Islamic theology. It demonstrated that the concept of the presentation of the ummah's deeds to the Prophet Muhammad ﷺ before and after his passing has a substantial basis in hadith literature and has been accepted by many authoritative scholars throughout Islamic history.

Moreover, this study serves as an important resource for understanding the ongoing relationship between the Prophet Muhammad ﷺ and his ummah, even after his physical departure from this world. It provides insight into the Islamic understanding of the realities of Prophethood and the enduring spiritual connection between the Prophet ﷺ and his followers.

The work's engagement with both classical and contemporary scholarship demonstrates the continuing relevance of this topic in Islamic thought. It also serves as a model for how traditional Islamic sciences can be applied to address modern questions and critiques.

Finally, this research underscores the importance of academic rigour and comprehensive analysis in Islamic studies. By meticulously examining primary sources, considering some scholarly opinions, and engaging with critical perspectives, it has attempted to set a high standard for academic work in this field.

In essence, this work not only contributes to our understanding of a specific hadith tradition but also enriches our appreciation of the depth and complexity of Islamic scholarly tradition and its ongoing relevance in addressing theological and spiritual questions in the modern world. It stands as a testament to the enduring importance of hadith studies in Islamic thought and the continuing spiritual significance of the Prophet Muhammad ﷺ in the lives of Muslims.

In conclusion, the narration from Ibn Mas'ud (ra) as recorded by al-Bazzār in his Musnad is at least Hasan if not Sahih. The position of it being a weak narration was not a notable stance throughout Islamic history, but posited mainly by revisionists from the self-acclaimed Salafi sect. The mursal variant from Bakr ibn Abdullah al-Muzanī is also Sahih and is a valid supporting narration to the one from Ibn Mas'ud (ra).

Peace and blessings be upon Sayyiduna Muhammad

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